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THE UNIVERSITY OF ALBERTA

VALUE SYSTEMS AND VOCATIONAL CHOICE OF THE PRIESTHOOD

BY

© WILLIAM HAGUE

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

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The undersigned certify that they have read and recommended to the Faculty of Graduate Studies for acceptance a thesis entitled "Value Systems and Vocational Choice of the Priesthood," submitted by William Hague in partial fulfilment of the requirements for the degree of Doctor of Philosophy.

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ABSTRACT

Choosing religion as an occupation presents special problems to the vocational counselor. The present study centers around the question: "Do those who choose the priesthood have a set of values motivating them that is quite distinct from those who do not choose this vocation?" Can we distinguish a value system of priests that will give some understanding of the motivations behind their vocational choice? It may also serve as a guide to those counseling young people, to help discover choice consistency expressed in values at an early stage of vocational development when specific occupational choices are not usually made.

The hypotheses were tested using the Allport-Vernon-Lindzey Study of Values and the Rokeach Value Survey. A group of 80 priests was studied together with a group of 80 seminarians. These were compared with two groups of laymen; one adult, the other of university age.

Priests and seminarians proved to be remarkably similar in their value systems, whereas many discrepancies appeared between characteristic values of the clerics and the values of the laymen.

The results of the present research indicate some usefulness of instruments such as the Allport-Vernon-Lindzey Study of Values and the Rokeach Value Survey in counseling.

Testing values in this way will not answer the question: "Will the counselee choose religion as an occupation?" But it will help answer the question: "Does he have a set of values that are likely to motivate him to choose such a vocation and give him the consistency to stay with it?"

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INTRODUCTION

Of all the unexplored, dark corners in the psychology of vocational choice, none is more filled with the shadows of ambiguity than that of choosing religion as an occupation. It is obscure partly through theological questions on the nature of vocation as a "supernatural" entity. But questions arise, too, because psychological research is lacking on what are clearly "natural" motivations toward selecting religion as an occupation.

Our inability as counselors to offer any reliable predictive criteria to those considering such a vocation has been aggravated in the past few years by a new problem-- a sudden, dramatic drop in the numbers of those applying for admission to seminaries and religious orders, and an increase in the numbers of those choosing to leave. Many solutions have been offered as tentative answers to the question, "Why?". Perhaps one of the most promising avenues of analysis is that of values. There may be a sort of "value gap" between those already in the priesthood and religious life and those who otherwise would be applicants. Modeling -- identification -- are important here. When a youngster gets to know Father Smith, and finds that he is human, real, he becomes a <u>possible</u> model. That is half the picture. He must come to discover too that Father Smith's life and work are worthwhile, meaningful, "valuable". And if valuable, then <u>desirable</u> to follow. If the values that Father Smith holds are vastly different from those of the young men who are considering his occupation as a possible one for them, then the value gap opens and Father Smith's life and work become undesirable. It is not

so much a problem of one generation having "wrong" values as that the generations may have different values. If the basic value patterns of each generation could be explored and thus mutually understood, would we not in some way help close the gap, and at the same time move toward some sort of predictive criteria which would help in vocational counseling?

Why the emphasis on values? Broadly we are in the area of motivation. When one searches into its depths for basic motivational factors he goes through overlying layers of preferences, interests and attitudes before striking the bedrock of motivation -- values. As we shall see in our review of the literature, value systems are generally considered the most basic and enduring determinants of choice within the personality. We shall see that when we look for stability of choice, as we do in the important matter of career choice, the most promising factors are value systems. Values are at the root of motivation helping explain interests, preferences, attitudes. Values have an enduring quality, promising greater reliability in prediction. In a word, values seem to be at the heart of choice consistency.

It would seem then that the counselor, interested in predicting an individual's vocational choice and in helping him find an occupation he will want to stay with, might well investigate choice consistency expressed in the values he holds here and now. This would be especially helpful to vocational counselors working with young people considering religion as an occupation.

Early commitment to a specific vocation is not implied. Rather, the very essence of this proposal is that, while specific choice of an

occupation may well be absent at certain early stages of vocational development, the values which determine the long series of choices leading up to that decision are already operative at a deeper level. It is these we look for.

As in all research in the psychology of vocational choice, we can distinguish two streams of interest in the more specialized research being done in the priesthood: 1) the broad area of personality with emphasis on mental health, "adjustment" and "maturity", and, 2) the narrower field (but part of the broader) of vocational motivations with its foundation in personal values and its concern for "work satisfaction" and "self actualization". In reality we cannot separate the two entirely. Values, then, cannot be the sole predictor of vocational choice, but they are an important part of the whole picture and adequate consideration should be given them, particularly if we are concerned with stability of choice.

In 1951, Ginzberg, Ginsburg, Axelrad and Herma pointed out the need for research in the field of values:

> The rather severe limitations of current vocational guidance... caused by reliance...upon tests of capacity and interest inventories are caused also by the absence of appropriate procedures for studying values and goals. Our analysis points to the fact that the foundation for an effective occupational choice must lie in the values and goals of an individual, for it is these which enable him to order his current activities with reference to the future (p. 246).

Darley and Hagenah (1955) indicate the importance of values in vocational choice. They state:

> It is our major thesis now that occupational choice and measured occupational interests reflect, in the vocabulary of the world of work, the value systems, the needs,

and the motivations of individuals (p. 191).

And Tiedeman (1963) concludes:

> Vocational membership is related to values. Despite the quantity of...studies, however, the process of valuing in relation to vocational goals has largely escaped attention... Many value studies deliberately avoid the vocational idiom. On the other hand, interest studies are largely set in the vocational idiom. Is the difference not merely in the concepts that one is required to order? Do not both really portray the result of ordering phenomena of relevance to one's life situation? We think so (p. 70).

CHAPTER II

VALUES IN PSYCHOLOGY

The Place of Value in a World of Facts

Initially, we should ask Kohler's (1938) question: What place does value have in a world of facts? Traditionally, the "pure" scientist has prided himself on his concern for fact, his indifference to or even studious avoidance of values. Titchener (1915) incorporated this attitude into psychology. Zealous for a truly scientific psychology and an imitation of the classical physicists, he excluded value along with meaning and utility from psychology. Other schools of thought such as the Gestalt kept value in a prominent place in their science. Even Watson (1924), behaviorist that he was, considered his science a basis for future experimental ethics.

But the 1930's saw the emergence in psychology of various applications of the scientific method to the problems of values, following the lead particularly of Gordon Allport and his investigation of Spranger's Types of Men (1928). More recently values have been given a central position by the humanistic, "third force" psychologists such as Maslow, Frankl, Dabrowski, and others. Hartmann (1939) goes so far as to say, "Values are, in reality, both the basic data and the explanatory instruments for all the social sciences." Carrier (1965) seems to endorse this view, while Lepley (1957) concludes, "Of issues basic for human survival and cooperation, perhaps none are more important today than those concerning the nature and status of value in a world of scientific fact and force (p. 3)."

Toward a Definition of Value

But deciding on the importance of values in a world of scientific fact is perhaps an easier matter than defining the term "value".

Extensive treatment is given this problem by Barton (1962) who comes to a definition by way of distinguishing and clarifying various usages of the word. 1) He distinguishes values as attributes of people from values as attributes of objects and opts for the former concept as his usage of the term. 2) He prefers to consider values as attributes of individuals rather than collectives in order to study ways in which value-shaping institutions influence people. 3) A further distinction is that between conscious, verbalized, explicit values and inferred (observed) implicit values. 4) He distinguishes desires from obligations, the preferred from the ought, the "desired" from the truly "desirable", or, as Kluckhohn would say, mere preferences from truly normative values. 5) He chooses to speak of values as a few basic somewhat general standards, rather than as a confusing multiplicity of many specific, concrete preferences. Lastly, he comes to a working definition of values as "general and stable dispositions of individuals, verbalized by them or inferred by the researcher, involving preference or a sense of obligation (p. S-69)."

Morris in his Varieties of Human Value, 1956 (pp. 11-12) points out a three-way clarification of the value concept. He distinguishes between values as "operative" (what one really chooses to do) and as "conceived" (expressed preferences not acted upon) noting that human beings seldom if ever find themselves at either extreme. Thirdly, he

distinguishes "object values"-- what is preferable, whether or not it is conceived as preferable. Milton Rokeach (1967) makes a distinction which has important bearing on this present research. He distinguishes between preferable modes of conduct and preferable end states of existence, between values representing means and ends, between instrumental and terminal values.

> An instrumental value is therefore defined as a single belief which always takes the following form: "I believe that such-and-such a mode of conduct (e.g. honesty, courage) is personally and socially preferable in all situations with respect to all objects." A terminal value takes a comparable form: "I believe that such-and-such an end-state of existence (e.g. salvation, a world of peace) is personally and socially worth striving for." (p. 6)

It appears that the "locus classicus" for the distinguishing and defining of values is Clyde Kluckhohn's article, "Values and Value-Orientations" in Parsons' and Shils' Toward a General Theory of Action (1951). Kluckhohn proposes several "dimensions" of values: (pp. 413-419) 1) modality: positive and negative values; 2) content: aesthetic, cognitive, moral; 3) intent: modal, instrumental, goal; 4) generality: specific, thematic; 5) intensity: categorical, preferential; 6) explicitness; 7) extent: idio-syncratic, group; 8) organization: the hierarchy of values. To this we could add, following Dabrowski (1967) "levels" of values from lower, more instinctual levels to higher, more human levels, both within the individual and in society.

Kluckhohn (1951) distinguishes values from analogous and somewhat overlapping areas:

> Values vs. ideals. It appears to be in the nature of the human animal to strive after ideals as well as mere existence. To this extent, the realm of ideals and values is almost co-extensive. However, the concept of the ideal does not imply the property of "choice" or selection which is a differentia of value...One might say that an ideal is an especially valued goal of an individual or group (p. 432).
>
> Values vs. beliefs. The following crude schematization is suggestive: 1) This is real or possible (belief); 2) This concerns me or us (interest); 3) This is good for me or us, this is better than something else that is possible (value). Belief refers primarily to the categories "true" or "false"; "correct" and "incorrect". Value refers primarily to "good" and "bad"; "right" and "wrong" (p. 432).
>
> Values vs. needs. Since a value is a complex proposition involving cognition, approval, selection and affect, then the relationship between a value system and a need or goal system is necessarily complex. Values both rise from and create needs (p. 428).
>
> Values vs. drives. Values are presumably a learned element in behavior. They can well be regarded as components in need-dispositions ("acquired drives"). Most acquired or derived drives are dependent upon group values which the individual has somehow internalized as part of himself. If he does not orient a high proportion of his behavior with at least some regard to these conceptions of the desirable, he neither respects himself nor is respected by others (pp. 429-430).
>
> Values vs. attitudes. If one follows Allport's classic definition of attitude-- "a mental and neural state of readiness, organized through experience, exerting a directive and dynamic influence upon the individual's response to all objects and situations with which it is related"-- the principle differences from values are: a) exclusive referability to the individual, and, b) absence from imputation of the "desirable". There would be a certain convenience if Woodruff's definition of attitudes as "momentary and temporary states of readiness to act" were accepted, for then values and attitudes would be contrasted in the time dimension and the influence of values on attitudes could be more readily explored (pp. 423-424).

This distinction between values and attitudes is important, deserving fuller treatment. Shaw and Wright (1967) in their book, Scales for

the Measurement of Attitudes, first define attitude (p. 10) as "a relatively enduring system of affective, evaluative reactions based upon and reflecting the evaluative concepts or beliefs which have been learned about the characteristics of a social object or class of social objects." They point out the relationship between attitude and value:

> In social psychology opinion and value are constructs which have been used in a manner similar to attitude. At times they have been carelessly used as though they were synonymous with the term. Definitions of the term value are scarce and imprecise...As we have defined the term attitude would include the affective reactions which characterize this valuing process and which give rise to or are accompanied by motive arousal (p. 5).

Woodruff and DiVesta (1948) show this relationship when they say, "One of the interesting hypothesis which grows logically out of the belief that values are governing factors in behavior is that values play something of an important role in the determination of expressed attitudes (p. 646)" and, later, "Since value patterns appear to be fairly resistant to change, it seems likely that most changes produced in attitudes will be brought about by making changes in the concept of the object toward which the attitude is expressed (p. 659)." The relationship between values and attitudes is a pivotal point in Milton Rokeach's (1967) treatment of the topic. He wants to re-open the question as to whether the attitude concept should continue to occupy the central position it has enjoyed in psychology. Rokeach places the value concept ahead of attitude because "value" is more dynamic, more fundamental since it is the determinant of "attitude" and more economical since there are considerably fewer values than attitudes. The concept of value has the added merit of being more

ubiquitous, since it spans philosophy, education, political science, economics, anthropology and theology as well as psychology and sociology, the only areas in which "attitudes" have received specialized attention. Rokeach regrets the bypassing of values in favor of the study of attitudes in the social sciences because we have thereby, he says, centered our attention on problems of persuasion to the neglect of problems of education, re-education and socialization.

Rokeach distinguishes values from attitudes by defining each:

> An attitude is an organization of several beliefs focussed on a specific object...or situation, predisposing one to respond in some preferential manner...An attitude is thus a package of beliefs consisting of interconnected assertions to the effect that certain things about a specific object or situation are true or false, and other things about it are desirable or undesirable.
>
> Values on the other hand have to do with modes of conduct and end-states of existence. To say that a person "has a value" is to say that he has an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence. Once a value is internalized it becomes, consciously or unconsciously, a standard or criterion for guiding action, for developing and maintaining attitudes...for justifying one's own and other's actions and attitudes (p. 5).

This definition of value is highly compatible, Rokeach points out, with those of Clyde Kluckhohn (1951), Brewster Smith (1963), and Robin Williams (1967).

If one accepts Rokeach's definitions, values differ from attitudes in several important respects. An attitude represents several beliefs focussed on a specific object or situation, while a value is a single belief, guiding actions transcendentally across specific objects and

situations, and beyond immediate goals to ultimate or end-state goals. A value, in addition, unlike an attitude, is "an imperative to action", (p. 6) not merely a belief but a preference. Finally, a value, in contrast with an attitude, is a standard, a criterion of one's actions, one's self and others.

Values vs. interests. Super and Crites (1962) although they think that "values" and "interests" can be used somewhat interchangeably, point out that values are more basic than interests, "for they concern the valuation of all types of activities and goals, and they seem in some instances to be more closely related to needs and drives (p. 492)."

Values vs. preferences. Judging by their treatment of the Kuder Preference Record as a measure of interest, one would conclude that Super and Crites (1962) consider preference also less basic than value.

In the light of what has been said above, an attempt at defining value for the purposes of this research now seems appropriate. English and English (1958) define value as "the degree of worth ascribed to an object or activity (or class thereof)." One can hardly quarrel with this definition, it is so broad. But its very broadness makes it almost useless considering the many distinctions we have already found it necessary to make.

Louis Gaffney's (1964) description is only one step better:

> a thing or quality having intrinsic worth; that which is desirable or worthy of esteem for its own sake, or the quality of a thing by which it seems desirable, useful, estimable or important. In a person's life scheme "value" usually connotes a hierarchical ordering, where certain values are made subordinate to the worth or attainment of others (p. 57).

Woodruff and DiVesta (1948) offer their definition, as general as the foregoing but more subject-centered rather than object-centered. A value is, "a generalized condition of living which the individual feels has an important effect on his well-being (p. 645)."

Kluckhohn and Strodtbeck (1961) in the light of their extensive research, offer their definition of "Value Orientations":

> Value orientations are complex but definitely patterned (rank-ordered) principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process-- the cognitive, the affective, and the directive elements -- which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of "common human" problems. These principles are variable from culture to culture but are, we maintain, variable only in the ranking patterns of component parts which are themselves cultural universals...The most important differences- the one which most clearly sets apart our concept of value orientations from all others which treat of systems of meaning-- is the definition of them as complex principles which are variable only in patterning (p. 4).

An important contribution from this definition is that it directs us to look at values, not in isolation from one another, but in clusters, patterns, or systems.

Clyde Kluckhohn in the Parsons and Shils article cited previously (1951) offers what is in the eyes of this author the most acceptable definition of values:

> A value is a conception (cognitive), explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable (affective) which influences the selection (conative) from available modes, means and ends of action (p. 395).

The affective, cognitive and conative are all essential to Kluckhohn's notion of value.

In a briefer definition he says, "value may be defined as that aspect of motivation which is referable to standards, personal or cultural, that do not arise solely out of immediate tensions or immediate situations (p. 425)." Here he suggests the more enduring quality values have.

To round out our concept of value, we should go more deeply into the study of the interrelationships of values. Kluckhohn and Strodtbeck (1961) as previously mentioned, use the idea "Value Orientations". Many others, notably Maslow, (1959) (1964), Dabrowski (1967) and Frankl (1967) place the concept "hierarchy of values" at the heart of their systems.

We may speak too of "patterns" of values, and "value organizations" but perhaps the term "value systems" best expresses the concept of a dynamic organization, juxtaposing values in relationship to each other. Operationally speaking, the basis of this concept is some sort of rank-ordering of values along a continuum of importance. Some values will inevitably be in conflict with others. Choosing one over another indicates some sort of hierarchy or ordering of values. A person's value system may be said then to represent, according to Rokeach (1967), "a learned organization of rules for making choices and for resolving conflicts (p. 7)." And if we accept Rokeach's distinction between instrumental and terminal values, the conflicts will need to be resolved between two or more modes of behavior or between two or more end-states of existence. Thus, two separate value systems may be posited--instrumental and terminal-- each with a rank-ordered structure of its own, but functionally

and cognitively connected with each other. Both systems will be connected too with many attitudes toward specific objects and situations.

Values and Motivation

Values need to be placed in their motivational context. Again Clyde Kluckhohn provides this in the same source: (1951)

> Values and motivation have been linked, but only rarely do they coincide completely. Values are only an element in motivation and in determining action; they invariably have implications for motivation because a standard is not a value unless internalized. Often however these implications are in the nature of interference with motivation conceived in immediate and purely personal terms. When there is commitment to a value-- and there is no value without some commitment-- its actualization is in some sense and to some degree "wanted"; but it is wanted only to the extent that it is approved. Desirability and desiredness are both involved in the internal integration of the motivational system. But values canalize motivation (p. 400).

> Motives, conscious and unconscious, provide instigation. The value component in motivation is a factor both in the instigation to action and in setting the direction of the act. The value element may be present alike in the tension of the actor and in the selection of a path of behavior. Selection, of course, is not merely a function of motives (including their value elements) but also of the habit strengths of the various alternatives. A given value may have a strength that is relatively independent of any particular motive, though it remains in some sense a function of the total motivational system. For example a given value may be simultaneously reinforced by motives for achievement, social approval, security and the like (p. 425).

Magda Arnold (1962) with an eye on the predictive properties of values in motivation studies says:

> Values as such are closer to interests than motives. Both values and interests depend on a judgment that something is good, desirable. Interests usually spring from a judgment that this is good to know, while values indicate that something is evaluated as good in any one of a number of aspects under which a man may have considered it. Values

> include interests, but do not include motives. Motives include both interests and values. A value will become a motive when we decide to possess it...Values, like interests and motives, require a deliberate, reflective judgment, in contrast to emotions which follow automatically upon an immediate, almost automatic, estimate (p. 38).

Kluckhohn (1951) sums up the relationship between values and motives when he says, "...any given act is seen as a compromise between motivation, situational conditions, available means, and the means and goals as interpreted in value terms...Motivation and value are both influenced by the unique life history of the individual and by culture (p. 403)."

The Study of Values

Before considering the research already done on the relationship between values and vocational choice, we should turn our attention to an instrument that has carried the major load of this research-- The Allport-Vernon-Lindzey Study of Values (1960).

In 1928 Eduard Spranger's Lebensformen was translated into English under the title, Types of Men, and psychologists in North America were captured by his thesis that the personalities of men are most clearly revealed in their evaluative attitudes or values. He classified these into six types: 1) the theoretical, or interest in the discovery of truth; 2) the economic, or interest in the useful; 3) the aesthetic, or interest in form and harmony; 4) the social, or interest in and love of people; 5) the political, or interest in power; and 6) the religious, or desire for comprehension of, and unity with the cosmos as a whole. In 1931 Gordon W. Allport and Philip E. Vernon first published, A Study

of Values, based on Spranger's types and designed to put to empirical test the conclusions Spranger had reached by rational analysis. Continued study by the authors resulted in a 1951 edition, the most important improvement of which was a redefinition of the social value, previously noted by Cantril and Allport (1933, p. 272) to have low reliability (Allport, Vernon, Lindzey, 1960, p. 9). The only changes in the third edition (1960) occur in the manual, particularly in the use of enlarged and improved norms, and in the score sheet. The authors are careful to point out (1960, p. 1) that the Study of Values aims to measure the relative prominence of six basic values. "This interdependence of the six value scores has an important consequence in the use and interpretation of the Study of Values; namely that an individual's score for any value is not directly comparable with the score of another individual for the same value (Cantril and Allport, 1933, p. 259)." Cantril and Allport (1933) insist that "the personal interests with which the Study of Values deals must be interpreted as generalized dynamic dispositions of personality which direct and determine the type of response which an individual will make to the varied situations confronting him in his daily life (p. 265)." Vernon and Allport (1931) sum up their research findings on the test in this way:

> The results indicate that Spranger is on the whole justified in regarding these values as constituting generalized motives in men, and that the test succeeds in determining with some precision the prominence of each value in any single individual (p. 248).

From their review of the literature up to that time, Cantril and

Allport, (1933) conclude that the evidence shows that the validity and reliability originally claimed for the Study of Values are approximately correct-- "if anything, too low." (p. 271) They add:

> New evidence shows that the test is uniformly successful in distinguishing basic interests of contrasting occupational groups and that it discloses distinctive patterns of interest in different collegiate groups...the evidence...must be interpreted as establishing these values (with the exception of the social) as self-consistent, pervasive, enduring, and above all, generalized traits of personality. Several experiments demonstrate a clear relationship between values and conduct. They show that a person's activity is not determined exclusively by the stimulus of the moment, nor by a merely transient interest, nor by a specific attitude peculiar to each situation which he encounters. The experiments prove, on the contrary, that general evaluative attitudes enter into various common activities in every-day life, and in so doing help to account for the consistencies of personality (p. 272).

Cantril (1932) found a high correlation between evaluative attitudes and speed of association to words which refer to those attitudes. Cantril and Allport (1933, pp. 267-268) report J.M. MacDonald's research correlating the Study of Values with sixty subjects' ratings of the qualities of an ideal person. He found positive correlations for all six values, the highest, .64, for the religious value. In the same review, Cantril and Allport report (p. 269) a similar study conducted with fifty-four subjects by H.G. Nickerson to determine whether an individual believes that a leader must have interests similar to his own. The correlations between these judgments and the value scores were again highest for the religious value (.52), the next highest correlation being with the political value, .44.

Elizabeth Duffy (1940), after giving an extensive review of tests

of evaluative attitude with emphasis on the Allport-Vernon, concludes that, "the Allport-Vernon method of scoring, in spite of its admitted limitations, may actually be superior to the one which has replaced it in recent versions of values tests. Its strength lies in the fact that the individual taking the test is forced to choose. He may, as in life situations, favor one interest only at the expense of another. Since the interests measured by the test are widely inclusive, if not all-inclusive, the test scores of different individuals may be more strictly comparable than it was first assumed (p. 607)." Some of her other major conclusions are:

> There are characteristic differences between the evaluative attitudes of students in different colleges, between students in different fields of study within the same college, between individuals in different occupations, between individuals who express a preference for different occupations, between individuals who score differently on the Strong Vocational Interest Blank and between men and women (p. 609).
>
> During the college years the values scores of individuals show a fair degree of constancy, though there seems to be a trend toward increased theoretic and aesthetic values scores, and possibly toward increased social values scores, in the later as compared with the earlier years (p. 610).
>
> Recent studies fully support the Cantril and Allport conclusion that evaluative attitudes are "pervasive, enduring, and, above all, generalized traits of personality" (p. 611).

Whitely (1938) administered the Study of Values to eighty-four students four times, at the beginning of their freshman, junior, sophomore, and senior years. "The most impressive fact revealed by the data," he says, "is the relatively high degree of constancy of the mean scores for the successive administrations of the test (p. 406)."

Additional research of some present significance is that reported

by C. Gratton Kemp in Rokeach's The Open and Closed Mind (1960) entitled, "Changes in Values in Relation to Open-Closed Systems" (pp. 335-346). Using the Allport-Vernon Study of Values, he studied consistency of value systems in relationship to "open" and "closed" attitudes. He found that, after six years, adherence to religious values seemed to become more opportunistic in the closed group of subjects he studied. They increased during that period in political and economic values and decreased in social values. In the open group, religious values seemed to become less superficial.

H.G. Seashore (1947) administered the Study of Values to 459 men majoring in Health and Physical Education and 252 men majoring in Applied Social Science. He concludes:

> It would appear that the Study of Values can be useful in vocational counseling with men who are considering the Applied Social Sciences. One would stress relatively high social and religious motivation and relatively low political and economic motivation. In common with most men their aesthetic interests would be quite low while their theoretical interests might be average and not differential with respect to other men (pp. 760-761).

CHAPTER III

VOCATIONS AND VALUES

Vocational Choice

Research in this area should first be placed against the background of a general theory of vocational choice. We cannot fall back on any single, entirely adequate theory, but the literature seems to indicate some fairly well accepted and somewhat converging main-streams. Very much condensed, they are the following:

1. Since we are in the broad area of motivation, perhaps we can follow Roe's example (1956) and adopt the motivational theory of Maslow as the most suitable. This will mean essentially that we are exploring the field of personality with emphasis on needs and values.

With Super (1957), (1960), (1962), (1963), Ginzberg (1951), Rosenberg (1957), Tiedeman (1963), Katz (1963), and others, further research is based on the tenet that vocational choice is a process, going on over many years and corresponding roughly to the individual's psycho-physical development and the changing demands of society. There are two important elements in this choice-making process--the individual, and his environment. Essentially, choosing one's vocation involves developing one's self concept and getting to know the world around to see where one's self fits into it. Both are constantly changing. So the process goes on over many years, beginning with the child who says he wants to be a fireman, a test pilot, an astronaut because of the "fun and excitement" and culminating in the mature adult who settles for a stable, well-paid job because he has a wife and family to support - transition from fantasy to reality.

Occupational choice is not based on the same criteria at all stages of development.

Since vocational development, like physical development, is usually an orderly process, a pattern of stages may be distinguished, each stage characterized by the predominant activity the individual is engaged in at that time - "exploration" for example. Vocational maturity involves the execution of certain tasks appropriate to one's stage of development and aimed at developing realistic self concepts and synthesizing these with realistic concepts of the occupations he is considering. Much of this synthesizing comes about in the process of role playing such as summer jobs and in the counseling interview.

Values and Vocational Choice

Taking Eli Ginzberg's developmental schedule, we can distinguish two predominant themes of vocational development during adolescence: 1) the declining role of imagination in choice-making characterized by fantasy, and, 2) the increasing role of the fuller personality including intelligence in value testing characterized by judgment. Concerning those in the "Value Stage" of adolescence, Ginzberg (1951) has this to say:

> Although each of these adolescents is aware that a relation should exist between his interests and a choice of an occupation, the major emphasis on interests, typical of the earlier stages, is no longer present. The fifteen and sixteen year olds have become aware that they must fit themselves into a complicated world. Their concern has shifted to clarifying their goals and values and using them as an ultimate principle in ordering the multiple factors they must consider (pp. 83-84).

The adolescent's ever-widening world and increasing appreciation of others tend to broaden the concepts he has of the role he can play,

and show him values not previously perceived or appreciated. If Ginzberg is right, mid-adolescence is the time to begin developing and exploring the adolescent's value systems to help the counselor understand his process of vocational choice at its deeper, more enduring levels of motivation. But Warren Gribbons (1965) casts some doubt on Ginzberg's already much-criticized position. Surprisingly, though, he would push the age of value maturation back even earlier as a consequence of his interviews with 111 boys and girls in grades eight, ten, and twelve. He analyzed changes in value hierarchies inferred from protocols of these interviews. He maintains that enough early maturity and constancy in the typal hierarchies of vocational values has been shown to warrant further investigation of Ginzberg's position. Gribbons maintains that the constancy of values he found indicates a maturity of self concepts early in the eighth grade sufficient to justify close attention for counselors at that time, while shifts in values for some testify to healthy maturation.

It is at this level of values that the counselor can find some of the best indications of consistency in vocational choice and the promise of stability in the vocation. Rosenberg in his work, Occupations and Values (1957) has noted a tendency toward consistency between values and occupations. Those who hold the values associated with an occupation are more likely to attain to it and persevere in it. Rosenberg has found, for example, (p. 79) that teachers holding "people-oriented" values are more likely to remain teachers than those who hold other views exclusively. The place held by one's career in his total value system influences the

degree of firmness of his decisions. Rosenberg contends that, "If a young person looking into his future expects to obtain his major life satisfactions from his work, then it is reasonable to describe him as "dedicated" to his career (p. 34)."

Centers (1949) devised a "Job Values and Desires Questionnaire which has been used extensively by Wagman (1965), Singer and Stefflre (1953, 1954a, 1954b) to show relationships between job values and social class, age, sex, and vocational aspirations (Stefflre, 1959, p. 339). Singer and Stefflre found (1954a) that adolescent boys preferred job values such as interesting experience, fame and profit, while adult men differed by preferring job values of independence. Dipboye and Anderson (1959) using a scale requiring the ranking of nine values with 1,181 high-school pupils in central New York State found that "Independence" (being one's own boss) was ranked low by both boys and girls, while "Security" (steady work and sureness of holding a job) were ranked high. They conclude that, "the relatively small mean differences between ninth and twelfth graders would seem to indicate that occupational values are generally well formed by the time the pupil completes the ninth grade and that little change takes place during his high school career (p. 124)." Duffy and Crissy (1940) comparing the Allport-Vernon scores of 108 Sarah Lawrence college freshmen with their Strong Vocational Interest scores found (p. 243) that there are a number of statistically significant correlations between value scores and vocational interest.

> Higher correlations between these two sets of factors might be expected when, later in life, the interests they represent

> are more fully developed...The demonstration of a relationship between evaluative attitudes and vocational interest at this comparatively early stage of development...lends support to the common opinion that vocational interests are associated with evaluative attitudes of a broader scope (p. 243).

Philip Perrone (1965) found in his study of 196 seventh and eighth grade girls, given a value orientation instrument that the more intelligent, higher achieving girls with fewer problems wanted a vocation with intrinsic satisfactions.

Two factorial studies using the Allport-Vernon, Sarbin and Berdie (1940) and Ferguson, Humphreys and Strong (1941), show that measures of occupational interests reflect ways of perceiving and valuing events, people and ideas. Schwartzenweller (1959), (1960) and Kohn (1959) have studied the relationships of children's values to their social class and values held by their parents, concluding that occupational values of students are related to both family status and intelligence level.

Astin and Nichols (1964) tie many of the preceding threads of thought together:

> It is possible to think of vocational choice as a person's attempt to find that work situation which will maximize his chances of achieving the goals which are important to him (p. 50).

> Different careers should be compared on the basis of the similarities and differences in the life goals of people who pursue the careers...it seems likely that life goals are important determinants of career choice and possibly of satisfaction (p. 57).

Martin Katz in his Decisions and Values (1963) best summarizes the central place held by values in all decision making, including vocational:

> If there is a single synthesizing element that orders, arranges, and unifies such interactions (of social and psychological forces), that ties together an individual's perceptions of cultural promptings, motivating needs, mediating symbols, differentiating characteristics, and sense of resolution, that relates perceptions to self-concepts, and that accounts most directly for a particular decision or for a mode of choosing, it is here suggested that that element is the individual's value system (p. 16).

Values and Choice of Religious Vocations

Research on the psychology of vocational choice regarding religious careers is quite extensive and growing. Arnold et al. (1962), D'Arcy (1962), Bier (1948), Burke (1947), Cockrum (1952), Gooding and Webb (1959), Kling (1958), (1959), (1961), Kunert (1965), Lhota (1948), Pable (1967), Peters (1952), and Weisgerber (1966) have given "ex professo" treatment to the subject. D'Arcy in Arnold et al. (1962, pp. 149-203) gives an extensive review of research on the vocational interests of priests, brothers and sisters. But the relationship between values and religious vocations has received relatively light treatment, while research into values and choice of the priesthood seems to be practically non-existent.

C.E. Schroeder (1956) compared 55 divinity students of Oberlin, Anderson School of Theology with a group of 45 Michigan State science students on the group Rorschach, Monroe Checklist and the A-V Study of Values. Significant differences in personality factors and values were found between the scientific and divinity groups. No difference in adjustment level was found. The behavior of theological students tended to be marked by passivity and conformity as a reaction formation of deep-seated feelings of hostility and rebellion.

In this same context, F.R. Kling (1961) asked ministers and laymen to rank twenty "goals of life" twice, once to represent the value structures underlying the "American way of life" and secondly to represent the minister's "total message." He discovered that the minister's message is seen (substantially by ministers, slightly by lay persons) to contradict the American way of life. Ministers see themselves as putting less emphasis in their message than do lay people on more traditional values, such as participation in the church and achieving personal immortality, and more emphasis than seen by laymen on more general personal and social values.

Similarly, P.A. Baldwin (1964) used content-analysis of essays written by 100 Unitarian ministers on current concepts of the liberal ministry and church. The ministers demonstrated predominant interest in a pastoral ministry to members helping each creatively to realize his potential. Their next general area of concern related to the professional qualifications of ministers and the norms of the liberal church as an institution and movement. About half were concerned with gaining an understanding of life and discovering personal meaning, faith and hope. Differences were found between two groups aged in their 30's and 40's.

Woodruff (1942) looking for "Patterns of Values" with his twelve-value Study of Choices found that missionary students' values, in order of importance were: 1) Religion, 2) Social Service, 3) Home life, while the values held in last place were, 11) Wealth, and 12) Excitement. Woodruff found the missionary students the most homogeneous of the fourteen groups he studied.

D'Arcy (1954) in his study of interests in a missionary order found the well-known tendency of interests to change, but also found that they tended to become more homogeneous with increased identification with a vocational group.

Woodruff (1945) used A Study of Choices with twelve groups of Mormons, Jews, Roman Catholics and others, "to see what could be learned about the more functional and effective values of young people when studied in groups arranged according to religious background of the people (p. 141)." He concluded:

> a. Religious experience has an important effect upon value patterns of young people. Various denominations seem to produce various effects, and within any denomination variations seem to exist due to factors which are not constant for all members.
>
> b. The religious influence seems to be a relatively strong one, but seems to produce its most noticeable effect on one's values in determining the manner in which the individual relates religious ideas and practices to the rest of his life activity.
>
> c. There seems to be a large common element in the experience of members of all these groups which yields a high evaluation of social service, home life, and friendship, and low evaluation of wealth, excitement, formal society life and political power (p. 147).

But, while there may be a remarkable degree of homogeneity among the values of people in various denominations, Schlesinger (1966) remarks on the diversity of interests found between various groups of professional religious even within a single denomination:

> Significantly, no scale is universally applicable: the Minister Scale (of the Strong VIB) is not useful with Catholic priests or seminarians, nor is the Diocesan Priest Scale with religious or missionary priests and

> candidates or teaching brothers. The bulk of research in this area has shown the need for customized interest and adjustment tests for each particular type of religious and ideally for each diocese or congregation (p. 22).

But some hope of finding significant differences in values if not in interests is held out by Pable (1967) in his comparison of 36 minor seminarians with 45 college-bound boys in a Catholic coeducational high-school:

> "...the two groups were also compared in the area of interpersonal values...The instrument chosen was the Survey of Interpersonal Values (Gordon, 1960)...Significant differences were found on three of the values: the highschool boys were higher on Recognition (being looked up to and admired) and Independence (being free to make one's own decisions), while the seminarians were higher in Benevolence (helping others). These are interesting insofar as they suggest a fundamentally different value orientation between the two groups which is probably a major factor in their vocational choice (p. 21).

Pugh (1951) made a comparative study of 64 ministers with 90 Church members and 66 non-Church members using the Study of Values. He concluded that, "the religious and social values are the only two presenting significant differences between the ministers and church members in the order named (p. 227)." One hesitates to attach broad significance to this study, however, since the subjects were all Sourthern negroes with limited educational background.

Maehr and Stake (1962) made a more significant study of the value patterns of men who voluntarily quit seminary training using the Allport-Vernon-Lindzey Study of Values.

The subjects for this study were selected from the classes entering Concordia Seminary, St. Louis, a Missouri Synod Lutheran institution, in the years 1951 - 1953. One hundred students who entered and completed

the prescribed program without delay or interruption and had been ordained were selected at random to represent the successful, "persisting" seminary student. Seventy-one students who had discontinued the program previous to graduation were also selected as the "non-persisting" group who discontinued training of their own will, specifically for the purpose of changing vocational goals.

At the time of entering the seminary all the subjects took a battery of tests, including an academic ability test (The American Council on Education Psychological Examination) and the Allport-Vernon-Lindzey Study of Values, Revised Edition.

Maehr and Stake demonstrate that, "these two groups, for all practical purposes, did not differ in terms of academic ability (p. 537)." To determine the possibility of differentiating between the two groups with the scale of values, a discriminant analysis was used. The value profile of the persisting group was significantly different from that of the non-persisting group, with the major contribution coming from the aesthetic value (36%, significant at the .02 level). The economic value made a large (28%) but statistically non-significant contribution, but, notably, in a negative direction; that is the persisting group were lower on this value by 1.75. Overall, the seminarians were much more religiously and more socially oriented and less theoretically, economically and politically oriented than college men in general. (Cf. Table 1, p. 33). This is somewhat typical. But the authors are at a loss to explain the differences between the persisting and non-persisting, concluding that,

perhaps the best explanation is that the religious scale is not sufficiently sensitive for differentiating among the religious values of such special groups, the difference being only 1.19 points. It is difficult to know the positive or negative direction of these distances since there seems to be some confusion in the authors' tables, with the commentary indicating the opposite of the tables. Maehr and Stake conclude:

> The results of this study do not indicate that a test of values should be used as the primary instrument in the ministerial selection program. The results do reinforce the view that persons who will succeed in becoming ministers are measurably different from others in terms of their avowed personal values. Such differences are identifiable before seminary training (p. 540).

Weisgerber (1966) also paints a pessimistic picture of the predictive possibilities of the Study of Values in screening for a religious order. He compared a group of 51 male novices who persevered with 26 who dropped out. None of the differences in means was significant at the 5% level, so a control group of high school seniors was given the test. Five of the six differences in means were significant at well beyond the .001 level. Most important is the fact that the novices were ten points higher than the controls on the religious scale; there was an eight point difference in the opposite direction on the economic scale.

> To clarify these differences, frequency distributions were made for these scales. The separation of the groups on the religious scale is quite good. The tendency of the novices' scores to concentrate above 44 is an obvious reason for the general failure of the scale to discriminate dropouts. On the economic scale the separation is rather poor (pp. 235-236).

The validity of Weisgerber's findings is limited by his small N and a certain bias in his selection of subjects (p. 234). Using the

Study of Values alone, he has only one measure of values, and with his concentration on comparing means of individual values, he tends to ignore the idea of value patterns. Although he offers little hope of distinguishing those who enter religious life and later drop out from those who persevere, using the Study of Values alone, he does emphasize that the test clearly distinguishes those who enter religious life from those who do not, and, as such, has value as a help in counseling at an earlier stage of vocational planning.

Similarities between seminarians and ministers were explored by W. W. Dick (1964) who administered the Strong Vocational Interest Blank and the Allport-Vernon to 59 Mennonite seminarians and 45 Mennonite ministers who also ranked their preferences among various areas of specialization within the ministry. Although similarities were found between seminarians reporting first preference for pastoral ministry and ministers themselves on the SVIB, the A-V Study of Values did not so discriminate.

Quinn and Hague (1965) in an unpublished study of the vocational motivation of 55 minor seminarians at Holy Redeemer College, Edmonton, used the Allport-Vernon-Lindzey Study of Values, the Minnesota Multiphasic Personality Inventory, the Henmon-Nelson Test of Mental Ability, the Gough SES Inventory and academic achievement scores. Each individual's criterion[1] score was obtained from a faculty rating scale, a revised form of the scale composed by Burke (1947). Six staff members did the rating on the

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[1]Criterion = "Promise of good material for the priesthood"

nine-point scale and a total score was obtained by summation. The mean score of the six raters was then used as the subject's criterion score. A stepwise multiple regression procedure was used.

From the MMPI the three best predictors were: Hypomania, Psychopathic-deviate and Hypochondriasis, accounting for a total of 35.92% of the variation. The AVL subscales accounted for the following percentages:

Social	27.48	
Religious	5.37	
Aesthetic	2.46	
Theoretical	.92	
Political	2.29	
Economic	6.76	
Total	45.28	R = .672

It is interesting to see the high relationship between the social value and the judgment of the staff as to which students should be rated as good material for the priesthood.

Even from this limited data (Cf. Table 1, p. 33) we see trends emerging which were noted by previous research reported, but with a few interesting additions:

1. Definitely high scores according to the test booklet norms for minor seminarians on both social and religious values, exceeding 50% of <u>all</u> male scores.
2. Even higher mean scores on social and religious values for those 15 students tested at the same time, but who subsequently went on and are still in the program. Economic, aesthetic and political scores are depressed.
3. The same trend with the older priests is continued, giving them outstandingly high scores in social and religious values and an

outstandingly low score on the economic value.

4. An interesting but unexpected result is the consistent but low value placed by all three groups on the theoretical value, outside the range of 50% of all males.

TABLE 1

MEANS SCORES ON AVL OF 55 HRC MINOR SEMINARIANS COMPARED WITH OTHER SIMILAR GROUPS

	Theo.	Econ.	Aesth.	Soc.	Pol.	Rel.
Male Collegiate Norm	43.09	42.05	36.72	37.05	43.22	37.88
55 HRC Student (1965)	37.10*	38.85	36.0	42.85*	40.85	44.90*
15 former HRC students in seminary (1968)	37.2*	37.1	34.5	46.9*	35.6*	47.2*
14 Priests (1968) Age mean = 51.6	38.0*	31.20**	33.0	47.8**	37.7*	52.6**
15 persevering novices Weisgerber study	38.23	31.00	34.94	44.41	39.82	51.58
26 Clergymen Test manual norms	35.64	27.42	35.15	44.77	38.76	58.3

*indicates score falling outside the range of 50% of all male scores -- "definitely high"

**indicates score falling outside the range of 82% of all male scores -- "outstandingly high" (Cf. AVL Test Booklet)

Neal, (1963) in her study of values and interests of priests, explored the processes of social change. From 259 questionnaires returned by the Roman Catholic clergy of Boston she concluded that age was most correlated with orientation of interest and value change. The younger clergy proved to be more ready for change. Over two-thirds of the value change group were under 46 years.

CHAPTER IV

HYPOTHESES

From the foregoing review of the literature some clear themes emerge; we can expect consistency between value systems and occupational choice. Within the priesthood, we may expect a pattern of values distinguishing priests from laymen-- e.g. a higher place given to religious and social values. Constancy of values can be expected, too. This would lead one to look for similar values among those preparing to be priests. Any variations found within this clergy group may reflect vocational subchoices of type of religious life or type of ministry, and to some extent, age. These hypotheses may be summarized as follows:

1. Roman Catholic priests in Western Canada have a distinctive system of values when compared with laymen.
2. Those studying for the priesthood have a value system similar to those who are priests.
3. Variations within this general pattern will be related to age, membership or non-membership in a religious order, and area of specialization within the priesthood.

Hypothesis 1 will be accepted if more than 10 of the 42 variables show differences between priests and laymen, significant at the .05 level, using the Newman-Keuls comparison of means. Hypothesis 2 will be accepted if less than 10 of the 42 variables show differences between priests and seminarians, significant at the .05 level, using the Newman-Keuls comparison of means.

CHAPTER V

METHODS AND PROCEDURES

Instrumentation

To accomplish the purpose of this research we should keep in mind its basic point of investigation-- choice consistency expressed in values. Basically we are to test value patterns in relationship to vocational choice. It seems then that we have two principal areas of inquiry: vocational choice, including the degree of its consistency, and value patterns. The first we can measure by a relatively simple questionnaire (see supplement) concerning principally the occupation entered into or at least chosen and the degree of commitment in terms of years devoted to it. Measures of quality of fulfillment as criteria of "success" in the vocation may suggest themselves here, but this is extremely difficult (if not impossible at present), to measure objectively as MacCarthy (1963) points out. The second area-- that of individual value patterns requires careful choice of instruments. Perhaps the most promising instrument from the point of view of simplicity, brevity, clarity, and relative objectivity is Rokeach's new Value Survey, forms D and E (see appendix 3 for form D). It involves a straightforward ranking of 36 values arranged in two alphabetically ordered groups of 18. The first group represents "terminal" values, the second "instrumental" in Rokeach's (1967) terminology. Rokeach (1967, p. 15) reports that Form D had test-retest reliabilities in the 70's after seven weeks.

The Rokeach Value Survey is a very straightforward, explicit instrument, and, although anonymity was preserved on the questionnaires to

discourage unconscious "coloring" of the answers, a more subtle and implicit instrument was also needed. The Allport-Vernon-Lindzey Study of Values was chosen, and, since it is so well standardized, provides a further check on the Value Survey.

Sampling

To compare Roman Catholic priests and seminarians with laymen, four groups were used. Besides the priest and seminarian groups, comparable groups of college students and working men were tested to form some sort of comparison group. To keep as many variables as possible constant in these control groups, subjects who were judged to be as similar as possible to priests and seminarians without actually being such were approached.

The first Priests' Institute of Western Canada was held in Edmonton early in 1968 and afforded an opportunity to contact priests from the Yukon to Manitoba. An announcement was made to this group of approximately 300 priests, outlining the nature and purpose of the study and enlisting their cooperation. Of the 110 questionnaires picked up as a result, 67 were returned in adequately completed form either during the conference or later by mail. These, combined with 13 completed returns from 15 Redemptorist priests attending a retreat in Edmonton at about the same time, made up the total priest sample of 80.

The seminarian group of 80 represents almost the total seminarian population of Western Canada. To collect this sample, visits were made to all the Roman rite seminaries in Western Canada with the exception

of St. Boniface, where the relatively small number did not seem to warrant the effort. In each of the seminaries, almost the total population of seminarians cooperated in answering the questionnaire and tests.

A group of young men comparable to seminarians was sought. These were found in St. Joseph's College and St. John's College in Edmonton. These are Roman Catholic university students from all over Alberta and from other provinces, pursuing a full range of university courses. Cooperation in filling out the forms was enlisted by public announcement, and volunteers met in a common place to complete the tests under supervision. Of the 68 suitably completed forms, 37 came from St. Joseph's College, 31 from St. John's.

To gather data from a group of laymen closely comparable to the priests' group particularly in their interest in religion and age, the Edmonton branch of the Serra Club International was approached. This is a group of laymen united to promote vocations to the priesthood. The forms were distributed at one of their meetings, and 19 were returned through the mail. The other 22 subjects making up a total of 41 were recruited from a group of Catholic laymen making a weekend retreat at Star of the North Retreat House in St. Albert, Alberta.

Characteristics of the Samples

As can be seen from Table 2, the two groups, priests and working men, were comparable on most variables, as were the seminary and college groups. A notable difference is found, however, in the age at which the subjects first intended to pursue their vocation. Regretably, this

TABLE 2

COMPARISON OF MEANS OF PRINCIPAL CHARACTERISTICS OF THE FOUR SAMPLES

VARIABLE	80 PRIESTS		80 SEMINARIANS		68 COLLEGE BOYS		41 WORKERS	
	M	s.d.	M	s.d.	M	s.d.	M	s.d.
Age	42.16	9.87	22.12	5.03	20.15	3.56	37.46	10.29
SES of Father	51.05	7.01	51.81	6.98	54.52	12.44	49.15	9.25
No. of children in family	6.47	2.85	6.54	3.13	5.94	3.39	5.00	2.89
Position in family	3.6	2.33	3.32	2.78	3.05	2.42	3.15	2.31
% of Education coming from priests & sisters	46.09	33.8	43.47	33.33	44.41	31.68	33.05	32.72
Age of Intention	-	-	13.40	4.99	17.44	4.70	20.90	6.82
Interest in Catholicism	-	-	-	-	4.16	1.42	4.86	1.17
Years Employed	14.70	8.85	-	-	-	-	12.49	8.36
SES - Present or Planned	61.0	-	61.0	-	63.2	13.4	57.1	9.01

N.B.: Measures of SES are based on the Blishen Scale (see Blishen, 1961, pp. 481-484).

question was not asked the priest group, but a notable difference is found between the seminary group and the other two. The seminarians claim to have intended to pursue their vocation a full 4.04 years younger than the

college boys and 7.5 years earlier than the working men.

The priests in the sample ranged in age from 25 to 76 with an average of 42.16, while the range of age among the working men was from 17 to 58 averaging 37.46. Seminarians ranged in age from 15 to 54 with a mean age of 22.12 and the college population ranged from 17 to 27 having a mean of 20.15. The priests reported that their Fathers' occupations ranged from 82.5 on the Blishen scale, roughly comparable to dentists to 40.8, comparable to labourers. The working men came from homes with a socio-economic status range from 64.0 to 40.8. The seminarians' range of SES in the homes from which they came was from 81.2 to 40.8, while the college boys ranged from 81.2 to 41.6 in the SES of their parents' homes.

Some interesting comparisons and contrasts are found in the subjects' replies to the question of who influenced them most in the choice of their vocation. Only two of the priests or 2.5% felt their father influenced them most. The same is true of the seminarians, whereas six of the working men or 14.6% felt the strongest influence from their fathers. Eight of the college boys or 11.8% claimed strongest influence from their fathers.

However, the strength of influence from the mother was indicated in these terms: 15 of the priests, or 18.8%, and 11 of the seminarians, or 13.8%, claimed strongest influence coming from their mothers, while three of the college boys or 4.4% and four of the working men, or 9.8% claimed the same influence acted upon them principally to make their vocational choice. It is interesting and significant that the most

influential person claimed by the priests and seminarians was a priest. Twenty-eight of the priests or 35% and 37 of the seminarians or 46.3% said a priest was the person who influenced them most in choosing their vocation. The influence was considerably less for the other two groups. Five of the college boys (7.4%) claimed the influence of a priest, while only one of the laymen (2.4%) claimed such influence on his vocational choice. The question arises whether we have modeling influences operating here predominantly or whether priests have been concerned only with vocations to the priesthood.

The influence of teachers (and presumably this would include sisters or religious teachers) was surprisingly small in the minds of the subjects. Only one priest claimed such influence while six seminarians (7.5%) did. Nine college students (13.2%) claimed to have been influenced predominantly by their teacher, while two working men (4.9%) claimed the same influence was predominant.

The category "no one" was the second highest indicated by the priests and seminarians (after "a priest") while it was the outstandingly highest chosen by the college boys and working men. Twenty-six priests (32.5%) indicated this while 21 seminarians (26.3%) checked the same category. However, 35 of the college boys or 51.5% claimed that no one influenced them, while 23 or 56.1% of the working men made the same claim. The category "other" which, according to marginal notations made by some of the subjects would include such things as the reading of the Imitation of Christ, was checked by eight of the priest group,

three of the seminarians, eight of the college boys and five of the working men.

The distribution of the priest group over six areas of specialization within the priesthood was as follows: 43 were pastors or in charge of a parish; nine were curates or assistants to pastors; five were home missionaries; one was a foreign missionary; nine were seminary teachers; six were school teachers; while seven checked the category "other" indicating such specialization work as information center directors, university professors, hospital chaplains.

The number of years of post-seminary education ranged from none to five, with the average being .55.

Forty-two of the priest group were diocesan priests while the rest (38) were members of religious orders in the following numbers: Benedictines 11, Franciscans 1, Oblates 12, Redemptorists 13, Jesuits 1.

Fifty-eight of the seminarian group were diocesan seminarians and twenty-two were members of religious orders: Benedictine 1, Oblates 21.

Question 14 of the questionnaire for college students and working men (see appendix 2) asked the subjects to rate themselves on a seven point rating scale of interest in Catholicism that ranged from "non-believing" to "devoted Catholic." This was intended as an indicant of interest in Catholicism as a specific religion apart from the Religious Value score yielded by the Allport-Vernon-Lindzey Study of Values. Both

groups tended to have means above the half-way point characterized by the term, "average Catholic." The mean of the college boys was 4.162 with a s.d. of 1.421. The mean score of the lay working men's self estimation was 4.854 with a s.d. of 1.174.

As noted in Table 2, if we take the Blishen Scale rating of 61.0 for clergymen, and use this as a norm for the priest and seminarian group, we can contrast with it the present socio-economic status of the working men, and the hoped-for status of the college students. The working men ranged in S.E.S. from doctors and dentists near the top of the scale, to pipeline workers at the 44.7 mark on the Blishen Index.

The college students' vocational goals ranged from doctor to farmer indicated by 49.2 on the Blishen scale. The college students were asked to report the degree of certainty they felt about their vocational choice by circling one of four descriptive terms on a rating scale (see appendix 2). Numbering from one to four with the lowest value indicating greatest certainty, their average was 2.27, with a standard deviation of 1.0. This seems to indicate a moderate amount of hesitancy about their expressed vocational choices.

The working men were asked to report the degree of adjustment they felt with their job on a six point rating scale, ranging from "unhappy, discontent" at the low end of the scale to "satisfied" at the other. Expressed in numerical values, their mean score was 3.93 with a standard deviation of 1.31. This would put most in the category of being quite well satisfied with their vocational choice.

From this summary of the four groups studied, the comparability of the samples - priests with adult working men, seminarians with college boys - can be seen. It is our task now to see how these similar groups differ in the value systems they hold as they expressed them on the Allport-Vernon-Lindzey Study of Values and the Rokeach Value Survey.

CHAPTER VI

INTERPRETATION OF THE DATA

Interpretation of Figures

Means and standard deviations of the four groups on the Allport-Vernon-Lindzey Study of Values appear in Table 3, p. 45 , while the same data for the Rokeach Value Survey of these groups is contained in Tables 4, p. 46 and 5, p. 47. However, it is perhaps more visually meaningful first to see this same data expressed graphically in Figures 1, p. 48, 2, p. 49 and 3, p. 50 respectively.

In Figure 1 we see the pattern we have come to expect from our review of the literature as being fairly typical of clergy scores on the Study of Values-- low economic score, high social and religious. Most striking is how similar the priests' scores are to the seminarians', particularly on what appear to be the three key values-- economic, social and religious.

A glance at Figures 1 and 2 indicates some interesting similarities and differences among the four groups: the value "A Comfortable Life" is ranked relatively low by all four groups, however the two clerical groups, seminarians and priests, are together in giving it very low places in their hierarchies of values, while the two lay groups are together in ranking it somewhat higher-- between twelfth and thirteenth. There seems to be a good measure of agreement among all four of these groups of men as to where "A World of Beauty" belongs in their hierarchy of values-- quite low. The place of "Equality" in their scale of values seems to be agreed upon. "Family Security" is another matter. Here the

TABLE 3

MEANS AND STANDARD DEVIATIONS OF FOUR GROUPS ON THE ALLPORT-VERNON-LINDZEY STUDY OF VALUES

		Priests N=80	Seminarians N=80	College N=68	Workers N=41
THEORETICAL	m.	36.21	35.91	39.68	38.44
	s.d.	5.78	5.62	5.64	6.96
ECONOMIC	m.	31.13	31.84	37.80	37.00
	s.d.	6.70	6.80	7.13	8.95
AESTHETIC	m.	35.54	36.34	35.88	34.80
	s.d.	6.43	7.44	7.46	8.04
SOCIAL	m.	47.53	47.41	44.21	44.73
	s.d.	5.54	6.16	6.29	7.95
POLITICAL	m.	38.71	37.84	42.38	39.05
	s.d.	3.99	5.65	6.51	7.49
RELIGIOUS	m.	50.74	50.89	40.06	45.66
	s.d.	5.81	7.10	7.83	7.60

working men expressed their concern for their wives and children by placing this value first in their hierarchy. The other three groups, especially priests, put this value much lower, a reflection of the celibacy of the Roman Catholic clergy. There seems to be close agreement among the groups on the importance of "Freedom" as a value. An interesting interrelationship of means is found on the value "Mature Love." The priest

TABLE 4

MEANS AND STANDARD DEVIATIONS OF FOUR GROUPS ON THE TERMINAL VALUES OF THE ROKEACH VALUE SURVEY

		80 Priests	80 Seminarians	68 College	41 Workers
A COMFORTABLE LIFE	m.	15.89	15.53	12.63	12.83
	s.d.	2.71	2.56	4.37	4.32
AN EXCITING LIFE	m.	11.60	12.88	11.44	11.88
	s.d.	5.01	4.01	4.33	4.95
A SENSE OF ACCOMPLISHMENT	m.	6.31	8.90	6.13	7.90
	s.d.	4.30	4.67	3.79	3.78
A WORLD OF PEACE	m.	8.99	9.09	9.68	7.85
	s.d.	3.79	4.50	4.72	4.21
A WORLD OF BEAUTY	m.	12.30	12.94	13.46	13.12
	s.d.	3.18	3.63	4.32	3.39
EQUALITY	m.	8.78	8.00	9.21	7.61
	s.d.	3.77	4.31	4.16	4.22
FAMILY SECURITY	m.	11.24	10.08	8.47	4.29
	s.d.	3.79	3.80	4.64	3.58
FREEDOM	m.	8.08	8.40	8.16	7.66
	s.d.	4.19	3.70	4.26	3.55
HAPPINESS	m.	6.31	6.53	7.28	9.93
	s.d.	4.03	3.79	4.65	4.44
INNER HARMONY	m.	6.96	6.09	8.47	7.34
	s.d.	3.94	3.56	4.93	4.52
MATURE LOVE	m.	10.49	7.64	6.65	7.73
	s.d.	4.99	3.77	4.67	4.25
NATIONAL SECURITY	m.	12.84	14.38	14.88	13.90
	s.d.	3.30	3.11	3.73	3.65
PLEASURE	m.	15.71	15.55	13.97	15.17
	s.d.	2.36	2.79	3.85	2.49
SALVATION	m.	3.74	3.08	6.66	5.54
	s.d.	4.32	3.76	5.82	5.64
SELF-RESPECT	m.	8.76	8.90	7.68	9.02
	s.d.	4.37	4.23	3.94	4.16
SOCIAL RECOGNITION	m.	11.93	12.33	12.56	14.10
	s.d.	4.39	4.08	3.85	4.20
TRUE FRIENDSHIP	m.	6.53	5.99	7.57	9.12
	s.d.	3.61	2.93	3.94	4.27
WISDOM	m.	4.41	4.76	5.72	5.98
	s.d.	2.90	3.34	3.80	3.65

TABLE 5

MEANS AND STANDARD DEVIATIONS OF FOUR GROUPS ON THE INSTRUMENTAL VALUES OF THE ROKEACH VALUE SURVEY

		80 Priests	80 Seminarians	68 College	41 Workers
AMBITIOUS	m.	13.21	11.11	8.29	10.51
	s.d.	4.43	5.19	5.07	5.32
BROADMINDED	m.	8.60	8.43	7.91	9.44
	s.d.	4.80	4.60	4.67	4.84
CAPABLE	m.	8.99	9.86	10.19	9.34
	s.d.	4.33	3.90	4.17	3.72
CHEERFUL	m.	8.28	9.36	9.76	9.88
	s.d.	4.36	4.67	4.76	4.74
CLEAN	m.	14.31	14.75	14.31	13.24
	s.d.	3.96	3.83	3.93	4.52
COURAGEOUS	m.	7.64	8.41	9.15	6.98
	s.d.	4.31	4.86	4.88	4.93
FORGIVING	m.	6.61	6.30	7.99	7.02
	s.d.	4.10	4.24	4.21	4.22
HELPFUL	m.	6.10	6.55	8.26	7.24
	s.d.	4.30	4.08	3.63	4.47
HONEST	m.	5.04	5.39	5.68	5.24
	s.d.	3.45	4.16	4.35	4.46
IMAGINATIVE	m.	12.74	12.76	12.40	11.17
	s.d.	4.56	3.92	4.99	5.19
INDEPENDENT	m.	12.26	12.41	10.04	10.41
	s.d.	4.83	4.88	5.26	5.04
INTELLECTUAL	m.	10.74	11.31	10.06	11.32
	s.d.	4.76	4.77	4.96	4.73
LOGICAL	m.	10.31	12.36	9.71	10.83
	s.d.	4.33	4.64	4.80	4.60
LOVING	m.	8.13	6.76	7.24	6.95
	s.d.	5.36	4.83	4.90	4.55
OBEDIENT	m.	10.96	10.03	13.28	13.22
	s.d.	4.86	4.66	4.56	4.33
POLITE	m.	12.16	11.96	13.19	12.17
	s.d.	3.96	4.08	4.23	4.41
RESPONSIBLE	m.	5.40	5.85	5.09	5.85
	s.d.	3.70	5.02	3.16	4.14
SELF-CONTROLLED	m.	9.13	7.81	7.21	9.73
	s.d.	4.84	4.97	4.87	4.33

FIGURE I

MEAN SCORES OF FOUR GROUPS ON THE ALLPORT-VERNON-LINDZEY STUDY OF VALUES

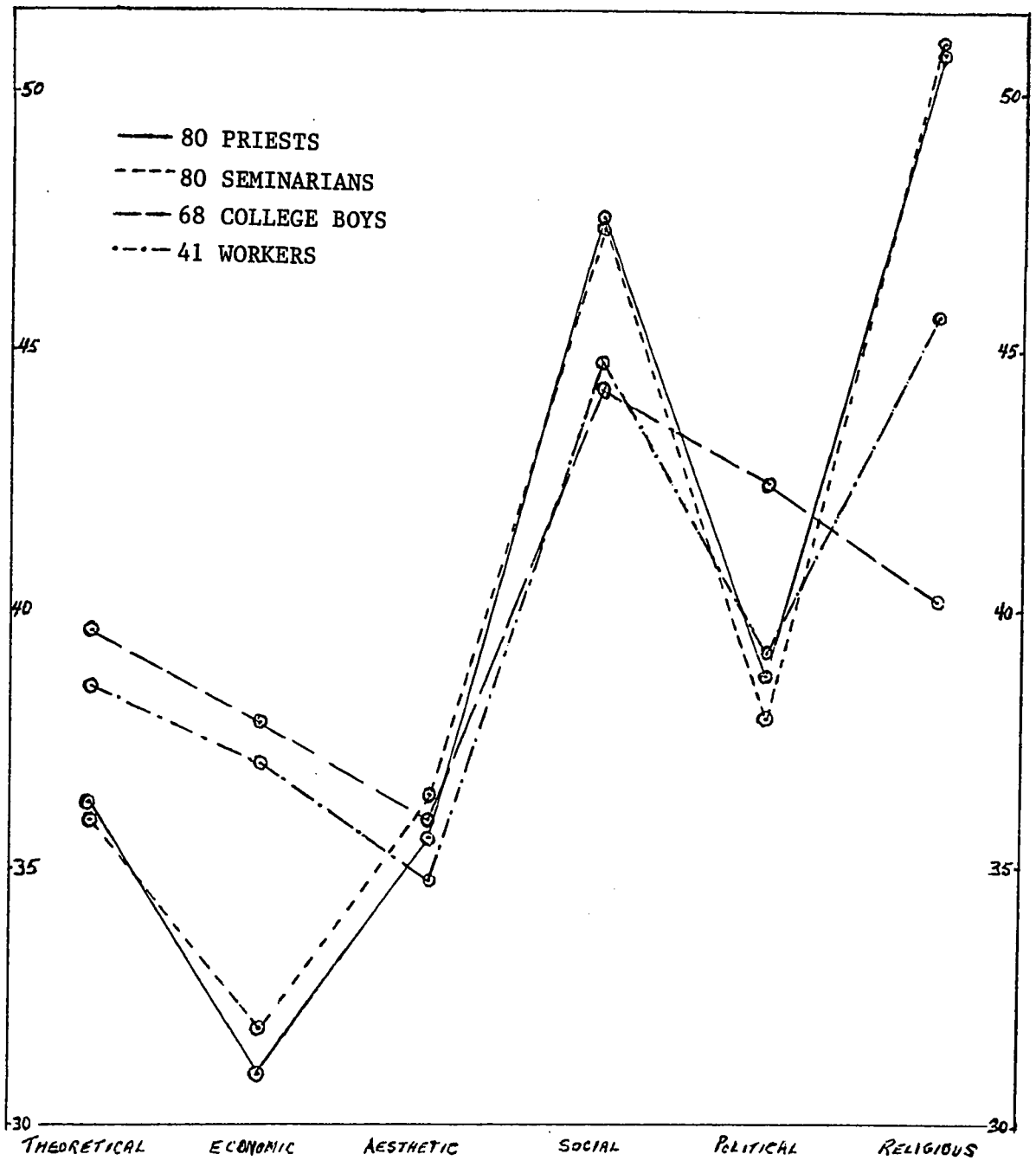
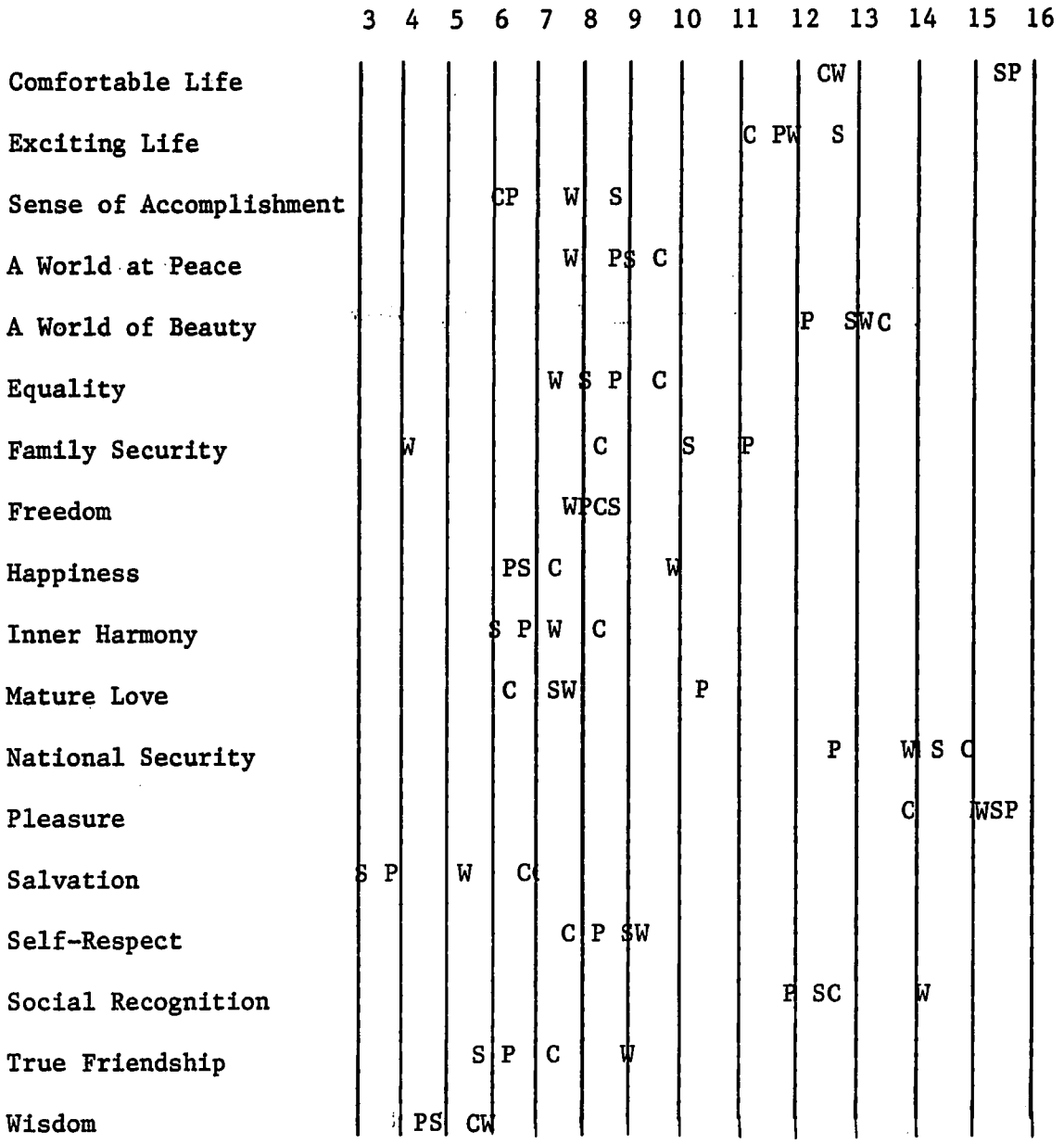


FIGURE 2

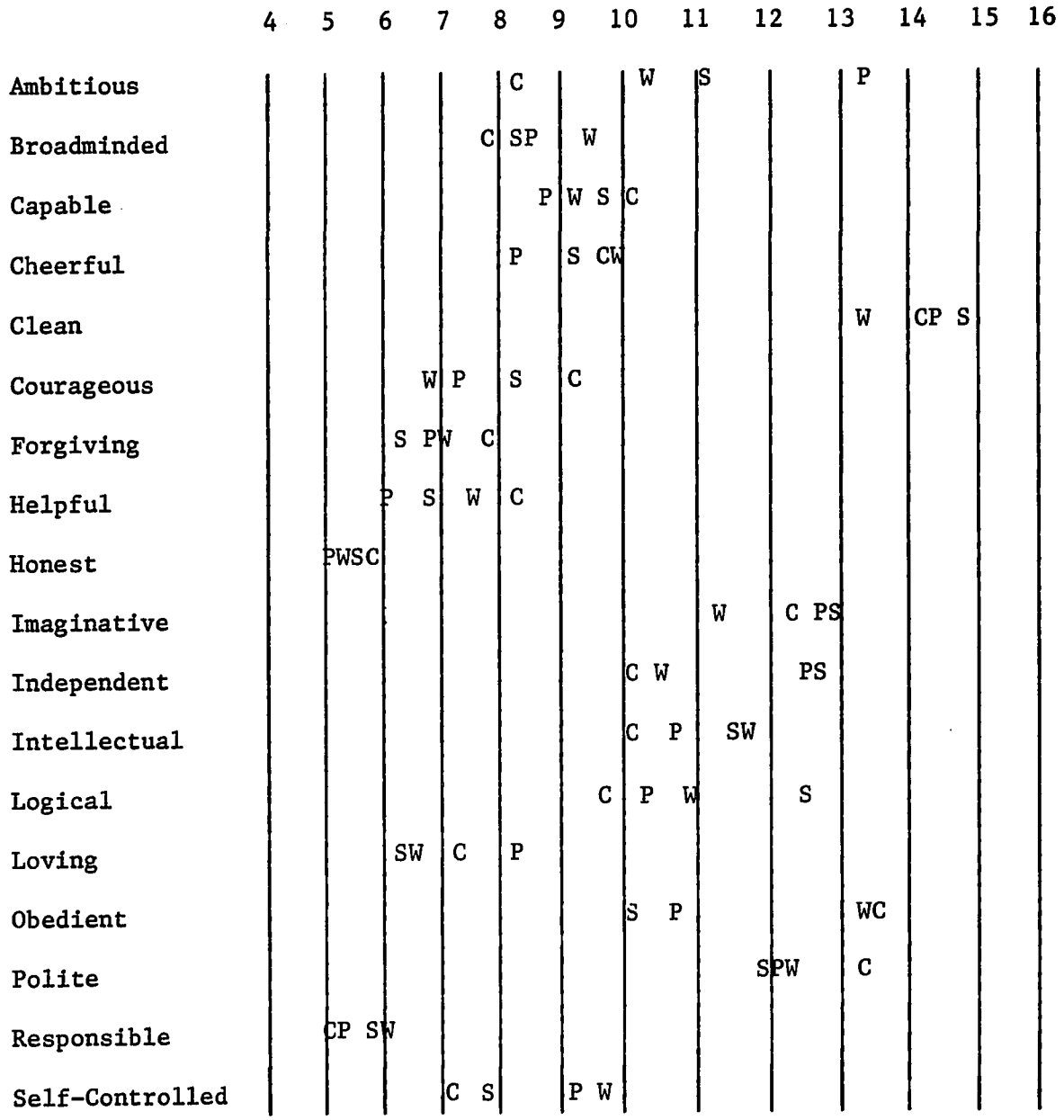
A COMPARISON OF MEAN SCORES OF FOUR GROUPS
ON THE ROKEACH TERMINAL VALUES



P - PRIESTS N = 80
S - SEMINARIANS N = 80
C - COLLEGE N = 68
W - WORKERS N = 41

FIGURE 3

A COMPARISON OF FOUR GROUPS ON THE ROKEACH INSTRUMENTAL VALUES



P - PRIESTS N = 80
S - SEMINARIANS N = 80
C - COLLEGE N = 68
W - WORKERS N = 41

TABLE 6

RANK ORDERING OF ROKEACH TERMINAL VALUES BY FOUR GROUPS

PRIESTS (80)	SEMINARIANS (80)	COLLEGE (68)	WORKERS (41)
1 Salvation	1 Salvation	2 Wisdom	12 Family Security
2 Wisdom	2 Wisdom	4 Sense of Accomplishment	1 Salvation
3 Happiness	5 True Friendship	1 Salvation	2 Wisdom
4 Sense of Accomplishment	6 Inner Harmony	11 Mature Love	6 Inner Harmony
5 True Friendship	3 Happiness	3 Happiness	9 Equality
6 Inner Harmony	11 Mature Love	5 True Friendship	7 Freedom
7 Freedom	9 Equality	8 Self-Respect	11 Mature Love
8 Self-Respect	7 Freedom	7 Freedom	10 Peace
9 Equality	8 Self-Respect	12 Family Security	4 Sense of Accomplishment
10 Peace	4 Sense of Accomplishment	6 Inner Harmony	8 Self-Respect
11 Mature Love	10 Peace	9 Equality	5 True Friendship
12 Family Security	12 Family Security	10 Peace	3 Happiness
13 Exciting Life	14 Social Recognition	13 Exciting Life	13 Exciting Life
14 Social Recognition	13 Exciting Life	14 Social Recognition	18 Comfortable Life
16 Beauty	15 Beauty	18 Comfortable Life	15 Beauty
16 National Security	16 National Security	15 Beauty	16 National Security
17 Pleasure	18 Comfortable Life	17 Pleasure	14 Social Recognition
18 Comfortable Life	17 Pleasure	16 National Security	17 Pleasure

TABLE 7

SPEARMAN'S RHO RANK CORRELATIONS FOR FOUR GROUPS ON THE TERMINAL VALUES ON THE ROKEACH VALUE SURVEY

Priests and Seminarians	Priests and College boys	Priests and Workers	Seminarians and College boys	Seminarians and Workers	College and Workers
.913	.884	.653	.874	.611	.626

TABLE 8

RANK ORDERING OF ROKEACH INSTRUMENTAL VALUES BY FOUR GROUPS

PRIESTS (80)	SEMINARIANS (80)	COLLEGE (68)	WORKERS (41)
1 Honest	1 Honest	2 Responsible	1 Honest
2 Responsible	2 Responsible	1 Honest	2 Responsible
3 Helpful	4 Forgiving	10 Self-Controlled	6 Loving
4 Forgiving	3 Helpful	6 Loving	5 Courageous
5 Courageous	6 Loving	8 Broadminded	4 Forgiving
6 Loving	10 Self-Controlled	4 Forgiving	3 Helpful
7 Cheerful	5 Courageous	3 Helpful	9 Capable
8 Broadminded	8 Broadminded	17 Ambitious	8 Broadminded
9 Capable	7 Cheerful	5 Courageous	10 Self-Controlled
10 Self-Controlled	9 Capable	11 Logical	7 Cheerful
11 Logical	13 Obedient	7 Cheerful	15 Independent
12 Intelligent	17 Ambitious	15 Independent	17 Ambitious
13 Obedient	12 Intelligent	12 Intelligent	11 Logical
14 Polite	14 Polite	9 Capable	16 Imgainative
15 Independent	11 Logical	16 Imaginative	12 Intelligent
16 Imaginative	15 Independent	14 Polite	14 Polite
17 Ambitious	16 Imaginative	13 Obedient	13 Obedient
18 Clean	18 Clean	18 Clean	18 Clean

TABLE 9

SPEARMAN'S RHO RANK CORRELATIONS FOR FOUR GROUPS ON THE INSTRUMENTAL VALUES OF THE ROKEACH VALUE SURVEY

Priests and Seminarians	Priests and College boys	Priests and Workers	Seminarians and College boys	Seminarians and Workers	College and Workers
.922	.738	.884	.711	.886	.661

group places it considerably lower on their hierarchy of values than the other three groups. This again may reflect the celibate condition of the priests since the elaboration of this term on the Rokeach Value Survey describes it as both "sexual and spiritual intimacy". However, this did not seem to bar the seminarians from ranking this value even higher than the working men. "Pleasure" is among the lowest values for all groups with the college boys, however, giving a slightly higher ranking. "Salvation" received a high ranking from all four groups, reflecting perhaps their Catholic background. As might be expected, "Salvation" received top priority from the two clerical groups, and somewhat lesser priority from the laymen. "Wisdom" is another value that received a high place in the ranking of all four groups, with the two clerical groups placing it between four and five and the lay groups between five and six.

Notable among the instrumental values is the position of "Clean (neat, tidy)." All four groups of men agreed in placing this very low on their hierarchy of values. On the other hand there seemed to be great unanimity among the groups in giving "Honest" a high ranking. Again there was unanimity among three groups in the ranking they gave "Imaginative", between 12 and 13 with the exception of the working men who ranked it closer to 11. The groups split again into a clerical-lay dichotomy on the value "Independent (self-reliant, self-sufficient)." The clerical groups gave this value an almost identical ranking (12.26 and 12.41) quite low on their hierarchy, while the lay groups agreed closely on putting it in a somewhat higher position (between 10 and 11). Interestingly,

the seminarians once again placed love (now as an instrumental value) quite high in their ranking. In fact, they rank "Loving (affectionate, tender)" the highest of all four groups, while priests, although they ranked this value fairly high (perhaps since it was now somewhat free of its sexual implications) are the lowest of all four groups. The value "Obedient" once again produced a clerical-lay dichotomy. The priests and seminarians ranked this value quite a bit higher (between 10 and 11) than did the laymen who put it between 13 and 14. There is striking unanimity between three groups on the value of being "Polite", the exceptional group being the college boys who rank this value somewhat lower.

There is a striking unanimity among all four groups in placing "Responsible" high in their hierarchy of values. All are within the range of 5 and 6. The four groups divide in a new and interesting dichotomy on the value "Self-Controlled (restrained, self-disciplined)." The basis perhaps is age. Here the two young groups, seminarians and college boys, agreed in ranking this value somewhat higher than did the older, more mature priests and working men.

Significance of Differences Between Means

What significance have the differences in mean scores of the four groups? To compare the mean scores of the groups on each of the forty-two value variables, the Newman-Keuls method (Winer, 1962) for comparison of ordered means was used. The statistical significance of the differences between the means of the four groups appeared as follows:

1. Theoretical

TABLE 10

SIGNIFICANCE OF DIFFERENCE BETWEEN MEANS OF FOUR GROUPS ON THE THEORETICAL VALUE

Groups	Means	College	Workers	Priests
Seminarians	35.912	3.764**	2.527*	.300
Priests	36.212	3.464**	2.227*	--
Workers	38.439	1.237	--	--
College	39.676	--	--	--

*p<.05
**p<.01

a. There is no significant difference between priests and seminarians on the Theoretical value.

b. There is no significant difference between working men and college boys.

c. There are differences at better than the .01 level between college boys and both priests and seminarians.

d. There are differences significant at the .05 level between working men and both priests and seminarians.

On this value the two clerical groups appear to be very similar to each other, the two lay groups quite similar, but the clerical and lay groups are significantly different from each other on the Theoretical value of the Allport-Vernon-Lindzey.

2. Economic

TABLE 11

SIGNIFICANCE OF DIFFERENCE BETWEEN MEANS OF FOUR GROUPS ON THE ECONOMIC VALUE

Groups	Means	College	Workers	Seminarians
Priests	31.125	6.669**	5.875**	.712
Seminarians	31.837	5.957**	5.163**	--
Workers	37.000	.794	--	--
College	37.794	--	--	--

*p<.05
**p<.01

a. No significant difference between seminarians and priests on the Economic value.

b. No significant difference between workers and college boys on the Economic value.

c. College boys differ from both priests and seminarians at the .01 level.

d. Workers differ from both priests and seminarians at the .01 level.

Again, the two lay groups are similar to each other, the two clerical groups similar to each other, but the laymen place a significantly higher value on the Economic value than do the clergy.

3. Aesthetic -- The largest difference was between the working men and the seminarians (1.533) and this was not statistically significant.

4. Social

TABLE 12

SIGNIFICANCE OF DIFFERENCE BETWEEN MEANS OF FOUR GROUPS ON THE SOCIAL VALUE

Groups	Means	Priests	Seminarians	Workers
College	44.206	3.319*	3.207*	.526
Workers	44.732	2.793*	2.681*	--
Seminarians	47.412	.113	--	--
Priests	47.525	--	--	--

*p<.05

a. No significant difference between priests and seminarians on the Social value.

b. No significant difference between students and workers on the Social value.

c. Priests are significantly different at the .05 level from college boys and workers on the Social value.

d. Seminarians are significantly different from the two lay groups at the .05 level.

Again, the lay groups differ significantly from the clerical while there is no significant difference within the lay and clerical groups.

5. Political

TABLE 13

SIGNIFICANCE OF DIFFERENCE BETWEEN MEANS OF FOUR GROUPS ON THE POLITICAL VALUE

Groups	Means	College	Workers	Priests
Seminarians	37.837	4.545**	1.211	.875
Priests	38.712	3.670**	.336	--
Workers	39.049	3.334**	--	--
College	42.382	--	--	--

*p<.05; **p<.01

a. No significant difference between priests and seminarians on the Political value.

b. College boys differ from all other groups at the .01 level.

c. Working men do not differ significantly from either priests or seminarians on the Political value.

Here is a break in the lay-clerical dichotomy, the working men being closer to the priests and seminarians in their political values than to the college students.

TABLE 14

SIGNIFICANCE OF DIFFERENCE BETWEEN MEANS OF FOUR GROUPS ON THE RELIGIOUS VALUE

Groups	Means	Seminarians	Priests	Workers
College	40.059	10.829**	10.679**	5.600**
Workers	45.659	5.229**	5.079**	--
Priests	50.737	.150	--	--
Seminarians	50.887	--	--	--

**p<.01

a. No significant difference between priests and seminarians on the Religious value.

b. All other differences are significant at better than the .01 level.

The religious value seems to produce the widest dispersion among the groups, except for the priests and seminarians who are only a few decimal places apart.

It would appear that the Allport-Vernon-Lindzey Study of Values has indicated a rather clear-cut value difference between clerical and lay groups with the exception of the aesthetic value and the political

value where the adult laymen were closer to the priests and seminarians than they were to the university students. Perhaps the most sensitive scale is the Religious, followed by the Economic scale.

Significance of differences between means of scores on the Rokeach Value Survey appeared as follows: (Higher numbers indicate lower rating).

7. A Comfortable Life

TABLE 15

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "A COMFORTABLE LIFE"

Groups	Means	Priests	Seminarians	Workers
College	12.632	3.255**	2.893**	.197
Workers	12.829	3.058**	2.696**	--
Seminarians	15.525	.363	--	--
Priests	15.887	--	--	--

**$p < .01$

a. Priests and seminarians are not significantly different on the value "A Comfortable Life."

b. College boys and working men are not significantly different.

c. All other differences are significant at better than the .01 level.

On this first Rokeach value, the lay-clerical dichotomy appears again, the priests and seminarians giving a significantly lower ranking to "A Comfortable Life" than do the two lay groups.

8. An Exciting Life -- This variable produced no significant differences among the groups, the largest difference, being 1.434 between the seminarians and the college boys.

9. A Sense of Accomplishment

TABLE 16

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "A SENSE OF ACCOMPLISHMENT"

Groups	Means	Seminarians	Workers	Priests
College	6.132	2.768**	1.770	.180
Priests	6.312	2.587**	1.590	--
Workers	7.902	.998	--	--
Seminarians	8.900	--	--	--

**p<.01

a. There is a significant difference between priests and seminarians at the .01 level on the value, "A Sense of Accomplishment."

b. Seminarians are also significantly different from college boys but not from working men.

The seminarians group is the only one significantly different from the other three groups.

10. A World at Peace -- produced no significant differences, the largest one being 1.823 between the working men and the college boys.

11. A World of Beauty -- produced no significant differences, the largest being 1.156 between the priests and the university students.

12. Equality -- produced no significant differences, the largest being 1.596 between the college boys and the working men.

13. Family Security

TABLE 17

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "FAMILY SECURITY"

Groups	Means	Priests	Seminarians	College
Workers	4.293	6.945**	5.782**	4.178**
College	8.471	2.767**	1.604*	--
Seminarians	10.075	1.162	--	--
Priests	11.237	--	--	--

*p<.05
**p<.01

a. There is no significant difference between the priests and seminarians on the value "Family Security."

b. All other differences are significant at the .01 level with the exception of that between the college group and the seminarians, significant at the .05 level.

The working men are significantly different from all the other groups on this their highest value.

14. Freedom -- This variable produced no significant differences, the largest one being .741 between the working men and the seminarians.

15. Happiness

TABLE 18

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "HAPPINESS"

Groups	Means	Workers	College	Seminarian
Priests	6.312	3.614**	.967	.225
Seminarians	6.537	3.389**	.742	--
College	7.279	2.647**	--	--
Workers	9.927	--	--	--

**p<.01

a. Priests and seminarians are not significantly different on the value "Happiness."

b. Working men are significantly different at the .01 level from the three other groups.

Working men rank "Happiness" significantly lower on their hierarchy of values than do the other men tested.

16. Inner Harmony

TABLE 19

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "INNER HARMONY"

Groups	Means	College	Workers	Priests
Seminarians	6.087	2.383**	1.254	.875
Priests	6.962	1.508	.379	--
Workers	7.341	1.129	--	--
College	8.471	--	--	--

**p<.01

a. Priests and seminarians are not significantly different on the value "Inner Harmony."

b. The only significant difference is between seminarians and college boys, the college students ranking inner harmony considerably lower than the seminarians.

17. Mature Love

TABLE 20

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "MATURE LOVE"

Groups	Means	Priests	Workers	Seminarians
College	6.647	3.840**	1.085	.990
Seminarians	7.637	2.850**	.094	--
Workers	7.732	2.756**	--	--
Priests	10.487	--	--	--

**p<.01

a. Priests are significantly different from seminarians and all others in the low value they place on "Mature Love."

b. None of the other groups are significantly different from one another.

The significant difference between priests and seminarians on the value "Mature Love (sexual and spiritual intimacy)" may reflect a radically different attitude toward love and particularly sexuality between the generations of clerics.

18. National Security

TABLE 21

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "NATIONAL SECURITY"

Groups	Means	College	Seminarians	Workers
Priests	12.837	2.045**	1.538*	1.065
Workers	13.902	.980	.473	--
Seminarians	14.375	.507	--	--
College	14.882	--	--	--

*p<.05
**p<.01

a. Priests and seminarians are significantly different at the .05 level.

b. Priests are significantly different from college students at the .01 level on the value "National Security."

Perhaps this value reflects a certain concern for security related to age since the priests rank this value significantly higher than the two student populations but not much more than the working men.

19. Pleasure

TABLE 22

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "PLEASURE"

Groups	Means	Priests	Seminarians	Workers
College	13.971	1.742**	1.579**	1.200*
Workers	15.171	.542	.379	--
Seminarians	15.550	.163	--	--
Priests	15.712	--	--	--

*p<.05
**p<.01

a. Priests and seminarians are not significantly different on the value "Pleasure."

b. College boys are significantly different from priests and seminarians at the .01 level and from working men at the .05 level.

With none of the other differences significant, college boys stand out by themselves in so far as they rank "Pleasure" significantly higher than do the other groups including the seminarians who are comparable as to age.

20. Salvation

TABLE 23

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "SALVATION"

Groups	Means	College	Workers	Priests
Seminarians	3.075	3.587**	2.462*	.662
Priests	3.737	2.924**	1.799*	--
Workers	5.537	1.125	--	--
College	6.662	--	--	--

*p<.05
** p<.01

a. Priests and seminarians are not significantly different on the value "Salvation."

b. Working men and college boys are not significantly different.

c. College boys are different from both priests and seminarians at the .01 level, while working men are different from these two groups at the .05 level of significance.

Once again the lay - clerical dichotomy appears as the clergy rank salvation significantly higher than do the lay groups. It is interesting that the university students' ranking of this value, though lower than that of the working men, is not significantly different which may indicate that age is not much of a factor.

21. Self Respect -- This value yielded no statistically significant differences, the largest one being 1.348 between the laymen and the university students.

22. Social Recognition

TABLE 24

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "SOCIAL RECOGNITION"

Groups	Means	Workers	College	Seminarian
Priests	11.925	2.173*	.634	.400
Seminarians	12.325	1.773*	.234	--
College	12.559	1.539	--	--
Workers	14.098	--	--	--

*p<.05

a. Priests and seminarians do not differ significantly on the value "Social Recognition."

b. Working men are distinct from priests and seminarians at the .05 level of significance.

The adult laymen place social recognition significantly lower in their hierarchy of values than do the two clergy groups and somewhat lower than the university student group.

23. True Friendship

TABLE 25

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "TRUE FRIENDSHIP"

Groups	Means	Workers	College	Priests
Seminarians	5.987	3.134**	1.586*	.538
Priests	6.525	2.597**	1.049	--
College	7.574	1.548*	--	--
Workers	9.122	--	--	--

*p<.05
**p<.01

a. Priests and seminarians are not significantly different on the value "True Friendship."

b. Priests and university students are not significantly different.

All other differences are significant especially between the working men and the two clerical groups who tend to rank "True Friendship" significantly higher.

24. Wisdom -- This variable did not produce any statistically significant differences, the largest one being 1.563 between the priest group and the adult lay group.

25. Ambitious

TABLE 26

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "AMBITIOUS"

Groups	Means	Priests	Seminarians	Workers
College	8.294	4.918**	2.818**	2.218*
Workers	10.512	2.700**	.600	--
Seminarians	11.112	2.100*	--	--
Priests	13.212	--	--	--

*p<.05
**p<.01

a. Seminarians are significantly different from priests at the .05 level of significance.

b. Working men and seminarians are not significantly different on the value "Ambitious."

All other differences are significant, with priests ranking ambition significantly low while the university students place "ambitious" much higher in their hierarchy of values.

26. Broadminded -- This variable produced no significant differences, the largest one being 1.527 between the university students and the adult laymen.

27. Capable -- This variable, too, produced no significance differences. The largest difference occurred between the priest group and the college group, the priests ranking capability 1.204 higher than the college students.

28. Cheerful -- produced no significant differences. 1.603 was the

largest difference and it occurred between the priests and the working men.

29. Clean -- This variable, too, produced no significant differences, the largest being 1.506 between the seminarians and the working men.

30. Courageous - did not give rise to any significant differences in ranking among the four groups. The two groups most widely separated were the college students and the lay adults by 2.171.

31. Forgiving -- produced the largest difference between the seminarians and the lay students. The difference of 1.685 was not significant statistically.

32. Helpful

TABLE 27

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "HELPFUL"

Groups	Means	College	Workers	Seminarians
Priests	6.100	2.165*	1.144	.450
Seminarians	6.550	1.715	.694	--
Workers	7.244	1.021	--	--
College	8.265	--	--	--

*$p<.05$

This variable produced only one statistically significant difference and that at the .05 level where the priests placed helpfulness higher on their hierarchy of values than did the college students.

33. Honest -- This value produced no significant differences among the groups. The greatest difference was only a decimal point

difference of .639 between the priests and the college group.

34. Imaginative -- produced no significant differences, the biggest difference being 1.592 between the seminarians and the working men.

35. Independent

TABLE 28

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "INDEPENDENT"

Group	Means	Seminarians	Priests	Workers
College	10.044	2.368*	2.218*	--
Workers	10.415	1.998	1.848	--
Priests	12.262	.150	--	--
Seminarians	12.412	--	--	--

*p<.05

The college students produced the only significant differences on this value and these at the .05 level; they ranked independence a good bit higher than did priests and seminarians.

36. Intellectual -- This value produced no significant differences; the largest (1.258) occurred between the college group and the adult laymen.

37. Logical

TABLE 29

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "LOGICAL"

Groups	Means	Seminarians	Workers	Priests
College	9.706	2.675**	1.123	.607
Priests	10.312	2.050*	.517	--
Workers	10.829	1.533	--	--
Seminarians	12.362	--	--	--

*p<.05
**p<.01

The seminarians distinguished themselves from both priests and college boys in the low ranking they gave the value "Logical."

38. Loving -- This value failed to produce any significant differences among the groups. The largest was 1.363 between the seminarians and the priests who gave the lowest ranking of the four groups.

39. Obedient

TABLE 30

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "OBEDIENT"

Groups	Means	College	Workers	Priests
Seminarians	10.025	3.254**	3.195**	.938
Priests	10.962	2.317*	2.257*	--
Workers	13.220	.060	--	--
College	13.279	--	--	--

*p<.05
**p<.01

a. Priests and seminarians are not significantly different on the value "Obedient."

b. Working men and college boys are not significantly different.

Again the lay-clerical gap appears, with the clerical groups, particularly the seminarians, ranking obedience much higher than the laymen.

40. Polite -- This variable did not produce any significant differences, the largest being 1.229 between the seminarians and the college boys.

41. Responsible -- This variable, too, yielded no significant differences, the largest difference being less than one (.765) between

the college and adult lay groups.

42. Self-Controlled

TABLE 31

SIGNIFICANCE OF DIFFERENCES BETWEEN MEAN SCORES OF FOUR GROUPS ON THE VALUE "SELF-CONTROLLED"

Groups	Means	Workers	Priests	Seminarians
College	7.206	2.526*	1.919	.607
Seminarians	7.812	1.919	1.312	--
Priests	9.125	.607	--	--
Workers	9.732	--	--	--

*p<.05

The only significant difference on the value "Self-Controlled" is between the college boys and the working men and this is at the .05 level. Even though there is no statistically significant difference between the younger men as such-- college boys and seminarians-- and the older priests and working men, it is interesting to note that the younger groups tend to rank self-control higher as a value than do the older men.

Summary of Observed Differences Between Groups

Priests and seminarians are remarkably similar in their value systems. Of the forty-two values tested, only five showed statistically significant differences between these two groups. Two of these differences were at the .01 level, the other three at the .05 level of significance. It would not, then, as theorized earlier, appear safe to reject the null hypothesis that the priests and seminarians do not differ in

their value systems.

None of the Allport-Vernon-Lindzey values brought out any statistically significant differences.

Among the Rokeach values, significant differences were found between priests and seminarians on: "A Sense of Accomplishment" which the priests ranked higher by 2.587; "Mature Love" which the priests ranked lower by 2.850; "National Security" which the priests ranked higher by 1.538; "Ambitious" ranked 2.100 lower by the priests, and "Logical" ranked 2.050 higher by the priests.

The priests and seminarians tested, appear then, to have very similar values, the biggest gaps appear in their estimation of sexual and spiritual love which the priests value less and in the satisfaction that comes from accomplishment-- making "a lasting contribution" - which the priests value more. Perhaps the seminarians' subordinate position is expressed in the higher value placed on "Ambitious." Perhaps a reaction against the scholasticism of the seminary makes them value "Logical" less.

Now that we have seen the similarities of priests and seminarians, the next important question is: in what ways particularly do priests and seminarians differ from laymen in their value systems? The results of the present research summarized in Table 32, p. 73, indicate, first of all, a notable difference between the value placed on the search for truth, or the theoretical value on the Allport Study. Surprisingly, the priests, with their considerable background in philosophy and theology, including such abstract studies as metaphysics, rate this value significantly lower than do laymen, and the seminarians, still immersed in the

TABLE 32

VALUES SHOWING SIGNIFICANT MEAN SCORE DIFFERENCES BETWEEN FOUR GROUPS ON THE STUDY OF VALUES AND ROKEACH VALUE SURVEY

		Lay-clerical differences				
	Priest & Semin.	Priest & College	Priest & Worker	Semin. & College	Semin. & Worker	College & Worker
Theoretical	--	+3.46**	+2.23*	+3.76**	+2.53*	--
Economic	--	+6.67**	+5.88**	+5.96**	+5.16**	--
Social	--	-3.32*	-2.79*	-3.21*	-2.68*	--
Political	--	+3.67**	--	+4.55**	--	-3.33**
Religious	--	-10.68**	-5.08**	-10.83**	-5.23**	+5.60**
Comfortable	--	-3.26**	-3.06**	-2.89**	-2.70**	--
Accomplishment	+2.59**	--	--	-2.77**	--	--
Fam. Security	--	-2.77**	-6.95**	-1.60*	-5.78**	-4.18**
Happiness	--	--	+3.61**	--	+3.39**	+2.65**
Inner Harmony	--	--	--	+2.38**	--	--
Mature Love	-2.85**	-3.84**	-2.76**	--	--	--
Nat. Security	+1.54*	+2.05**	--	--	--	--
Pleasure	--	-1.74**	--	+1.58**	--	+1.20*
Salvation	--	+2.92**	+1.80*	+3.59**	+2.46*	--
Soc. Recogn.	--	--	+2.17*	--	+1.77*	--
True Friend.	--	--	+2.60**	+1.59*	+3.13**	+1.55*
Ambitious	-2.10*	-4.92**	-2.70**	-2.82**	--	+2.22*
Helpful	--	+2.17*	--	--	--	--
Independent	--	-2.22*	--	-2.37*	--	--
Logical	+2.05*	--	--	-2.66**	--	--
Obedient	--	+2.32*	+2.26*	+3.25**	+3.20**	--
Self-Control.	--	--	--	--	--	+2.53*

*p<.05 and **p<.01 - calculated according to the Newman-Keuls method.

+ = group named second has a higher mean score.

- = group named second has a lower mean score.

highly theoretical seminary milieu, rate it still lower. Perhaps this is by way of reaction. It is interesting here to contrast the seminarians with the college boys who are in a roughly comparable situation age and study wise and yet rate theoretical values significantly higher. Their studies are generally more practical and concentrated and less speculative than the seminarians', yet they value theory more. One can hardly imagine that the seminary with its liberal education would attract young men of a lesser interest in the search for truth than university students in general. Or, as speculated earlier, has the immersion in a largely theoretical, scholastic milieu, depressed this value in their hierarchy? Is there a tendency to de-value what one has : and to highly value what is lacking?

The gap between layman and cleric widens notably on the economic value. Even though the working men and college boys of our sample are well below average on this value, the clerical groups have relegated the practical to the lowest place on their hierarchy of Allport values. This is difficult to explain in the light of the place they gave the contrasting theoretical value. But it does tell us that we can expect priests and those interested in the priesthood to have a sufficiently low estimation of what the "Economic" value stands for to mark them out quite clearly from other Catholic men. The clergy and laity tested do not differ significantly in their evaluation of the beautiful, but we can expect priests and those studying to be priests to hold social values in high esteem--to prefer to relate to people in a loving, helping capacity rather than in a leading, using role. The clergy excelled the sample of laymen in

this value even though these laymen were, in turn well above the male norms for this value.

The priests and seminarians of the sample placed considerably less emphasis on relating to people in a leading capacity than did the college group. However, the adult laymen were more like the clergy in giving less emphasis to the political value.

The religious value seems most clearly to separate clergy from laity with a gap of over ten points between seminarians and their peers in the universities . Even the working men who placed quite a high value on religious values (well above the norms for the population) were still significantly lower than the group of priests tested.

This rather clear lay-clerical dichotomy is continued and emphasized in many of the values on the Rokeach Survey. To see this more clearly we should look again at Tables 6 and 8, pp. 51 and 52 respectively.

Additional dimensions of the Rokeach data for the four groups tested can be seen in Tables 6 and 8. There the eighteen terminal values and the eighteen instrumental values are rank-ordered according to the mean scores of each group on each value. Considering the way in which the Rokeach Value Survey is constructed, this is perhaps the most appropriate way of reporting the data since it corresponds most closely with the individual self-reports given by each subject who rank-ordered his values without being able to give expression to his concept of the wide gaps that must exist between some values, while others vie for the same place in his hierarchy.

Both priests and seminarians agreed in choosing "Salvation" as their first place value, thereby distinguishing themselves from the university students who chose the more theoretical "Wisdom" and the adult laymen who expressed their primary concern for their loved ones with "Family Security." Despite the relatively low score the clergy groups made on the theoretical value of the Allport-Vernon, "Wisdom" comes second in both their hierarchies, whereas "A Sense of Accomplishment" is second with the college boys and "Salvation" with the adult lay group.

Priests and seminarians split on their third place choice, "Happiness" being the choice of the priests while the seminarians chose "True Friendship." The two top choices of the clerical groups now make their appearance with the laymen in third place-- "Wisdom" for the older men, and "Salvation" surprisingly high perhaps for the groups of young laymen.

One notable distinction between the priests and the comparable group of laymen is how high "Happiness (contentedness)" ranks in the priests' hierarchy of values-- third-- and how low-- twelfth-- in that of the laymen, whereas seminarians and college boys give it an identical-- fifth-- rank.

At the lower end of this hierarchy of terminal values, "Pleasure", "A Comfortable Life" and "National Security" vie for last place except for the working men who tend to value "Social Recognition" less than the other groups do.

On the list of instrumental values, there is general agreement among all groups on the first two values chosen-- honesty and responsibility-- whereas the social orientation of the priests and seminarians comes

out in their next choices-- "Helpful" and "Forgiving."

Table 32, p. 73 summarizes the statistically significant differences between mean scores on the values. Five of the six AVL values show statistically significant differences between lay and clerical groups at the five percent level or better. Sixteen of the 36 Rokeach values show significant differences. These would seem to be more than mere chance differences, and allow us to reject the null hypothesis and affirm, as was hypothesized earlier, that Roman Catholic priests and seminarians do have distinctive values when compared with laymen who are similar in many other ways. It should be noted that the groups are remarkably similar in their value systems when we ignore differences between means and compare rankings as is done in Tables 6 and 8 (pp. 51 and 52). The same values tend to cluster at the high and low ends of the value hierarchies of all four groups. This we would expect with the priests and seminarians since there were so few significant differences between them. In the lay groups it may well be a function of the fact that, as was noted in examining the samples used, the laymen were very similar to the clerics, in every way except vocational choice.

Observed Differences Between Subgroups of Priests

It was hypothesized earlier in this study that variations within the somewhat typical clerical value system would be related to variables such as age, membership or non-membership in a religious order, and area of specialization within the priesthood. Let us see now what the data revealed about this.

First, it is important to note that there were no very high correlations in any group between age and any other variables. This somewhat supports the earlier theoretical contention of this study that values are relatively stable personality factors that do not vary greatly with adult maturation or the passage of time. Highest among the variables that correlated with age in the present group was "Obedient" on the Rokeach Survey. The correlation between these two variables was .456***, showing an increasing value being placed on obedience as the priests get older. Number of years a priest correlated with obedience .382***. "Obedient" and age correlated -.084 (non-significant statistically) in the adult lay group.

Age also correlated positively (.295)** with the terminal value, "Salvation" and with "Polite" (.255)*. Number of years a priest correlated positively with "Salvation" (.302)*** and negatively (-.222)* with "Beauty" as a value. Other correlations with age and "number of years in the priesthood" were of lesser magnitude than these, which seems to bear out the theoretical stand that values are relatively stable. Salvation and age correlated -.088 (non-significant statistically) in the workers' group.

The correlations we have noted seem to give some support to our hypothesis that some changes in values bear a relationship to age or the passage of time in an individual's life. They also add the further indication that these changes tend to be in a more conservative, authority-

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*p<.05
**p<.02
***p<.01

centered direction, expressed particularly in the higher value placed on obedience. Perhaps older clergy tend to feel safer with obedience than with free choice; perhaps they value obedience higher because, with age, they have themselves become authority figures depending more on the obedience of those under them.

It is interesting to note here that although the seminarians' value choices did not correlate highly with their age, there was a notable negative correlation (-.305)*** between the age at which a seminarian entered the major seminary and the value he placed on obedience. It would seem that those who enter the seminary when they are older tend to place less value on obedience to authority.

The data was somewhat more ambiguous in revealing any distinct pattern of differences between diocesan and religious clergy. Table 33 shows the variables on which there were significant differences between these groups. The small number (3) of differences between religious and diocesan priests is in sharp contrast to the relatively large number of differences between diocesan and religious seminarians. Among seminarians, thirteen of the total of 42 variables were significant, and eleven of these at the .01 level. Only one variable, "Ambitious" appears on both lists and the preferences are reversed-- the diocesan priests place it significantly higher than religious priests in their hierarchy of values, while diocesan seminarians place it significantly lower than religious seminarians in theirs.

***p<.01

TABLE 33

VALUES ON WHICH DIOCESAN AND RELIGIOUS PRIESTS AND SEMINARIANS DIFFER SIGNIFICANTLY

80 PRIESTS

	42 DIOCESAN	38 RELIGIOUS	DIFFERENCE	P
Salvation	5.22	2.18	3.40	<.01
Ambitious	11.90	14.59	2.69	<.01
Obedient	12.51	9.33	3.18	<.01

80 SEMINARIANS

	58 DIOCESAN	22 RELIGIOUS	DIFFERENCE	P
Economic	32.93	28.96	3.97	<.01
Religious	49.58	54.50	4.98	<.01
Peace	8.19	11.45	3.27	<.01
Equality	6.93	10.82	3.89	<.01
Inner Harmony	6.79	4.23	2.57	<.01
Social Recognition	13.02	10.50	2.52	<.05
Ambitious	12.09	8.55	3.54	<.01
Capable	10.71	7.64	3.07	<.01
Clean	13.98	16.77	2.81	<.01
Forgiving	5.14	9.36	4.23	<.01
Intellectual	12.36	8.55	3.82	<.01
Logical	13.10	10.41	2.69	<.05
Polite	11.17	14.05	2.87	<.01

One could speculate on the reasons diocesan priests value ambition higher than do religious, while religious priests value obedience higher than diocesan priests do. But with the somewhat ambiguous nature of the priest and seminarian data, perhaps such speculation would not be too well warranted.

"Area of Specialization within the priesthood," produced significant differences on only three of the fourty-two variables. Seminary teachers ranked the value "Salvation" high, with a mean score of 1.000, whereas priests who teach in schools ranked it quite low, 7.33. The difference of 6.33 is significant at the .05 level. Those who classified their specialization as "other" ranked themselves exactly six points lower than seminary teachers on this value. This difference also was significant at the .05 level.

Curates ranked "Self Respect" very low, 11.556, as did seminary teachers, 10.556. Both these groups were significantly different at the .05 level from the "other" group which ranked "Self Respect" relatively high at 4.571.

"True Friendship" was the third variable producing significant differences between occupational subgroups. This time, school teachers who ranked this value quite high at exactly 3.00 were significantly different at the .05 level from the miscellaneous group, seminary teachers and missionaries with mean scores of 8.57, 8.33, and 7.83, respectively.

Perhaps the most interesting and unexpected value gap that begins to appear is that between school teachers and seminary teachers. The

differences between these occupational subgroups divided according to area of specialization within the priesthood are not numerous nor are they of any great magnitude. One would hesitate moreover to place too much stock in them, recalling the N's of each subgroup. More than half (43) the total sample classified themselves as pastors, which in a Western Canadian milieu would include many pastors of small, one-man, country parishes. Nine were curates. Six were missionaries. Nine were seminary teachers, while six were school teachers, and seven fell into the category of "other."

CHAPTER VII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

It would seem then that the priests and seminarians tested are a group quite distinct from the Roman Catholic laymen in the values they hold important. Our conclusions agree with Maehr and Stake (1962) and Weisgerber (1966) cited earlier in this study. Priests and those studying to be priests distinguish themselves from the layman with high religious and social scores on the Allport-Vernon-Lindzey and lower economic scores. What does this mean, then, for the use of the AVL as a predictive instrument for screening vocations to religion as an occupation? It means that the AVL cannot be considered a pin-point instrument, neatly differentiating potential clergy from laymen, but it does give rather broad guidelines, useful in counseling. A complicating factor in counseling arises from the fact that the AVL does not clearly distinguish between those with a religious vocation and those with a vocation to social service. The typical priest-seminarian profile we have discovered in this study is very much like that described by Seashore (1947) and Woodruff (1945) earlier in this work with men who are considering the applied social sciences.

But what about the Rokeach Value Survey? Does the use of this in addition to the AVL give us a battery useful in counseling potential vocations to religion? Again, this instrument will not pin-point clerical vocations, but, taken in conjunction with the AVL, will bring out further, more subtle distinctions in the individual's hierarchy of values. This will aid in counseling. For example: one would expect a potential seminarian not only to score high on the religious scale of the AVL, but to

further define this value with a strong concern for personal salvation and the search for wisdom. Perhaps the value of these two tests in counseling religious vocations can best be summed up this way: the tests will not answer the question, "Will the counselee choose religion as an occupation?" But they will help answer the question, "Does he have a set of values that are likely to motivate him to choose such a vocation and give him the consistency to stay with it?" In other words, our present value tests make up for what they lack in refinement and precision by tapping as best we can the basic and enduring foundations of motivation - the roots of choice and choice consistency.

The experience of the present author in using the AVL in vocational counseling together with only rather generic vocational norms has shown its usefulness in reassuring a counselee that he is in general on the right track in the choices he is making.

Before going on to discuss some suggestions for future research, a word here about the make-up of the AVL and the Rokeach is important. Both tests are quite transparent-- particularly the Rokeach. Although honesty was encouraged in the subjects of the present study by leaving the forms anonymous, one wonders how much subconscious motivation there is to create a good image of the priesthood, or at least to give the expected answers. It is doubtful how much the subjects themselves would be able to distinguish between their real and ideal hierarchies of values. This could be a separate study in itself. One thing is certain-- many of the men who wrote the tests reported that they spent long periods of time

with the Rokeach particularly and sometimes came back to it again after thinking about it for a few days. Some remarked, "Even if you don't use my tests in your study, it was worthwhile to me; it made me think about what's important in my life." This points to an additional value of administering these tests to vocational counselees whether they are considering religious life or not. They are a good means of self examination into the depths of motivation, and can be the starting point for a productive counseling interview.

It is useful to note here an observation made by some of the subjects after they had written the Rokeach Value Survey. The length of the two lists of values, they said, made it difficult to hold all the variables in mind and place them in their proper order. Some said that they were sure about the placement of only the first three or four values and perhaps the last two. Those in between were difficult to place in a hierarchy because they had no strong thoughts and feelings about them one way or another. Others remarked that they could rewrite this test and produce a relatively new hierarchy of values by using a different rationale. For example, some men said that "Salvation" must come first without any doubt. It was the whole purpose of life. Others said they put "Salvation" lower in their hierarchy since they felt it was basically a self-centered concept of "saving one's neck" and they would rather see it as a by-product of being loving and concerned with others.

Perhaps an additional step into further research on values and vocational choice would be to explore the developmental aspects of this

problem. The subjects of the present research were adults and late adolescents. Theory suggests that values are quite well developed by late adolescence. It would be interesting and useful to know at what stage in a person's life the values contained in the AVL and the Rokeach emerge. Or perhaps it is more a problem of expression. Values may well be established at a quite early stage of childhood, but cannot find verbal expression until adolescence. This would be an interesting and worthwhile avenue of research. Emphasis could be given to discovering the stage of development at which values are translated into the vocational idiom. In this the Rokeach Value Survey would have certain advantages over the AVL. Since the AVL requires a degree of sophistication roughly equal to college level education, its validity with high school students and younger persons is suspect. The vocabulary of the Rokeach Value Survey, on the other hand is relatively simple and probably valid even with pre-adolescents. An interesting particular avenue of research within this developmental context would be to explore the remarkable similarity between seminarians and priests in their value systems. One could hypothesize from the present data that the seminary does not so much produce similar values in a group of men as that it attracts men who have acquired similar values in their childhood and youth.

Further research in values should also explore the possibility of measuring much more subtle dimensions of values than either of these instruments do. For example, to simply state that one holds a value such as helpfulness does not tell us much about the quality of that helpfulness. In other words, levels of values need exploration. Only when

some instrument is delicate enough to measure these will we be able to know the quality of an individual's value system, motivating him to make his vocational choice.

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APPENDIXES

APPENDIX 1

QUESTIONNAIRE FOR PRIESTS AND SEMINARIANS

Please do not indicate your Name

1. Date of birth ..... 2. Place of birth .....

3. Did you come from: a large city, small city, town, village, farm home (circle one)

4. Father's occupation ..... 5. Father's years of schooling..

6. Father's country of birth .... 7. Mother's country of birth....

8. How many children in your family? .. 9. How many older than you?..

10. What percentage of your pre-seminary education came from priests & sisters? .....

11. The person who influenced me most in choosing my vocation was: (circle one) My Father, My Mother, A Priest, A Teacher, No One, Other .....
(state)

12. Age of entrance to minor seminary ..... 13. Where? .....
if applicable

14. Age of entrance to major seminary ..... 15. Where? .....

16. Total number of years in the seminary (including minor seminary)...

17. Present diocese ..... 18. Religious order.....
please name (please name if applicable)

19. Number of years in the priesthood .....

20. Number of years of post-seminary education .....

21. Area of specialization within the priesthood. Please circle the appropriate one. In case of two or more being applicable, number them 1, 2, 3 in order of preference.
    a) Parish priest - pastor, curate
    b) Missionary - home, foreign
    c) Teacher - seminary, school
    d) Seminarian
    e) Other ..... (please state)

22. At what age did you first intend to become a priest?.....

APPENDIX 2

QUESTIONNAIRE FOR COLLEGE STUDENTS AND WORKING MEN

1. Age ..... 2. Place of Birth .....
3. Did you come from: a large city, small city, town, village, farm home (circle one)
4. Father's occupation ..... 5. Father's years of schooling .....
6. Father's country of birth ..... 7. Mother's country of birth .....
8. How many children in your family? .. 9. How many older than you? ...
10. What percentage of your education came from priests and sisters? ...
11. The person who influenced you most in choosing your vocation was: (circle one)

    Your Father, Mother, A Priest, A Teacher, No One, Other ..... (please state)

12. At what age did you first intend to pursue your present vocational choice? .....
13. Briefly what is the reason for your vocational choice? .....
14. How would you rate yourself on this scale of interest in Catholicism? (circle one)

Non-believing	Non-practising	somewhat interested	average Catholic	above average interest	very interested	devoted Catholic

If you are a student answer Section A, if a working man, answer Section B.

Section A. (for students only)

15. In terms of your vocation, what do you hope to be doing about ten years from now? .....
16. Regarding this choice, are you certain, quite certain, hesitant, uncertain (circle)
17. What program of studies are you in? ..... What year? .....

Section B. (for working men only)

15. What is your present occupation? .....
16. How many years did you study for it including grade school .....
17. How do you feel about your present work (circle one)

Unhappy discontent	dissatisfied	moderately happy	quite well satisfied	very happy	satisfied

18. How many years have you been employed in your present occupation? ..

APPENDIX 3

ROKEACH VALUE SURVEY

Below is a list of 18 values arranged in alphabetical order. We are interested in finding out the relative importance of these values for you.

Study the list carefully. Then place a 1 next to the value which is most important for you, place a 2 next to the value which is second most important to you, etc. The value which is least important, relative to the others, should be ranked 18.

When you have completed ranking all of the values, go back and check over your list. Please take all the time you need to think about this, so that the end result is a true representation of your values.

_____ A COMFORTABLE LIFE (a prosperous life)

_____ AN EXCITING LIFE (a stimulating, active life)

_____ A SENSE OF ACCOMPLISHMENT (lasting contribution)

_____ A WORLD AT PEACE (free of war and conflict)

_____ A WORLD OF BEAUTY (beauty of nature and the arts)

_____ EQUALITY (brotherhood, equal opportunity for all)

_____ FAMILY SECURITY (taking care of loved ones)

_____ FREEDOM (independence, free choice)

_____ HAPPINESS (contentedness)

_____ INNER HARMONY (Freedom from inner conflict)

_____ MATURE LOVE (sexual and spiritual intimacy)

_____ NATIONAL SECURITY (protection from attack)

_____ PLEASURE (an enjoyable, leisurely life)

_____ SALVATION (saved, eternal life)

_____ SELF-RESPECT (self-esteem)

_____ SOCIAL RECOGNITION (respect, admiration)

_____ TRUE FRIENDSHIP (close companionship)

_____ WISDOM (a mature understanding of life)

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Below is a list of another 18 values. Rank these in order of importance in the same way you ranked the first list on the preceding page.

_____ AMBITIOUS (hard-working, aspiring)

_____ BROADMINDED (open-minded)

_____ CAPABLE (competent, effective)

_____ CHEERFUL (lighthearted, joyful)

_____ CLEAN (neat, tidy)

_____ COURAGEOUS (standing up for your beliefs)

_____ FORGIVING (willing to pardon others)

_____ HELPFUL (working for the welfare of others)

_____ HONEST (sincere, truthful)

_____ IMAGINATIVE (daring, creative)

_____ INDEPENDENT (self-reliant, self-sufficient)

_____ INTELLECTUAL (intelligent, reflective)

_____ LOGICAL (consistent, rational)

_____ LOVING (affectionate, tender)

_____ OBEDIENT (dutiful, respectful)

_____ POLITE (courteous, well-mannered)

_____ RESPONSIBLE (dependable, reliable)

_____ SELF-CONTROLLED (restrained, self-disciplined)