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ADLERIAN LIFE-STYLE, SOCIAL INTEREST,  
AND JOB SATISFACTION AMONG  
CATHOLIC PRIESTS

DISSERTATION

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The purpose of this study was to seek an understanding of the problem of low morale among Catholic priests based on the principles of Individual Psychology. The relationship of Adlerian life-style and social interest to job satisfaction among 210 pastors randomly selected from 13 of the 14 Catholic dioceses in Texas was investigated.

The Life-style Personality Inventory (LSPI) was used to measure the Adlerian life-style. The Social Interest Scale (SIS) was used to measure the Adlerian concept of social interest. The Job Descriptive Index (JDI) was used to measure job satisfaction.

Canonical correlation analyses revealed that the combined scores on Adlerian life-style and social interest were not significantly different from scores on Adlerian life-style alone in predicting job satisfaction among Catholic priests. Multiple regression analyses indicated that the priests' life-styles significantly predicted satisfaction in work, supervision, and coworker, and not in pay, promotion, and job in general. The exploiting passive life-style had a significant inverse relationship with satisfaction in work, supervision, and coworker. The

controlling passive life-style had a significant positive relationship with satisfaction in work. The priests' dominant life-styles were conforming passive, exploiting active, and displaying inadequacy. The Pearson product moment correlation revealed that Crandall's SIS had a positive correlation with the LSPI Social Interest Index. The SIS had a significant negative correlation with the controlling active and passive, exploiting active and passive, and displaying inadequacy life-style themes of the LSPI. The SIS had a positive correlation with all the subscales of the JDI except pay.

The life-style of a Catholic priest appears to be relevant to the prediction of his level of job satisfaction. It seems likely that the addition of measurement of social interest would not significantly add to prediction of job satisfaction. Remedial counseling would appear to be worthwhile for priests who manifest an exploiting passive life-style to help them develop and nurture social interest.

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TABLE OF CONTENTS

	Page
LIST OF TABLES . . . . .	v
Chapter	
1. INTRODUCTION . . . . .	1
Statement of the Problem	
Synthesis of Related Literature	
Summary	
2. PROCEDURES . . . . .	20
Research Hypothesis	
Definition of Terms	
Subjects	
Instrumentation	
Procedures and Collection of Data	
Treatment of Data	
3. ANALYSIS OF DATA, RESULTS, AND DISCUSSION . . .	36
Analysis of Data	
Summary of Findings	
Discussion	
Conclusions and Recommendations	
APPENDIX . . . . .	68
REFERENCES . . . . .	86

## LIST OF TABLES

Table	Page
1. Sampling of Pastors According to Dioceses . . . . .	23
2. Number and Percentage of Responses to Questionnaire . . . . .	37
3. Summary of Data Collection by Dioceses . . . . .	38
4. Frequencies and Percentages of Demographic Characteristics of Participants . . . . .	39
5. Frequencies and Percentages of Adlerian Life-style Themes Among Catholic Priests . . . . .	40
6. Means, Standard Deviations, and Ranges of Scores on Social Interest Scale and Job in General (Subscale of Job Descriptive Index) . . . . .	40
7. Eigen Values, Canonical Correlations, and Hotellings Tests of Significance for the Measures of Adlerian Life-style, Social Interest, and Job Satisfaction . . . . .	42
8. Canonical Correlation Analysis of the Relationship of Adlerian Life-style and Social Interest to Job Satisfaction . . . . .	46
9. Regression Tests of Significance for Job Satisfaction Variables . . . . .	47
10. Multiple Regression Analysis for Job Satisfaction . . . . .	49
11. Multiple Regression Analysis for Work, Supervision, and Coworker . . . . .	51
12. Correlation Coefficients of Social Interest Scale and the Subscales of Life-style Personality Inventory and Job Descriptive Index . . . . .	53

## CHAPTER 1

### INTRODUCTION

Since Socrates advocated the Delphic motto "know thyself" (Kidd, 1967, p. 484), psychologists, sociologists, and educators have been researching human behavior and well-being. Adler, the founder of Individual Psychology (Ellenberger, 1970), asserted that there are three on-going life tasks -- occupational (work), social (friendship), and sexual (love) with which each individual must cope (Adler, 1958). Two additional life tasks which were implied by Adler and further developed by proponents of Adlerian Psychology are self and spirituality (Mosak & Dreikurs, 1967). To understand how a person approaches life tasks, Adler (1958) postulated that it is important to look at the person's life-style and social interest.

Adler (1958) defined life-style as a "stable scheme of apperception" (p. 12) or a unified and crystallized pattern of interpreting experiences (perspective of self, of others, and of the world). The convictions that compose the life-style or style of approach to problems and life tasks is developed as early as the fifth year of life (Adler, 1958), and tends to remain stable unless changed through psychotherapy or some emotionally-activating life event (Manaster & Corsini, 1982). The central issue in the

development of a life-style is overcoming feeling of inferiority and making decisions about how to belong, to fit in. The child first seeks a way to belong to the family. The manner of the achievement of this belonging depends upon the child's perception of his or her position in relation to others in the family. The perceptions and interpretations of the child lead to decisions that become the fictional goal or guiding fiction that directs the child's choice of a useful or useless line of action. The thinking-feeling-behavior pattern the child establishes is the child's own creation. Through what Adler termed the creative self, an individual establishes a life-style different from that of any other person (Manaster & Corsini, 1982). In other words, a person's life-style is a function of rationality, consciousness, responsibility, ability to make choices, social-relatedness, uniqueness, holism, perception, creativity and purposiveness.

The term life-style refers to a person's basic orientation toward life based on one's private logic (Dinkmeyer, Dinkmeyer, & Sperry, 1987). Although life-style is idiographic, Curlette, Wheeler, Kern, and Mullis (1989) in an effort to empirically synthesize the similarities in human basic orientation toward life identified seven Adlerian life-style themes as conforming active, conforming passive, controlling active, controlling passive, exploiting active, exploiting passive, and displaying inadequacy.



The term "social interest" is Adler's preferred translation of the German word Gemeinschaftsgefühl, and is interpreted both in a metaphysical sense and in a psychosocial sense. In the metaphysical sense, Adler conceptualized social interest from the points of view of the philosophers Spinoza and Kant. Spinoza (cited in Copleston, 1985) maintained that the mind is eternal in so far as it conceives things "sub specie aeternitatis," under the species of eternity. Spinoza conceived this eternity as a metaphysical communion, a concord between humans and God and the basis for social community and respect for wholeness, the wholeness of the individual. In this vein, Adler conceived social interest as "the interest in, or the feeling with, the community sub specie aeternitatis, under the aspect of eternity," or "the striving for a community which must be thought of as everlasting, as we could think of it if mankind had reached the goal of perfection" (Ansbacher & Ansbacher, 1956, p. 142).

Kant (cited in Copleston, 1985) postulated a division of human knowledge into phenomena or empirical reality which are the objects of experience (a posteriori), and noumena, which is the realm of transcendental idealism, the synthetic a priori principle, where reason rules. According to Kant, the rule of reason demands that all humans should act in such a way that their maxim should become a universal law, and Eigenseinn (private sense, unreasonableness,

stubbornness) should be corrected to become *Gemeinsinn* (common sense) (Copleston, 1985; Linden, 1984). Adler concluded from Kant's postulates that "reason is inseparably connected with social interest" (cited in Ansbacher & Ansbacher, 1956, p. 149). Furthermore, Adler equated reasonable with common sense, and conceived common sense as "all those forms of expression and as the content of all behavior which we find beneficial to the community" (149).

In the psychosocial sense, social interest is defined as "an interest in the interests of others" (Ansbacher, 1983, p. 85). Adler (1929) described social interest as an innate potentiality which must be consciously developed, nurtured and educated. If social interest is not trained and exercised, its development is frustrated and the individual becomes self-centered and strives on the useless side of life (Adler, 1958, 1964). Adler presented social interest as a measure of mental health, and the barometer of an individual's normality. Social interest or the lack of it, has tremendous impact on an individual's functioning in life. A person who has developed social interest can be viewed as having a healthy attitude in dealing with the problems that may be related to life tasks (Adler, 1929, 1958; Ansbacher, 1983).

In summary, Adler conceptualized social interest as the capacity to be interested in others, the ability to be interested in the community under the aspect of eternity, to

cooperate with others, to relate to others in a useful way, to identify with others, to empathize with others, and to contribute to common welfare (Adler, 1958; Ansbacher, 1983; Manaster & Corsini, 1982).

Adler (1958) further noted that,

since the whole bearing of an adult reveals the influence of the style of life which he built up in the first four or five years, since we can see visibly before us the results of his scheme of apperception and the meaning which he has given to life, we can discover the blocks in cooperation from which he is suffering, and help to correct his failures. (p. 44)

When a person is coping with any of the life tasks in an ineffective manner, there will be an inevitable existence of dissatisfaction with that life task. Several recent factors have indicated that Catholic priests may be dissatisfied with their work. Welsh (1986) noted that from 1955 to 1975 the United States Catholic church had an increase of 10,000 priests and from 1975 to 1985 the number of United States Catholic priests dropped by about 2,000. Further statistics show that the number of United states Catholic priests decreased 3,661 from 1986 to 1988 (Hanline, 1988). In the same vein, the number of young men studying to become Catholic priests dropped from 48,114 in 1966 to 7,512 in 1988 (Carbo, 1976; Hanline, 1988), an 84.4% drop in 22 years. The Bishops' Committee on Priestly Life and Ministry (1982) noted that the unprecedented exodus of

priests from active ministry affects the morale of those left behind, and thus increases their stress level.

In a recent study, the Bishops' Committee on Priestly Life (1989) concluded that the morale of priests in the United States is low. Several researchers studied priest resignations in the 1960s and 1970s (Schallert & Kelly, 1970; Schoenherr & Greeley, 1974; Seidler, 1979) and noted that authority structure, ideologies, sexuality, value system, and lack of solidarity had the greatest impact on resignation rates. However, the Bishop's Committee on Priestly Life and Ministry (1982) pointed out that the perceptions of priests about their work environment are closely related to the presence of stress, and consequently to the presence of feelings of satisfaction or dissatisfaction with their work.

A number of researchers have investigated the job satisfaction of Catholic priests (Cooney, 1975; LaRussa, 1981; Madden, 1973; Oliver, 1987; Petillo, 1976; Rueth, 1973; Wilson, 1975). Some of these researchers have linked job satisfaction or dissatisfaction of Catholic priests with their personality types. Adler's theory also postulates that life-style and social interest are related to satisfaction in the work task. Therefore, exploring life-style as it relates to the social interest of Catholic priests appears to be one way to further understand the current morale problem among Catholic priests.

Most studies dealing with Adlerian life-style have been primarily concerned with the validation of life-style instruments or the clarification and identification of life-styles typologies (Cline, Riordan, and Kern, 1978; Dinkmeyer & McKay, 1976; Driscoll & Eckstein, 1982; Kafir & Corsini, 1974; Manaster & Corsini, 1982; Mosak, 1959, 1968, 1971, 1973, 1979; Shulman & Mosak, 1967; Thorne & Pishkin, 1975; Wheeler, 1989). However, Newlon and Mansager (1986) investigated prevalent life-styles among Catholic priests of one diocese and concluded that the right, superior, or good life-style was the dominant theme among the priests.

Individual Psychology affirms the development of the life-style and the necessity to develop social interest for the successful fulfillment of work and other life tasks. However, researchers have reported conflicting findings on the relationship of social interest to job satisfaction. Nelson (1984) concluded that social interest had no significant relationship to job satisfaction while Amerikaner, Elliot, and Swank (1988) found a positive correlation between social interest and job satisfaction. Thus, investigation of the relationship between life-style, social interest, and job satisfaction seems warranted.

#### Statement of the Problem

Because there is a decline in the number of Catholic priests and seemingly a decline in their morale, an

understanding of the morale issue seems to warrant investigation. Adler's (1958) postulations that social interest is necessary for successful fulfillment of the work task, and that through understanding of an individual's life-style the individual's basic approach to life can be understood, seem to offer an explanation for the morale issue among Catholic priests. Therefore, the focus of this study was an exploration of the relationship of life-style and social interest to job satisfaction among Catholic priests.

#### Synthesis of Related Literature

Research investigating the relationship of life-style and social interest to job satisfaction among Catholic priests was not found in the literature. However, research studies have examined the relationship of life-style to social interest, life-style to job satisfaction, and social interest to job satisfaction. Although some of the studies reviewed use the term personality rather than life-style, they are considered relevant to this study.

#### Life-style and Social Interest

The theory of Individual Psychology maintains that social interest is an important concept within the framework of life-style (Ansbacher & Ansbacher, 1956). Several researchers have investigated life-style as it relates to social interest.

In an attempt to test Adler's theory that life-style is reflected in one's apperceptive scheme through the use of selective attention behavior as an index of social interest, Huber (1977) conducted five experiments on selective attention behavior with approximately 1,000 subjects whose ages ranged from 6 years to a mean adult age of 47 years, using 10 stimuli. Huber found that selective attention behavior to the human aspect of the stimuli was positively related to age and adjustment, and that the communication organ (ear, nose, and mouth) items effectively discriminated between schizophrenics, neurotics, sociopaths and the control group according to their respective degree of social interest. Huber also found that subjects who improved in therapy showed greater selective attention to the human aspect of communication organ stimuli than those who had not improved.

Bichekas and Newlon (1983) studied the life-styles of six hospice home care nurses using the Life-style Interview Guide and found the dominant life-styles of the nurses to be controlling, need to be right, judgmental, possession of temper, masculine protest, and suspicious of life and others. Their findings further showed that the nurses studied had a diminished sense of social interest.

Friedberg (1975) studied the early recollections of 22 male and 8 female homosexuals (18 to 42 years of age) as indicators of their life-styles using a questionnaire

survey. The responses of the 30 homosexuals and a contrasting group of 30 married adults were blindly rated by independent evaluators. Friedberg found that the homosexuals, in contrast to the married sample, indicated less social interest and life-styles which were characterized by a weaker sense of self-identity, more dependency, a view of the world as a more hostile and dangerous place, and a more severely impaired gender identity.

The need to explore the relationship of Adlerian concepts to other variables precipitated Highlander's (1984) study of life-Style, social interest, and depression in 150 parents using the Life-style Personality Inventory (LSPI) (Wheeler, Kern, & Curlette, 1982), Crandall's Social Interest Scale (SIS) (Crandall, 1981), and Lubin's Depression Adjective Checklist (DACL) (Lubin, 1981). Highlander found no correlation between the SIS and the LSPI social interest index, and no correlation between the SIS and the conforming active, conforming passive, controlling passive, exploiting passive, and displaying inadequacy life-style themes of the LSPI. In addition, Highlander found that persons with conforming active and exploiting passive life-style themes had a greater incidence of depression than persons with conforming passive, controlling active, controlling passive, exploiting active, and displaying inadequacy life-style themes of the LSPI.



Chandler and Willingham (1986) investigated the relationship between perceived early childhood family influence and established life-styles among 681 university students using the Life-Style Analysis (LSA) (Thorne, 1965), the Social Interest Index (SII) (Greever, Tseng, & Friedland, 1973), and the Perceived Early Childhood Family Influence Scale (PECFIS) (Chandler, & Willingham, 1986). Chandler and Willingham found that subjects with perceptions of more-positive early childhood family influence showed a tendency to follow a conforming life-style and manifested a higher degree of social interest, while subjects with perceptions of less-positive early childhood family influence showed a tendency toward aggressive-domineering, defensive-withdrawal, and resistive-defiant life-styles and manifested a lower degree of social interest.

Mullis, Kern, and Curlette (1987) designed a study to validate and expand upon the four life-style themes of conforming, controlling, exploiting, and displaying inadequacy identified from an earlier study by Wheeler, Kern, and Curlette (1986) and to examine their relationship to a social interest factor. These researchers found from administering the LSPI to 1,010 subjects, that conforming (active and passive) and controlling (active and passive) life-styles have positive correlations with social interest, while exploiting (active and passive) and displaying

inadequacy life-styles have negative correlations with social interest. The LSPI results also paralleled the findings of Dreikurs (1953) that social interest decreases as one progresses through the goals of attention-getting, power, revenge, and display of inadequacy.

Various assessment procedures used for the Adlerian life-style include the Life-Style Analysis (LSA) (Thorne, 1965b, 1975); Life Style Questionnaire Inventory (LSQI) (Kern, 1976); Life-Style Scale (LSS) (Kern, 1982); Interpersonal Diagnosis of Personality (IDP) (Leary, 1957); Mosak's Typology (Mosak, 1979); the Life Style Inventory (LSI) (Mosak & Shulman, 1971); the Self-Administering Life-Style Inventory (SALSI) (West & Bubenzer, 1978) and the LSPI (Wheeler, 1982) among others.

Similarly, there have been several assessment instruments for social interest: The SII (Greever, et al., 1973), and the Task of Life Survey (TOLS) (Zarski, West, & Bubenzer, 1982). The SII measures social interest on four life tasks -- work, friendship, intimacy, and self-significance. The test items on intimacy do not seem to have face validity in relation to the population for this study (Catholic priests who take the vow of celibacy). A sample of such items include: "I can overlook faults in the people I date," "I believe man and woman can be both lovers and friends," "I look forward to getting married." The Sulliman Scale of Social Interest (SSSI) (Sulliman, 1973) has

been relatively unexplored since its development (Fish & Mozdierz, 1988) and access to it is difficult. Another instrument for assessing Social Interest is the SIS (Crandall, 1975, 1981).

### Life-style and Job Satisfaction

The theory of Individual Psychology purports the view that life-style is established at approximately four to six years of age and remains fundamentally unchanged throughout life unless changed by outside aid through psychotherapy or trauma (Ansbacher & Ansbacher, 1956; Dreikurs, 1953; Manaster & Corsini, 1982). It is an obvious fact that some persons are satisfied with their job while others are dissatisfied. This phenomenon of satisfaction and dissatisfaction has generated various explorations of the relationship between life-style and job satisfaction.

Hall and Schneider (1973) investigated the personal growth and commitment of 373 priests and the organizational effectiveness of the Archdiocese of Hartford using interviews and questionnaires. The questionnaires included the Job Descriptive Index by Smith, Kendall and Hulin (1969) to assess work satisfaction, and the Semantic Differential Technique by Osgood, Suci, and Tannenbaum (1957) to assess self-image. Hall and Schneider found that the priests had life-styles of dependence on others, deference to authority, lack of concern for self, and sense of duty and obedience.

In addition, they found that priests who had positive self-esteem also experienced greater job satisfaction.

The relationship between life-style and vocational preference orientations of 99 male and 99 female students was examined by Gentry, Winer, Sigelman, and Phillips (1980), using Thorne's (1965b) Life Style Analysis (LSA) and Holland's (1965) Vocational Preference Inventory (VPI). These researchers found, *inter alia*, that the conforming life-style was a significant negative predictor of artistic vocations and that Thorne's life-style variables did not predict Holland's vocational types. They concluded that the Adlerian life-style is somewhat resistant to nomothetic research.

The personality variables predicting the effectiveness and satisfaction of 74 Catholic priests in pastoral ministry who were attending a three-month institute for clergy education were examined by LaRussa (1981). Effectiveness was assessed using a set of ratings by institute staff members, while satisfaction was measured by a composite of self-ratings describing role-contentment and role-competence satisfaction. The personality variables were measured using the California Psychological Inventory (CPI) (Gough, 1975), the Adjective Check List (ACL) (Gough & Heilbrun, 1965), and an Extensive Life History Questionnaire (LaRussa, 1981). LaRussa found that effective priests are above average in dominance and average in self-control. The

researcher also found that an actualizing and spiritual environment in combination with the dominance characteristic and a negative feminine characteristic produced high role-competency satisfaction.

Campagna and O'Toole (1981) compared the personality profiles of 42 Roman Catholic major seminarians, who are studying to become priests, and 42 male Protestant students using the Sixteen Personality Factors Questionnaire (Cattell, Eber, & Tatsuoka, 1970) and the CPI (Gough, 1969). Campagna and O'Toole found that the seminarians were more dependent, more group-reliant, more feminine, less assertive, less dominant, and less self-accepting than the Protestant sample.

The Adlerian concept of life-style was first studied among priests when Newlon and Mansager (1986) investigated the Adlerian life-styles prevalent among 43 Catholic priests in the Diocese of Tucson, Arizona, using the LSQI (Kern, 1976), Judge's Rating Form (Newlon & Mansager, 1986), and Demographic Questionnaire (Newlon & Mansager, 1986). Newlon and Mansager found that the dominant life-style among the Catholic priests studied was the perfectionist (manifestation of the need to be right, superior or good) and indicated that their findings had implications in vocational studies of such specialized careers.

While some studies have identified the dominant life-styles of priests, other studies have examined the

relationship of life-style to job satisfaction among priests. However, the only study that explored the Adlerian life-style among Catholic priests did not relate life-style themes to job satisfaction.

### Social Interest and Job Satisfaction

Although various studies have dealt with social interest and other concepts (Crandall & Harris, 1976; Crandall & Reimanis, 1976; Meunier & Royce, 1988; Zarski, Sweeney, & Barcikowski, 1977), research relating social interest to job satisfaction has been scant. No studies were found in the literature that examined the relationship of social interest to job satisfaction among Catholic priests.

Nelson (1984) investigated the relationship between social interest and job satisfaction among 303 full-time employed registered nurses in four Texas cities using the SIS (Crandall, 1981), the Job Satisfaction Index (JSI) (Brayfield & Rothe, 1951), and the Personal Data Form (Nelson, 1984). No significant relationship was found between social interest and job satisfaction; Nelson indicated that the result could not be compared with any other study because this was the first study to relate the two variables.

In a seemingly novel study, Amerikaner et al., (1988) examined the relationship of social interest and

personality/work environment congruence, and job satisfaction of 80 students using the JDI (Smith et al., 1969), the Vocational Preference Inventory (Holland, 1978), and the Early Recollections Questionnaire and Rating Scale (Baruth & Eckstein, 1981). These researchers found that the degree of social interest was significantly related to job satisfaction.

#### Summary

The theory of Individual Psychology proposes that life-style and social interest are an important framework through which an individual's functionality in the work task can be examined. The life-style, social interest, and work concepts provided the three combinations that became areas of focus for this study -- life-style and social interest, life-style and job satisfaction, social interest and job satisfaction.

Several studies have consistently supported the positive relationship of life-style to social interest. The life-style themes of conforming active, conforming passive, controlling active, controlling passive, exploiting active, exploiting passive, and displaying inadequacy have been isolated and studied in relation to social interest. The synthesis of the findings indicate that the conforming active, conforming passive, controlling active, and the controlling passive life-style themes have positive

relationships with social interest; whereas the exploiting active, exploiting passive, and displaying inadequacy life-style themes have negative relationships with social interest.

Studies on life-style and job satisfaction have identified dependence on others, obedience and respect to authority, self-effacing, dominance, and superior as dominant life-style themes among Catholic priests. Studies have found that priests with dominance characteristics or positive self-esteem have greater job satisfaction. No research was found that specifically investigated the relationship of Adlerian life-style to job satisfaction among Catholic priests.

The two studies that focused on social interest and job satisfaction resulted in contradictory findings regarding the relationship of the two concepts. Thus, it was important to further explore the relationship between social interest and job satisfaction.

No study was found in the literature that investigated the relationship of Adlerian life-style, social interest, and job satisfaction among Catholic priests. However, on the basis of this review of related literature, it was expected that Catholic priests with conforming active, conforming passive, controlling active, and controlling passive life-style themes, in combination with a high amount



of social interest, would demonstrate high levels of job satisfaction in this study.

## CHAPTER 2

### PROCEDURES

This chapter describes the research hypothesis, provides definition of terms used, and describes the selection of subjects, instruments used, and procedures for the collection and treatment of data.

#### Research Hypothesis

The following hypothesis was tested:

The combination of Adlerian life-style and the amount of social interest will yield a greater level of job satisfaction among Catholic priests than either Adlerian life-style or the amount of social interest examined separately.

#### Definition of Terms

The following terms have specialized meanings and are defined for this study.

Adlerian life-style is defined as the schema of apperceptions through which an individual views self, others, and the world (Adler, 1958). Adlerian life-style is operationally defined as the highest percentile rank an individual obtained on the Life-style Personality Inventory (LSPI) (Wheeler et al., 1982).

Social interest is an individual's feeling of concern for the concern of others. Social interest is operationally defined as the score an individual obtained on the Social Interest Scale (SIS) (Crandall, 1981).

Job satisfaction is the affective response of a Catholic priest to his work. Job satisfaction is operationally defined as the score a priest obtained on the Job Descriptive Index (JDI) (Smith, Kendall, & Hulin, 1985).

Catholic Priest is a person ordained in the Catholic Church to administer the sacraments and cater to the spiritual and social welfare of the Christians in the parish community.

Pastor is a Catholic priest who is in-charge of a parish.

Diocese is a church territory consisting of several parishes and headed by a bishop.

Seminarian is a person studying to become a Catholic priest.

### Subjects

The target population for this study was 929 Catholic priests who were pastors of parishes in the Catholic dioceses of Texas (see Appendix). The sample was geographically and proportionately representative of Catholic priests who were pastors in the State of Texas. The State of Texas is ecclesiastically divided into 14

dioceses. Thirteen of the 14 dioceses participated in this study. The dioceses that participated in the study include Amarillo, Austin, Brownsville, Corpus Christi, Dallas, El Paso, Fort Worth, Galveston-Houston, Lubbock, San Angelo, San Antonio, Tyler, and Victoria. A total of 400 pastors currently in charge of parishes in these dioceses was proportionately selected by a computer-generated sequence of random numbers (see Table 1).

#### Instrumentation

The three instruments used in this study were the LSPI (Wheeler et al., 1982), used to measure Adlerian life-style; the SIS (Crandall, 1981) used to measure the Adlerian construct of Social Interest; and the JDI (Smith et al., 1985), used to measure job satisfaction. In addition, a Demographic Data Sheet was developed for the study and was used to collect demographic data from the respondents.

The LSPI (Wheeler et al., 1982), used to measure the Adlerian life-style of Catholic priests, is based on the tenets of Individual Psychology and is designed to measure personality variables which can be helpful in understanding a person's approach to life. The LSPI was chosen for use in this study to understand the current morale issue among Catholic priests, one must examine the "scheme of apperception" or unified belief system which is used to interpret, control, and predict events that relate to self,

Table 1

Sampling of Pastors According to Dioceses

Diocese	No. of pastors	% of pastors	Sample size
1 Amarillo	26	3	12
2 Austin	110	12	48
3 Brownsville	61	7	28
4 Corpus Christi	82	9	36
5 Dallas	60	6	24
6 El Paso	51	5	20
7 Fort Worth	76	8	32
8 Galveston-Houston	138	15	60
9 Lubbock	54	6	24
10 San Angelo	51	5	20
11 San Antonio	139	15	60
12 Tyler	28	3	12
13 Victoria	53	6	24
Total	929	100	400

Note. Data were calculated from 1989-1990 directories of the 13 dioceses.

others, and the world. This "scheme of apperception" is an individual's life-style (Adler, 1958; Ansbacher & Ansbacher, 1956; Sweeney, 1981). In addition, the LSPI was designed for use with the general population and has a broad

demographic data base of subjects on whom the instrument was standardized. Sixty-five percent were female and 34% male, with a median age of 30 years. The racial composition was 83.8% white, 13.5% black, and 2.1% of other races. Fifty-five percent of the respondents were students, and 70.48% of the non-students were white-collar workers. The median number of years of school completed was 15, and the median income was \$21,100. Finally, 88.9% of the respondents lived in the southern region of the United states (Curlette, Wheeler, Kern, & Mullis, 1989). The population for this study fit within the broad spectrum of the demographic data for the standardization subjects of the LSPI. In addition, the LSPI was chosen because it produces a profile of life-style themes which reflects constructive or nonconstructive behavior (Wheeler, 1989).

The LSPI is composed of 164 items which are asked in terms of early recollections such as, "When I was a child, I . . ." Respondents are asked to rate various descriptive phrases ending the sentence using a five-point Likert-type scale (strongly disagree to strongly agree). The test yields subscale mean scores ranging from one to five. The subsequent subscale mean scores are then converted to a profile of percentile ranks from which an individual's life-style theme is determined. Seven of the LSPI's eight subscales are life-style themes that reflect different ways of perceiving reality. The life-style themes are:

conforming active, conforming passive, controlling active, controlling passive, exploiting active, exploiting passive, and displaying inadequacy. The conforming active theme relates to seeking approval and acceptance from others by active efforts to succeed and behave constructively. The conforming passive theme relates to the extent to which one goes along with the wishes of others and is passively obedient. The controlling active theme reflects a need to actively control others and get one's way. The controlling passive theme relates to being dependent on others and expecting to be taken care of by others. The exploiting active theme is associated with behavior intended to get even, or a predisposition toward hurting others. The exploiting passive theme describes the extent to which a person feels hurt by others. The displaying inadequacy theme reflects feelings of worthlessness and helplessness and the inability to compete successfully with others. The eighth subscale is a Social Interest Index subscale that measures the degree to which a person belongs to society, and provides a measure of how functional or dysfunctional a person's life-style is (Curlette et al, 1989).

The LSPI was originated as part of Wheeler's (1980) doctoral study. The original 200 items were based largely on Mosak's (1959, 1968, 1971, 1977, 1979) typologies. Forty-eight childhood items selected from the item pool of 200 were administered to 715 subjects. An exploratory

factor analysis of the 48 items resulted in four factors, conforming, controlling, exploiting, and displaying inadequacy (Wheeler et al., 1986).

Additional items, totaling 204, related to the four factors produced in the exploratory factor analysis were constructed. Mullis (1984) conducted a factor analytic study of the items and a construct validity study using expert judges. Five experts in Adlerian psychology independently judged the placement of inventory items into one of the four life-style themes. The interjudgement agreement on items for each life-style theme ranged from 50% to 82%. Mullis (1984) also conducted factor analysis of the 204 items of the LSPI using the responses of 1,010 subjects, 65% female and 34% male with a median age of 30 years. The racial make-up was 83.8% white, 13.5% black, and 2.1% other races. Most of the respondents (88.9%) lived in the southern region of the United States. The first factor analysis on 204 items of the LSPI identified trivial factors and their corresponding 40 items which were eliminated. The second factor analysis was run on the 164 items which compose the current LSPI (Curlette et al., 1989). The factor analysis resulted in nine factors: conforming active, conforming passive, controlling active, controlling passive, two exploiting active themes (getting even and hurting others), exploiting passive, displaying inadequacy, and the social interest index (Mullis, 1984).



The two factors of the exploiting active (getting even and hurting others) were collapsed into one factor, exploiting active, because of their similar emphasis on behavior that hurts others (Curlette et al., 1989).

The coefficient alpha procedure used to measure the internal consistency of the subscales yielded reliabilities ranging from .821 to .930. The test-retest reliability coefficient at a one-week interval ranged from .78 to .92; the reliability coefficient at a one-month interval ranged from .64 to .90; and the reliability coefficient at a 10-weeks interval ranged from .49 to .91.

Several studies have validated the LSPI. The conforming passive subscale of the LSPI was found to be negatively correlated with chronic self-destructiveness. The exploiting active, exploiting passive, and displaying inadequacy subscales of the LSPI were found to be positively correlated with chronic self-destructiveness and manifest anxiety and negatively correlated with social assertiveness (Wheeler, 1990). Johnston (1988) found that the controlling active subscale of the LSPI was positively correlated with taking on responsibility involved in a leadership role. In addition, the correlations of the subscales of the LSPI and social interest found by Mullis et al., (1987) were similar to the findings of Dreikurs (1953) that social interest decreases as one progresses through the goals of attention-getting, power, revenge, and display of inadequacy.

The SIS, also called the Personal Trait Value Scale (Crandall, 1981), was used to measure the social interest of Catholic priests. The SIS is based on aspects of Individual Psychology and was developed for group research. Crandall's SIS was selected for this study because of the objectives underlying its development. These objectives include the development of an instrument to assess the degree of a person's interest in and concern for others, to create a relatively short and easily-administered measure that is beneficial for research purposes, and to develop a scale that is relatively uninfluenced by a respondent's tendency to make socially desirable responses (Crandall, 1981). The SIS was also chosen for use in this study because of its extensive research reliability and because of Crandall's inclusion of religious groups in the validity study of the SIS. Crandall (1981) found that the mean scores of Catholic nuns and adult church members on the SIS were high (13.33 and 11.21 respectively), whereas adult atheists scored only slightly higher than convicted felons on the SIS (6.70 and 6.37, respectively).

The SIS consists of 24 pairs of traits. One trait in each pair is related to social interest. The SIS is a self-administered instrument in which subjects are asked to choose one trait out of two that they would like to possess by writing 1 or 2 in the box in front of the pair to indicate their choice. Nine of the 24 pairs are not scored

because they merely serve as fillers. The number of social interest traits an individual chooses constitutes their score, which ranges from 0 to 15. Crandall (1981) did not stipulate a range of SIS scores to constitute high or low social interest; instead, he provided SIS means and standard deviations for various groups. For example, charity volunteers' ( $N = 9$ ) mean was 10.78 with a standard deviation of 2.77. Crandall also indicated that while university employees ( $N = 165$ ) had a SIS mean score of 9.24 with a standard deviation of 3.57, university students ( $N = 1784$ ) had a mean score of 8.17 with a standard deviation of 3.32.

The reliability of the SIS was established on high school students ( $N = 131$ ) and college students ( $N = 45$ ). A split-half reliability of .77 using the Spearman-Brown formula was found for the SIS. Five-week test-retest reliability with a sample of college students ( $N = 37$ ) was .82, and 14-months test-retest reliability was .65 (Crandall, 1975). To further substantiate the adequate reliability of the SIS, Crandall (1981) explained that "Internal consistency measures include coefficient alpha, estimated by Kuder-Richardson Formula 20, .73 ( $N = 246$ ). The Kuder-Richardson Formula 21 yielded a reliability of .71 ( $N = 1784$ ). Corrected odd-even reliabilities produced similar estimates: .77 ( $N = 176$ ), and .73 ( $N = 227$ )" (p. 25).

overcome feelings of inferiority (Ansbacher & Ansbacher, 1956). Thus, the use of the JDI appears appropriate in a study based on Adlerian theory.

The JDI was designed to measure a worker's feelings about present employment in terms of six separate components or subscales: (a) work on present job, (b) present pay, (c) opportunities for promotion, (d) supervision, (e) coworkers, and (f) job in general (Smith et al., 1985). The JDI has 90 items. Each subscale has 18 items except two subscales, present pay and opportunities for promotion, which have 9 items each.

Respondents to the JDI are asked to write Y for Yes in the blank beside each word or phrase if it describes their work, N for No if it does not describe it, or ? if they cannot decide. The JDI has a triadic scoring system in which a score of three is given for a response of Y to a positive item or a response of N to a negative item. A score of 0 is given to a response of Y to a negative item or a response of N to a positive item. A score of 1 is given to a response of ? or an omission. The subscale total score ranges from 0, for very dissatisfied, to 54, for very satisfied (Smith et al., 1985).

Smith et al., (1985) reported that the JDI has internal consistency reliability coefficient between .80 and .88 for the subscales, a split-half estimates of internal

Several studies have validated the social interest construct of the SIS. The SIS scores were found to be positively correlated with empathy, cooperation and altruistic behavior (Crandall, 1977, 1981; Crandall & Harris, 1976; Kaplan, 1978), and negatively correlated with antisocial or criminal behavior (Crandall & Reimanis, 1976).

Crandall (1975) explored the relationship of the SIS to the hostility, anxiety, and depression scales of the Multiple Affect Adjective Checklist (MAACL) (Zuckerman & Lubin, 1965) among 46 college students and found that the SIS was negatively correlated with hostility and depression. In addition, Meunier and Royce (1988) found a positive correlation between social interest and age.

The JDI (Smith et al., 1969) has been widely used in research with various populations including Catholic priests (Amerikaner et al., 1988; Genett, 1988; Golembiewski & Yeager, 1978; Hall & Schneider, 1973; Petillo, 1976). Yeager (1981) noted that while many satisfaction measures exist, the JDI is used in more than half of the studies. The developers of the JDI described the philosophical underpinning of their endeavor as "to study the laws relating situations, personal characteristics, and policies, to satisfactions and behaviors" (Smith et al., 1969, p. 3). This philosophical motivation for the JDI appears similar to the Adlerian theory of motivational factors for satisfactions and behaviors, which is the human striving to

consistency of .79, and a high correlation with other measures of job satisfaction ( $\underline{r} = .70$ ).

Several writers have affirmed the JDI for its psychometric qualities. Vroom (1964) pointed out that "without a doubt, the JDI is the most carefully constructed measure of job attitudes in existence today" (p. 99). Similarly, Locke (1976) recognized the JDI as the most carefully developed instrument for measuring job satisfaction. In addition, Imparato (1972), and Schriesheim and Kinicki (1984) expressed support for the JDI as a relatively outstanding instrument for measuring job satisfaction.

The Demographic Data Sheet (see Appendix) was developed in order to collect demographic data from the respondents. The demographic data were used to describe the sample in terms of age, type of priest, years of service as a priest, ethnicity, educational level, birth order, and the seminary where the priest was trained.

#### Procedures and Collection of Data

Permission to conduct this study in the Catholic dioceses in Texas was requested from the bishops that head the 14 dioceses (see Appendix). A total of 13 bishops agreed to allow priests in their dioceses to be surveyed. An initial letter was sent to each priest ( $\underline{N} = 400$ ) (see Appendix), indicating the selection of the person as an

important part of the research and the need for the person's response for the success of the study. A cover letter which introduced the study and encouraged the respondents to return the questionnaire accompanied the questionnaire. The cover letter also ensured the confidentiality of the data (see Appendix).

One week following the mailing of the initial letters, a packet was sent to each priest who received the initial letter. The packet contained the cover letter explaining the study and the importance of the respondent's cooperation, the Demographic Data Sheet, the Life-Style Personality Inventory, the Social Interest Scale, the Job Descriptive Index, and a stamped, addressed envelope which the respondents were to use in returning the questionnaires. Respondents were asked to write their name and address on an enclosed optional sheet (see Appendix) if they wished to receive a summary of the study.

A two-week period of time was allowed for the respondents to return the questionnaires. For the sample size of 400, 52.5% was considered an adequate response rate (W. Brookshire, Personal Communication, April 25, 1990). Because the number of returns after two weeks was 40%, a follow-up letter (see Appendix) was mailed to those who had not responded. The follow-up letter increased the response rate to 45.25%, which was still below the expected response

rate. Thus, priests who did not respond were contacted by telephone until the 52.5% response rate was achieved.

#### Treatment of Data

After all of the responses were collected, the National Computer Systems General Purpose Answer Sheets (form no. 16504), used to record responses on the LSPI, were sent to Mary S. Wheeler of the Psychology Department at Western Carolina University for scoring. The answer sheets from the SIS and the JDI were hand-scored. Data from the SIS and the subscales of the LSPI, the JDI instruments, and the Demographic Data Sheet were tabulated and sent to the Computer Center of the University of North Texas for entry into the computer and data analysis using the Statistical Package for the Social Sciences.

Descriptive statistics of means, and standard deviation were calculated for the SIS, used to measure social interest, and for the job in general subscale of the JDI, used to measure overall job satisfaction of Catholic priests. The frequencies and percentages of each Adlerian life-style theme for the participating priests were calculated. A statistical tabulation by age, type of priest, years of service, ethnicity, education, birth order, and the major seminary of training further described the sample studied.



The research design used in this study was a multiple correlation exploring the relationship between Adlerian life-style and social interest to job satisfaction among Catholic priests (Borg & Gall, 1983; Kerlinger, 1973). The research hypothesis was tested through the use of canonical correlation analysis. Multiple regression analysis was used to determine significant differences in the dependent variables of work, pay, promotion, supervision, co-workers, and job in general, and in the independent variables of conforming active, conforming passive, controlling active, controlling passive, exploiting active, exploiting passive, displaying inadequacy, and social interest. The .05 level of significance was used to determine statistical significance of relationships among the variables.

## CHAPTER 3

### ANALYSIS OF DATA, RESULTS, AND DISCUSSION

The purpose of this chapter is to present the results of data analysis, to discuss research findings and conclusions, and to make recommendations based upon the findings. The data are examined as they relate to these purposes.

#### Analysis of Data

The results of the data analyses were based on 210 useable returns from the 400 mailed questionnaires. The number and percentage of responses are shown in Table 2. The 52.5% response rate was considered adequate because it provided sufficient data for each cell in the analysis (W. Brookshire, Personal communication, April 25, 1990).

The summary of data collection by dioceses is presented in Table 3. A majority of the 12.75% of the priests that declined to participate in the research (see Table 2) indicated that they were too busy to fill out the 17-page questionnaire. In addition, some who declined to participate in the research wrote letters in Spanish indicating that they did not understand English well enough to respond to the questionnaire. The language barrier may explain the lower percentage of responses from the

Table 2

Number and Percentage of Responses to Questionnaire

Item	<u>N</u>	Percent
Questionnaires mailed	400	100.0
Total return	261	65.25
Returned but declined to participate	51	12.75
Useable returns	210	52.5
No response	139	34.75

Brownsville and El Paso dioceses (see Table 3). Telephone calls to priests who did not respond to the questionnaire revealed that the majority were on summer vacation or were getting ready to leave for vacation.

Data in Table 4 show the demographic characteristics of the participants. The modal age of the participating pastors was within the 56 to 65 years bracket, and the modal length of service as priests was within the 31 to 40 years bracket.

The distribution of the Adlerian life-style themes among the participating priests is presented in Table 5. The means, standard deviations, and ranges of scores the participants obtained on the Social Interest Scale (SIS) and the Job in General (JIG) subscale of the Job Descriptive Index (JDI) are presented in Table 6.

Table 3

Summary of Data Collection by Dioceses

Diocese	Sample Size	Subjects			
		Participants	Declined	No Response	Percent
1 Amarillo	12	7	3	2	58
2 Austin	48	26	4	18	54
3 Brownsville	28	9	4	15	32
4 Corpus Christi	36	18	3	15	50
5 Dallas	24	17	5	2	71
6 El Paso	20	7	3	10	35
7 Fort Worth	32	20	2	10	63
8 Galv.-Houston	60	34	12	14	57
9 Lubbock	24	12	3	9	50
10 San Angelo	20	12	1	7	60
11 San Antonio	60	30	2	28	50
12 Tyler	12	6	4	2	50
13 Victoria	24	12	5	7	50
Total	400	210	51	139	52.5

Hypothesis Testing

The research hypothesis stated that the combination of Adlerian life-style and the amount of social interest would yield a greater level of job satisfaction among Catholic

Table 4

Frequencies and Percentages of the Demographic  
Characteristics of the Participants

Variable	Category	Frequency	Percent
Age	25-35	3	1.4
	36-45	46	21.9
	46-55	59	28.1
	56-65	73	34.8
	Over 65	29	13.8
Type of priest	Diocesan	151	71.9
	Religious	59	28.1
Years of service	10 OR less	19	9.0
	11-20	42	20.0
	21-30	63	30.0
	31-40	64	30.5
	Over 40	22	10.5
Ethnicity	White	175	83.3
	Black	0	0.0
	Hispanics	16	7.6
	Other	19	9.1
Education	Diploma	28	13.3
	Associate	9	4.3
	Bachelor	43	20.5
	Master's	116	55.2
	Doctorate	14	6.7
Birth order	Oldest child	72	34.3
	Middle child	63	30.0
	Youngest child	32	15.2
	Only child	13	6.2
	Other	30	14.3
Major seminary	Texas	92	43.8
	Outside Texas	66	31.4
	Outside USA	52	24.8

Table 5

Frequencies and Percentages of Adlerian Life-style Themes  
Among Catholic Priests

Life-style Themes	Frequencies	Percentages
Conforming active	10	5
Conforming passive	75	35
Controlling active	26	12
Controlling passive	10	5
Exploiting active	39	18.5
Exploiting passive	12	6
Displaying inadequacy	39	18.5

Table 6

Means, Standard Deviations, and Ranges of Scores on Social  
Interest Scale and Job in General (Subscale of Job  
Descriptive Index)

Scale	Mean	SD	Range
Social interest scale	11.26	2.74	0 to 15
Job in general	45.86	9.20	0 to 54

priests than either Adlerian life-style or social interest examined separately.

The testing of this single hypothesis involved:

(a) using canonical correlations to examine the overall relationship of the priests' scores on the measures of Adlerian life-style and social interest, with the scores on the measures of job satisfaction; (b) testing the significance of the priests' scores on the measures of Adlerian life-style and social interest in predicting job satisfaction, (c) identifying the components in the measures of Adlerian life-style, social interest, and job satisfaction that contributed to the canonical correlation, and (d) using multiple regression analysis to ascertain significant relationships among the composite set of subscales of LSPI and SIS on the one hand, and the composite set of subscales of JDI on the other.

Kerlinger (1973) noted that canonical correlation, through least-squares analysis, forms two linear composites, one for the independent variables, and the other for the dependent variables. The correlation between these two composites is the canonical correlation. Table 7 presents the canonical correlations and tests of significance constructed from three different combinations: the scores on the measures of Adlerian life-style, social interest, and job satisfaction; the scores on the measures of Adlerian life-style and job satisfaction; and the scores on the measures of social interest and job satisfaction.

The scores of Analysis 1 through 3 are presented together in Table 7 to show the relative canonical correlation of each of them. Analysis 1 is a linear

Table 7

Eigen Values, Canonical Correlations, and Hotellings Tests of Significance for the Measures of Adlerian Life-style, Social Interest, and Job Satisfaction

Analysis	Eigen Value	Canonical Correlation	Squared Correlation	Hotellings $F$	$p$
1 JDI:LSPI,SIS	.36	.51	.26	2.31	.0005*
2 JDI:LSPI	.32	.49	.24	2.35	.0005*
3 JDI:SIS	.07	.26	.07	2.45	.026**

\*Significant at  $p < .01$

\*\*Significant at  $p < .05$

composite of the priests' scores on the JDI, with a linear composite of the scores on the LSPI and the SIS. Analysis 2 is a linear composite of the priests' scores on the JDI with a linear composite of the scores on the LSPI. Analysis 3 is a linear composite of the priests' scores on the JDI with the scores on the SIS.

In Table 7, the squared correlation column for the first canonical analysis reveals that 26% of the variance in job satisfaction, as measured by the JDI, was explained by the variance in Adlerian life-style, as measured by the



LSPI, and social interest, as measured by the SIS. The combined relationship of these composite variables was significant at the .01 level.

Similarly, in the second canonical analysis, 24% of the variance in job satisfaction, as measured by the JDI, was explained by the variance in Adlerian life-style, as measured by the LSPI. The correlation of the two sets of variables was significant at the .01 level.

Finally, in the third canonical analysis, 7% of the variance in job satisfaction, as measured by the JDI, was explained by the variance in social interest, as measured by the SIS. The correlation of the two sets of variables was significant at the .05 level. According to Tabachnick and Fidell (1983), researchers are coming to understand that percentage of variance is one of the best indices of the importance of relationships in a variety of contexts. Tabachnick and Fidell further explain that, "Because  $r$  values of .30 or less represent, squared, less than 10% of the variance, most researchers do not interpret pairs with a canonical correlation lower than .30 even if significant (significance, depends, to a large extent, on  $N$ )" (p. 158). It is obvious, then, that Analysis 3 should not be regarded as significant since its canonical correlation was less than .30. In addition, Roy-Bargman Stepdown F-tests indicated that social interest as measured by the SIS did not make a significant contribution in the combined

prediction of job satisfaction, Stepdown  $F(6,196) = 1.80$ ,  $p = .101$ . In other words, the difference of variance in Analyses 1 and 2 in Table 7 could be by chance. Therefore, the research hypothesis was not supported.

The canonical correlation analysis of the relationship of Adlerian life-style and social interest to job satisfaction is presented in Table 8. Levine (1977) noted that canonical correlation creates the opportunity to investigate the possibility that combinations of dependent variables relate to combinations of independent variables.

In Table 8, canonical loadings represent the simple correlations of the original variables and their respective canonical variates, while canonical weights indicate the contribution of each variable to the variance of the respective within-set canonical variate. Dillon and Goldstein (1984) noted that many researchers recommend the use of canonical loadings for identifying the structure of canonical relationships. The canonical loadings for the predictor set variables in Table 8 are relatively high for exploiting passive, exploiting active, displaying inadequacy, conforming active, and the SIS. The negative algebraic sign associated with the SIS is noteworthy. An examination of the criterion set variables shows that coworker, work, and supervision have relatively high negative canonical loadings. These results indicate that lack of job satisfaction in coworker, work, and supervision

is associated with Adlerian life-styles of exploiting passive, exploiting active, displaying inadequacy, and conforming active, and with the lack of social interest.

Regression tests of significance for the job satisfaction variables are presented in Table 9. This table shows that work, supervision, and coworker are the significantly predicted job satisfaction variables ( $p < .01$ ,  $p < .01$ , and  $p < .05$ , respectively).

Because the Adlerian life-style, as measured by the LSPI, and social interest, as measured by the SIS, were significantly related to job satisfaction, as measured by the JDI (see Table 7), multiple regression analysis was conducted to identify significant Adlerian life-style themes, in combination with social interest, that predicted the job satisfaction variables of work, supervision, and coworkers (see Table 9). The findings are presented in Table 10.

Table 10 reveals that the priests' scores on the SIS, controlling passive, and negative exploiting passive were significant at  $p < .05$  in predicting priests' job satisfaction. Table 10 also shows that priest's scores on the SIS alone were significant ( $p < .05$ ) in predicting satisfaction in supervision. Finally, Table 10 shows that priests' scores on the SIS and negative exploiting passive were significant ( $p < .05$ , and  $p < .01$ , respectively) in predicting satisfaction with coworkers.

Table 8

Canonical Correlation Analysis of the Relationship of  
Adlerian Life-style and Social Interest to Job Satisfaction

Variables	Canonical Loadings	Canonical Weights
Predictor set		
Conforming active	.44	.44
Conforming passive	-.10	.51
Controlling active	.24	-.10
Controlling passive	.14	-.28
Exploiting active	.64	.86
Exploiting passive	.88	1.18
Displaying inadequacy	.52	.26
SIS	-.45	-.12
Criterion set		
Work	-.74	-.06
Pay	-.08	.01
Promotion	-.19	.01
Supervision	-.44	-.01
Coworker	-.88	-.06
Job in general	-.34	.04
Canonical correlation	.51	

Following the findings in Table 10, the SIS, controlling passive, and exploiting passive were regressed to determine how they actually predict work, supervision, and coworker. The outcome of the regression analysis is presented in Table 11.

Table 9

Regression Tests of Significance for Job Satisfaction Variables

Variable	Multiple <u>R</u>	<u>R</u> Square	Standard Error	Degrees of Freedom		<u>F</u>	<u>p</u>
				Reg.	Res.		
Work	.42	.17	8.76	8	201	5.23	.01*
Pay	.14	.02	16.05	8	201	.48	.87
Pro- motion	.21	.05	15.14	8	201	1.22	.29
Super- vision	.29	.09	13.71	8	201	2.35	.02**
Co- worker	.46	.21	11.84	8	201	6.74	.01*
Job in General	.27	.07	9.04	8	201	1.93	.06

\*Significant at  $p < .01$

\*\*Significant at  $p < .05$

In Table 11, the SIS represents the measure of social interest. The table reveals the following: (a) as exploiting passive life-style decreases, satisfaction with work increases, holding social interest and controlling

passive life-style constant; as controlling passive life-style increases, satisfaction with work increases, holding social interest and exploiting passive life-style constant; as social interest increases, satisfaction with work increases. (b) As exploiting passive life-style decreases, satisfaction with supervision increases, holding social interest constant; as social interest increases, satisfaction with supervision increases, holding exploiting passive life-style constant. (c) As exploiting passive life-style decreases, satisfaction with coworkers increases, holding social interest constant; as social interest increases, satisfaction with coworkers increases, holding exploiting passive life-style constant.

#### Additional Analyses

The review of related literature revealed that no previous study specifically investigated the relationship of Adlerian life-style to job satisfaction among Catholic priests and that contradictory results currently exist about the relationship of social interest and job satisfaction. Testing of the hypothesis showed that the combination of the priests' scores on the measures of Adlerian life-style and social interest was not significantly different from the scores on Adlerian life-style alone in predicting job satisfaction. Therefore, it was considered important to

Table 10

Multiple Regression Analysis for Job Satisfaction

Variable	<u>B</u>	SE <u>B</u>	Beta	<u>T</u>	<u>p</u>
Work					
SIS	.58	.23	.17	2.46	.01*
Conforming active	-3.34	1.80	-.14	-1.85	.07
Displaying inadequacy	-1.32	1.60	-.06	- .83	.41
Conforming passive	1.51	2.06	.06	.73	.46
Controlling passive	3.49	1.51	.18	2.31	.02*
Controlling active	1.09	1.41	.07	.77	.44
Exploiting passive	-3.97	1.75	-.21	-2.26	.02*
Exploiting active	-1.82	2.26	-.08	- .80	.42
Supervision					
SIS	.72	.37	.14	1.97	.05*
Conforming active	-3.35	2.82	-.09	-1.18	.24
Displaying inadequacy	-1.56	2.50	-.05	- .63	.53
Conforming passive	-4.14	3.22	-.12	-1.29	.20
Controlling passive	- .28	2.36	-.01	- .12	.91

Table 10 (Cont'd)

Variable	<u>B</u>	SE <u>B</u>	Beta	<u>T</u>	<u>p</u>
Controlling active	-1.34	2.20	-.06	- .61	.54
Exploiting passive	-4.39	2.74	.16	-1.60	.11
Exploiting active	2.23	3.54	.07	.63	.53
Coworker					
SIS	.77	.32	.16	2.43	.02*
Conforming active	.12	2.44	.00	.05	.96
Displaying inadequacy	.53	2.16	.02	.24	.81
Conforming passive	-4.15	2.78	-.13	-1.49	.14
Controlling passive	1.44	2.04	.052	.70	.48
Controlling active	.05	1.90	.00	.02	.98
Exploiting passive	-8.33	2.37	-.32	-3.52	.01**
Exploiting active	-5.78	3.06	-.20	-1.89	.06

\*Significant at  $p < .05$

\*\*Significant at  $p < .01$



Table 11

Multiple Regression Analysis for Work, Supervision, and Coworker

Variable	B	SE B	Beta	T	p
Work					
SIS	.55	.23	.16	2.38	.02*
Exploiting passive	-6.12	1.24	-.32	-4.95	<.01**
Controlling passive	3.07	1.31	.15	2.33	.02*
Supervision					
SIS	.78	.36	.15	2.17	.03*
Exploiting passive	-3.96	1.95	-.14	-2.04	.04*
Controlling passive	.17	2.07	.01	.08	.93
Coworker					
SIS	.74	.31	.16	2.40	.02*
Exploiting passive	-10.00	1.67	-.38	-5.99	<.01**
Controlling passive	.07	1.77	.00	.04	.97

\*Significant at  $p < .05$

\*\*Significant at  $p < .01$

examine the interrelationships of the scales used in this study. These interrelationships are shown in Table 12.

Table 12 shows that Crandall's SIS is negatively correlated with controlling active, controlling passive, exploiting active, exploiting passive, and displaying inadequacy life-style themes of the LSPI. The table also shows that: (a) conforming active, exploiting active, exploiting passive, and displaying inadequacy life-style themes of the LSPI are negatively correlated with the work subscale of the JDI; (b) conforming active, exploiting passive, and displaying inadequacy life-style themes of the LSPI are negatively correlated with the supervision subscale of the JDI; (c) conforming active, controlling active, exploiting active, exploiting passive, and displaying inadequacy life-style themes of the LSPI are negatively correlated with the coworker subscale of the JDI; and (d) the exploiting passive life-style theme of the LSPI is negatively correlated with the job in general subscale of the JDI. In other words, no Adlerian life-style theme, as measured by the LSPI had a positive correlation with job satisfaction subscales of the JDI among the Catholic priests that participated in this study. It must also be noted that pay and promotion were the only subscales of the JDI that had no significant relationship with any of the Adlerian life-style themes.

Table 12 also shows that: (a) the Social Interest Index subscale of the LSPI is positively correlated with Crandall's SIS; and (b) the SIS is positively correlated

Table 12

Correlation Coefficients of Social Interest Scale and the  
Subscales of Life-Style Personality Inventory and Job  
Descriptive Index

	JDI							SII	SIS
	Work	Pay	Pro- motion	Super- vision	Co- worker	Job-in- general			
Conforming active	-.16*	-.01	-.00	-.17*	-.14**	-.00	-.15**	-.05	
Conforming passive	.09	.06	.02	-.10	-.07	.07	.00	.07	
Controlling active	-.02	-.10	.07	-.06	-.15**	-.01	.05	-.24*	
Controlling passive	.07	-.03	.09	-.05	-.08	.11	-.03	-.23*	
Exploiting active	-.20*	-.03	.03	-.04	-.31*	-.07	-.30*	-.15**	
Exploiting passive	-.33*	-.05	-.07	-.17*	-.41*	-.16*	-.61*	-.19*	
Displaying inadequacy	-.23*	.01	-.08	-.12**	-.18*	-.05	-.72*	-.11**	
SII	.34*	-.08	.09	.18*	.07	.28*	1.00	.19*	
SIS	.18*	.07	.13**	.18*	.22*	.14**	.19*	1.00	

Key: SII = LSPI Social Interest Index, SIS = Crandall's Social Interest Scale.

\*significant at  $p < .01$ .

\*\*significant at  $p < .05$ .  $N = 210$ .

with all of the subscales of the JDI, except the pay subscale, which had no significant relationship with SIS.

### Summary of Findings

The modal age of the 210 Catholic priests who were pastors in the 13 Texas dioceses that participated in this study was within the 56 to 65 years bracket, while their modal length of service to the church as priests was within the 31 to 40 years bracket. Of the priests surveyed, 83.3% were white, and the remaining 16.7% were either hispanics or non-blacks. More than one-half of the priests had a master's degree. In addition, 64.33% of the priests surveyed were either the oldest or the middle child.

More than one-half of the priests manifested a life-style theme of conforming passive, or exploiting active, or displaying inadequacy. The priests' overall scores on the SIS, and the job in general subscale of the JDI indicated that the priests had high social interest, and were satisfied with their jobs.

The combined scores on Adlerian life-style and social interest had no statistically significant difference from scores on Adlerian life-style alone in predicting job satisfaction among Catholic priests. The priests' life-styles significantly predicted satisfaction in their work, with the supervision they receive, and with their coworkers, but not in the pay they receive, the opportunity for promotion, and their job in general. It was further found that: as exploiting passive life-style decreased, satisfaction with work, supervision, and coworkers

increased; and as controlling passive life-style increased, satisfaction with work increased.

Negative correlations were found between the work subscale of the JDI and the conforming active, exploiting active, exploiting passive, and displaying inadequacy life-style themes. Negative correlations were also found between supervision subscale of the JDI and the conforming active, exploiting passive, and displaying inadequacy life-style themes. Furthermore, negative correlations were found between the coworker subscale of the JDI and the conforming active, controlling active, exploiting active, exploiting passive, and displaying inadequacy life-style themes. Finally, the job in general subscale of the JDI was found to be negatively correlated with the exploiting passive life-style theme. The study also found that: (a) the Social Interest Index subscale of the LSPI is positively correlated with Crandall's SIS; (b) the SIS is positively correlated with all the subscales of the JDI, except the pay subscale, which had no significant relationship with the SIS; and (c) the SIS has a significant negative correlation with controlling active, controlling passive, exploiting active, exploiting passive, and displaying inadequacy life-style themes of the LSPI.

## Discussion

The theory of Individual Psychology maintains that social interest is an important concept within the framework of life-style, that social interest is necessary for the successful fulfillment of the work task, and that through understanding of an individual's life-style the individual's basic approach to life can be understood (Adler, 1958; Ansbacher & Ansbacher, 1956).

Several recent factors, which include the unprecedented exodus of priests from active ministry and the seemingly low morale of those left behind (Bishops' Committee on Priestly Life and Ministry, 1982), indicate that Catholic priests may be dissatisfied with their work. An investigation based on the principles of Individual Psychology to further the understanding of morale issues among Catholic priests seemed warranted. Therefore, the focus of this study was an exploration of the relationship of Adlerian life-style and social interest to job satisfaction among Catholic priests. In addition, the demographic characteristics of the priests that participated in the study were examined. The intercorrelations of the measures of Adlerian life-style, social interest, and job satisfaction for comparison with the findings of previous studies were also examined.

A random sample of 400 pastors from 13 of the 14 Catholic dioceses in Texas was surveyed using the LSPI, the SIS, the JDI, and a Demographic Data Sheet. Data analysis

was based on 210 useable responses. The demographic findings of this study indicate that in approximately 20 years, 76.7% of the pastors in Texas that participated in this study will be near 65 years of age and therefore may no longer be in active ministry due to advanced age.

Although the Catholic Church is more than 100 years old in Texas, not one identifiable black pastor was found among the priests participating in this study. It would be beneficial to encourage greater representation of blacks in the pastoral leadership of the Catholic parishes in Texas.

The demographic findings show that the participating Catholic pastors were quite literate, with more than 82% holding at least a bachelors degree. A check on the birth order of the participating priests showed that 34.3% were oldest child and 30.0% were middle child. Although Individual Psychology views birth order in terms of a person's psychological position in the family, it might probably be said that the birth order findings of this study suggest that an aspirant to the Catholic priesthood who falls within the categories of oldest or middle child is primarily prepared from the family environment to assume the role of the priesthood.

According to the theory of Individual Psychology, the family is the primary social environment where an individual learns how to perceive self, others, and the world. The

oldest child in the family is often delegated with parental authority over younger siblings. The oldest child, in most cases, strives to maintain a position of superiority, tends to be conservative and inclined toward high standards of achievement and behavior in the family (Manaster & Corsini, 1982; Thomas & Marchant, 1983). These characteristics of the oldest child fit the role of priests or pastors as teachers and rulers of the church and representatives of Christ, whose decisions, according to Vatican 11 (cited in Flannery, 1977), the laity in the church are expected to promptly accept in Christian obedience.

The middle child, according to the theory of Individual Psychology, may feel squeezed between the rights of the oldest child and the privileges of the youngest child. Consequently, the middle child may tend to be an adept survivor (Manaster & Corsini, 1982; Thomas & Marchant, 1983). The survivor trait seems necessary for the successful completion of the rigors of the priestly training as described in Vatican 11 (cited in Flannery, 1977):

Each candidate should be subjected to vigilant and careful enquiry, keeping in mind his age and development, concerning his right intention and freedom of choice, his spiritual, moral and intellectual fitness, adequate physical and mental health, and possible hereditary traits. Account should also be taken of the candidate's capacity for undertaking the obligations of the priesthood and carrying out his pastoral duties.

. . . due strictness should always be brought to bear on the choice and testing of students. (p. 712)



The dominant Adlerian life-style themes found among the participating priests were conforming passive, exploiting active, and displaying inadequacy. The greatest number of priests (35%) demonstrated the conforming passive life-style theme, which relates to the extent one goes along with the wishes of others and is passively obedient (Curlette et al., 1989). This finding lends support to the conclusions of Hall and Schneider (1973), and Campagna and O'Toole (1981), that priests and seminarians are dependent on others, defer to authority, lack concern for self, have a sense of duty and are obedient.

The exploiting active theme found in 18.5% of the priests, is related to behavior that is intended to get even, or a predisposition to hurting others. The displaying inadequacy life-style theme, found in 18.5% of the priests, reflects feelings of worthlessness and the inability to compete successfully with others (Curlette et al., 1989). The exploiting active and displaying inadequacy life-style themes are contrary to Newlon and Mansager's (1986) findings that the life-style themes of Catholic priests in one diocese were right, superior, and good. The discrepancy in the findings of this study with that of Newlon and Mansager (1986) could be that their study was more limited in geographical area, and could not pull together the diversity in individual differences. This study used a carefully constructed instrument that eliminated the possibility of

the respondents giving socially desirable responses. Thus, this study probably identified the actual Adlerian life-styles of the respondents. However, the findings of the life-style analysis were surprising. Conforming and controlling life-style themes were anticipated to be dominant among Catholic priests, but actually conforming passive, exploiting active, and displaying inadequacy life-style themes were found in this study. These findings indicate that while some priests approach life from the perspective of wanting to get along with the wishes of others, others approach life from the perspective of wanting to get even, and yet others approach life from the perspective of feeling worthless or helpless.

The results of the calculated mean and standard deviation of the priests' scores on the SIS (Mean = 11.26, SD = 2.74,  $N = 210$ ) are similar to the scores of the norm group of adult church members (Mean = 11.21, SD = 3.21,  $N = 147$ ) established by Crandall (1981). In general the participating priests had relatively high amounts of social interest. Smith et al., (1985) reported that the job in general total score ranged from 0 -- very dissatisfied, to 54 -- very satisfied. The mean score of 45.86 for the priests participating in this study indicated overall satisfaction with their work.

No statistically significant difference were found between the combination of Adlerian life-style with social

interest and Adlerian life-style alone in the prediction of job satisfaction among Catholic priests in this study. Although no other studies were found in the literature that examined Adlerian life-style, social interest, and job satisfaction together, the findings of this study suggest that Adler's proposition that the amount of social interest is a measure of how well one approaches life task is an integral part of life-style, and that they need not be separated in a personality study. An individual with an exploiting or displaying inadequacy life-style may have, by virtue of this life-style, low social interest (Mullis et al., 1987) and, therefore, does not need to be assessed for social interest.

The Catholic priesthood is generally believed to be a vocation for people who willingly seek to render selfless services to God, the Church, and to humanity. People choose the priesthood as a vocation not because they see it as an avenue to make much money, nor get the opportunity for promotion to higher positions, but because they believe they have been called by God for service to God's people. The failure of the Catholic priests' life-styles to significantly predict satisfaction in pay and opportunities for promotion subscales of the JDI seem to support this belief. Consequently, it is logical that the priests' life-styles did not significantly predict satisfaction in job in general subscale of the JDI. The job in general subscale is

supposed to incorporate aspects of all the other subscales of the JDI, including pay and promotion.

The inquiry into which priests' life-styles predicted job satisfaction indicates that as exploiting passive life-style decreases, satisfaction with work on the job, the supervision received, and people on the job increases. This finding seems to support the findings of Hall and Schneider (1973), and LaRussa (1981). Hall and Schneider (1973) found that priests with positive self-esteem experienced greater job satisfaction. A priest with an exploiting passive life-style feels like a victim or hurt by others and inevitably does not have positive self-esteem. LaRussa (1981) found that actualizing and spiritual environment in combination with the dominance characteristic and the negative feminine characteristic yielded high role-competency satisfaction among Catholic priests.

In contrast to the conclusions of Gentry et al., (1980) that the Adlerian life-style is somewhat resistant to nomothetic research, the findings of this study show that Adlerian life-style themes are amenable to nomothetic research. The exploiting passive, and displaying inadequacy Adlerian life-style themes were found to be negatively correlated with job satisfaction in work, supervision, and coworker in this study. These findings point to the probability that a priest with the exploiting passive or displaying Inadequacy life-style would demonstrate

dissatisfaction with the work he does in the parish, dissatisfaction with the supervision he gets from his bishop, the chancellor of the diocese, or the chancery office, and dissatisfaction with the individuals he works with in the parish. This information is important for counselors who work with priests and seminarians. When a priest or a seminarian complains frequently about the work he does, or is unhappy about the diocesan administration, or dislikes the individuals he works with, results of this study suggest the priest or seminarian has a life-style that is low in social interest. The role of the counselor, in working with such a priest or seminarian, is to facilitate the development of social interest in the priest or seminarian.

Although Highlander (1984) found no correlation between the Social Interest Index subscale of the LSPI and Crandall's SIS, a significantly positive correlation between the two scales was found in this study. The differences in the research findings may be due to the unique population of this study. The Catholic priesthood is a vocation that is apparently embraced by individuals with high social interest. Therefore the two instruments currently under focus seem to assess the same aspects of social interest that are evident in a group that is characterized with high social interest.

Nelson (1984) concluded from her study that social interest had no significant relationship to job satisfaction, using the Job Satisfaction Index (Brayfield & Rothe, 1951) as a measure of job satisfaction. This study, in contrast, indicates that Crandall's (1981) SIS is positively correlated with all of the job satisfaction subscales of the JDI, except the pay subscale, which had no significant relationship to the SIS. The findings of this study lend support to the conclusions of Amerikaner et al., (1988) that there is a positive correlation between social interest and job satisfaction.

The examination of the relationship between the SIS and the LSPI subscales appears to be an area where future research is needed to clearly define and clarify how accurately the two instruments measure Adlerian concepts of life-style and social interest. Highlander (1984) investigated the relationship of the SIS and the LSPI and found no correlation between the SIS and the LSPI Social Interest Index subscale, and no correlation between the SIS and all of the life-style subscales of the LSPI except controlling active and exploiting active, which are negatively correlated.

Results of this study indicate a positive correlation between the SIS and the LSPI Social Interest Index subscale. Negative correlations were also found in this study between the SIS and all of the LSPI subscales except conforming

active and conforming passive, which were not significantly correlated. The findings of this study are consistent with the findings of Mullis et al., (1987) regarding the extent to which the LSPI subscales of exploiting active, exploiting passive, and displaying inadequacy were negatively correlated with the SIS. However, unlike the findings of Mullis et al., the findings of this study indicate that controlling active and controlling passive life-style subscales of the LSPI are negatively correlated with the SIS.

The negative correlation of controlling active life-style theme with the SIS, found in this study, is in agreement with Highlander's (1984) finding. Moreover, the findings of Mullis et al., (1987) also indicate that conforming active and conforming passive life-style themes are positively correlated with social interest. These discrepancies seem to indicate the need for further construct validity study for the conforming active, conforming passive, controlling active, and controlling passive subscales of the LSPI regarding extent to which they reflect social interest.

The results of this study identified conforming passive, exploiting active and displaying inadequacy as the dominant life-styles of the participating priests. The exploiting active and displaying inadequacy life-style themes had an inverse relationship with job satisfaction whereas

conforming passive showed no significant relationship with job satisfaction. This information may prove helpful to counselors or formation directors who work with seminarians, so that seminarians with the life-style that tends to move toward future job dissatisfaction can be helped early in their formative years. In addition, the findings provide further validation of the LSPI developed by Wheeler et al., (1986).

#### Conclusions and Recommendations

Based on the findings of this study, it seems logical to conclude that the life-style of a priest is relevant to the prediction of how satisfied he will be with his job, and that the addition of social interest does not significantly add to the prediction of job satisfaction.

Further construct validity study is needed for the conforming active, conforming passive, controlling active, and controlling passive subscales of the LSPI regarding extent to which they reflect social interest.

Since no black pastors, and relatively few Hispanic pastors participated in this study, it is recommended that another study be conducted in order to broaden the findings of this study across cultures, or ethnic groups.

More black priests are required in proportion to the growing black population in Texas.



Remedial counseling is recommended for priests who manifest exploiting passive life-style themes in order to focus on helping them to develop and nurture social interest.

## APPENDIX

Geographical Representation  
of Sample

# Dioceses of Texas



## DEMOGRAPHIC DATA SHEET

Please answer the following questions as each applies to you:

1. Your age bracket. (Circle number of your answer)

- 1 25 - 35
- 2 36 - 45
- 3 46 - 55
- 4 56 - 65
- 5 Over 65

2. Type of priest. (Circle number)

- 1 Diocesan
- 2 Religious Order

3. Year-range of service as a priest. (Circle number)

- 1 10 or less
- 2 11 - 20
- 3 21 - 30
- 4 31 - 40
- 5 Over 40

4. Your ethnicity. (Circle number)

- 1 Caucasian
- 2 Black
- 3 Hispanic
- 4 Other (specify) \_\_\_\_\_

5. Highest degree completed. (Circle number)

- 1 Diploma
- 2 Associate degree
- 3 Bachelor's degree
- 4 Master's degree
- 5 Doctorate

6. Your ordinal position in your family. (Circle number)

- 1 Oldest child
- 2 Middle child
- 3 Youngest child
- 4 Only child
- 5 Other (specify) \_\_\_\_\_

7. Major seminary where you were trained

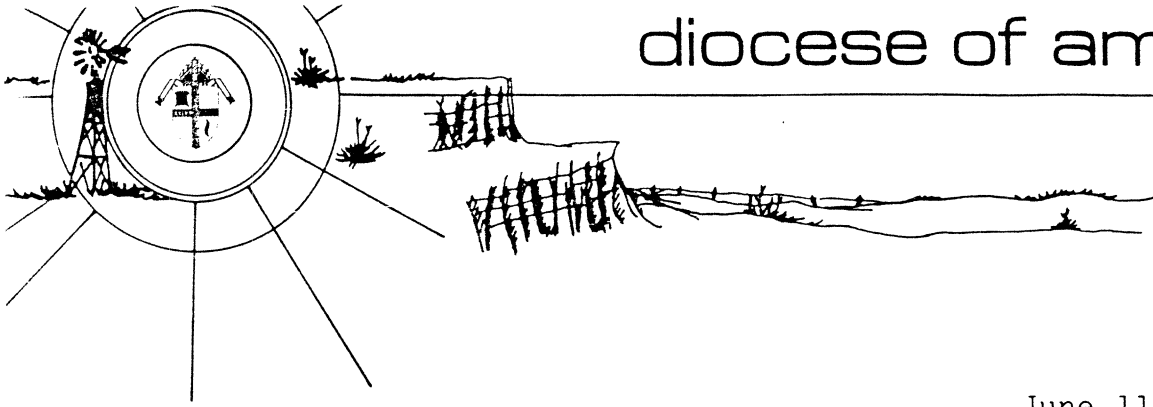
Name.....  
Location.....

THANKS FOR TAKING THE TIME TO ANSWER THIS SURVEY.

Permission Letters from Bishops

# diocese of amarillo

72



June 11, 1990

Rev. Paul U. Ugwokaegbe  
Mary Immaculate Parish  
14032 Dennis Lane  
Dallas TX 75234

Dear Father Ugwokaegbe:

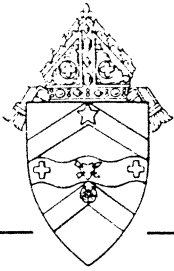
You have my permission to randomly use some pastors in the Diocese of Amarillo for the purposes of your doctoral study.

I wish you well in your project.

Sincerely yours in Christ,

Bishop Leroy T. Matthiesen

cc: Pastors, Diocese of Amarillo



## DIOCESE OF AUSTIN

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June 11, 1990

Rev. Paul U. Ugwokaegbe  
Doctoral Candidate  
University of North Texas  
14032 Dennis Lane  
Dallas, Texas 75234

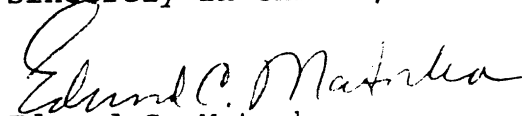
Dear Father Paul,

In behalf of Bishop McCarthy I am writing in acknowledgement of your letter of June 8.

You have permission to contact pastors in this diocese for your study and we wish you well in your research.

Thank you for contacting us.

Sincerely in Christ,

  
Edward C. Matocha  
Vicar General

ECM:lj

*Diocese of Dallas*3915 LEMMON AVENUE  
POST OFFICE BOX 190507, DALLAS, TEXAS 75219

June 22, 1990

Rev. Paul U. Ugwokaegbe  
Mary Immaculate Church  
14032 Dennis Lane  
Dallas, TX 75234

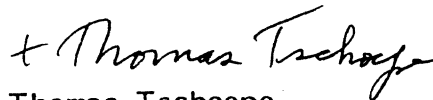
Dear Father Paul:

I have your letter of June 8 requesting permission to send questionnaires to some of the priests in the diocese to ascertain their trait values.

This is certainly agreeable to me, and I hope that the priests you choose will respond in a truthful manner.

With best wishes, on your doctoral dissertation, I remain

Sincerely yours in Christ,

Thomas Tschoepe  
Bishop of Dallas



# *Diocese of Dallas*

3915 LEMMON AVENUE  
POST OFFICE BOX 190507, DALLAS, TEXAS 75219

June 29, 1990

Rev. Paul U. Ugwokaegbe  
Mary Immaculate Church  
14032 Dennis Lane  
Dallas, TX 75234

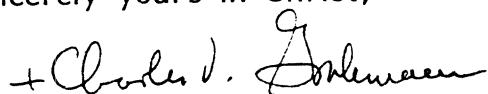
Dear Father Paul:

I wish to acknowledge your letter of June 8, 1990, with the request to survey some priests of the Diocese of Dallas relative to your doctoral works at the University of North Texas.

Instead of any kind of permission on my part, I rather urge you to use your own initiative and let it up to the priest to decide for himself if he wishes to participate.

God bless you in your studies and your work.

Sincerely yours in Christ,



Most Reverend Charles V. Grahmann, D.D.  
Coadjutor Bishop of Dallas

June 13, 1990

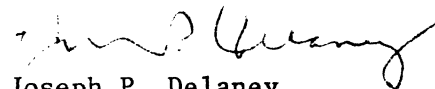
Reverend Paul U. Ugwokaegbe  
University of North Texas  
14032 Dennis Lane  
Dallas, Texas 75234

Dear Father Ugwokaegbe:

Thank you for telling me about the work you are doing at the University of North Texas. I am very pleased to give my permission to contact a sample of pastors in this Diocese.

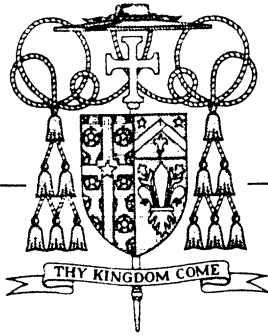
I pray that the Lord will bless the work you are doing.

Sincerely in Christ,



Joseph P. Delaney  
Bishop of Fort Worth

JPD/pc



Diocese of Galveston-Houston

77

Office of the Bishop

June 14, 1990

Rev. Paul U. Ugwokaegbe  
University of North Texas  
14032 Dennis Lane  
Dallas, Texas 75234

Dear Father Ugwokaegbe:

Thank you for your recent letter regarding your doctoral dissertation. Your topic is one of interest and, when completed, will be of tremendous service to the presbyterate of the state of Texas.

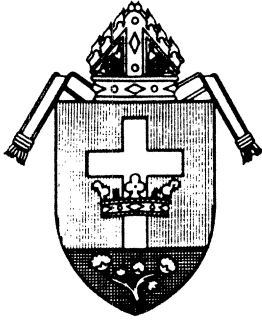
You have my permission to solicit information from randomly chosen priests of this diocese in order to investigate the personal, variables which impact a priests' work satisfaction. I feel confident you will find the priests of this diocese cooperative in assisting you through the completion of your survey.

Be assured of my prayers and support for the success of your dissertation.

Sincerely yours,

Most Reverend Joseph A. Fiorenza  
Bishop of Galveston-Houston

JAF/md



# The Diocese Of Lubbock

78

## Office Of The Bishop

P.O. Box 98700  
Lubbock, Texas 79499-8700

(806) 792-3943

The Catholic Center  
4th and Toledo

June 29, 1990

Rev. Paul U. Ugwokaegbe  
Mary Immaculate Parish  
14032 Dennis Lane  
Dallas, Tx 75234

Dear Fr. Ugwokaegbe,

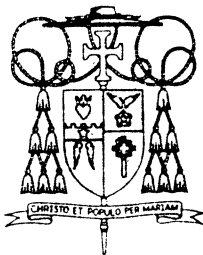
Thank you for your June 8 letter in which you indicate that you will be doing some research regarding selected priests within the Dioceses of Texas. I am happy to cooperate with you on this worthwhile project.

Sincerely yours in the Risen Lord,

A handwritten signature in cursive script that reads "Michael J. Sheehan".

Most Rev. Michael J. Sheehan  
Bishop of Lubbock

MJS/bb



DIOCESE OF SAN ANGELO  
BOX 1829  
SAN ANGELO, TEXAS 76902-1829

Office of the Bishop

Phone 915 / 653-2466

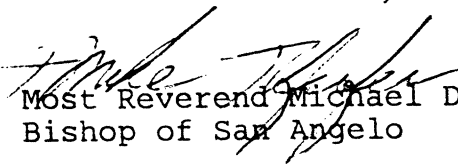
June 12, 1990

Dear Father Paul:

I received your letter of June 8th, and I grant you permission to contact some of the priests of my Diocese for the study that you indicate in your letter. I would ask that you would send to me a list of the priests that you will be contacting in the Diocese.

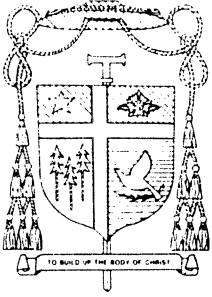
Thank you and may God bless you in your work and your study.

Your servant in Christ and Mary,

  
Most Reverend Michael D. Pfeifer, O.M.I.  
Bishop of San Angelo

# DIOCESE OF TYLER

80



1920 SYBIL LANE  
TYLER, TEXAS 75703-1858

214/534-1077

June 18, 1990

Rev. Paul U. Ugwokaegbe  
University of North Texas  
14032 Dennis Lane  
Dallas, TX 75234

Dear Father Paul:

I have enclosed a list of pastors of the diocese of Tyler that you may use in the survey you are conducting.

I hope the results of your research will be helpful to many.

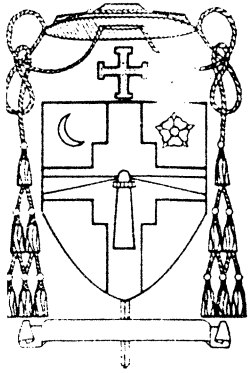
With prayers and best wishes, I am,

Sincerely,

A handwritten signature in cursive script that reads "Charles E. Herzig".

Most Rev. Charles E. Herzig  
Bishop, Diocese of Tyler

ms



# Diocese of Victoria

Chancery Office  
P. O. Box 4708  
Victoria, Texas 77903

81



July 25, 1990

Rev. Paul U. Ugwokaegbe  
Mary Immaculate Parish  
14032 Dennis Lane  
Dallas, Texas 75234

Dear Father Paul:

First of all, I apologize for taking so long to respond to your letter of June 8. As you might understand, I have had many items to deal with since beginning my work here in Victoria; and I am much further behind in things than I would have thought.

I hereby gladly give my permission for you to question pastors in the Diocese of Victoria for the purpose of your doctoral research. Your research sounds quite interesting, by the way; and I hope it will benefit the Church in this area, as well as enable you to achieve the academic degree toward which you are working.

Please convey my greetings to Father Duesman. And let me again extend to you my gratitude for the times that you have been helpful to us in the Dallas Tribunal. May God bless you and your work.

Sincerely yours,

David E. Fellhauer  
Bishop of Victoria

DEF/mb

## Introductory Letter

Date

Dear Pastor,

You have been selected through a statistical process to participate in a research study dealing with perception of life, trait-value system, and work satisfaction among Catholic priests in Texas. In this state-wide study, I seek to develop some insight into some factors that impact on the current morale issue among Catholic priests.

I am writing you in advance because research studies have indicated that people appreciate prior information about their participation in a research in progress. I have obtained the permission of the bishop of the diocese to conduct this study, and in about a week you will receive a packet that contains the questionnaire. The entire questionnaire which consists of four parts will take you approximately one hour to complete. I know how precious your time is, and I also know that your help in this study will be a great contribution to the continuous search for ways to enhance the quality of our lives as priests. I will greatly appreciate your participation. If you have any questions at this moment, please feel free to contact me at XXX/XXX-XXXX, or XXX/XXX-XXXX.

Sincerely,

Rev. Paul U. Ugwokaegbe, Doctoral Candidate  
University of North Texas, Denton.



## Cover Letter

Date

Dear Pastor,

In the recent past there have been discussions about the morale and, apparently, the work satisfaction or dissatisfaction among Catholic priests. Considering the fact that the priesthood is a vocation and demands role commitment, it becomes important to look into those factors that may influence a priest's work satisfaction. Such factors include the perceptions of life and trait-value system.

You are one of the priests in Texas who has been statistically selected and is being asked to contribute your opinion on work satisfaction, perceptions of life and trait-value system. Information relating to these variables are contained in the enclosed questionnaire. Answers from all questionnaires will be grouped for analysis and care will be taken to insure anonymity. The number that appears on your questionnaire will only be used to note who has responded. When the data is collected, the master list with your name will be destroyed.

Your participation in this research is totally voluntary. If you do not wish to participate, simply return the unanswered questionnaire in the enclosed stamped, self-addressed envelope.

If you do wish to participate, please fill out the questionnaire as soon as possible and mail by July 9, 1990. It will take you about 1 hour to complete it. If you have any questions and would like to contact me, please feel free to do so. My home phone number is (XXX) XXX-XXXX, and my office number is (XXX) XXX-XXXX.

I hope you will choose to participate in this study. Through your support and cooperation, I hope that we will develop more insight into how to further enhance satisfaction in the priestly work.

The result of this research will be made known to the bishops of Texas, rectors of seminaries, those involved with the counseling of priests, and to you if you indicate on the enclosed optional sheet that you want a copy of the summary of the research.

Thank you for your support and cooperation.

Sincerely,

Rev. Paul U. Ugwokaegbe, Doctoral Candidate  
University of North Texas.

OPTIONAL SHEET

IF YOU WOULD LIKE A COPY OF THE RESULTS, PLEASE FILL OUT THIS OPTIONAL SHEET. YOU MAY RETURN IT IN THE ENVELOPE OR SEND IT SEPARATELY. IT WILL BE REMOVED FROM THE SURVEY SO YOUR ANSWERS CAN BE KEPT ANONYMOUS.

NAME.....

ADDRESS.....

.....

.....

## Follow-up Letter

Date

Dear Pastor,

A few weeks ago you were mailed a questionnaire seeking your opinion on work satisfaction, perception of life and trait-value system. This questionnaire is part of a research in progress that seeks to develop some insight into some factors that impact the current morale issue among Catholic priests. Your name was selected through a statistical process from a pool of pastors in Texas.

If you have already completed and returned the questionnaire to me, please accept my sincere thanks. If not, I would appreciate your doing so today. Since the questionnaire has been sent to only a small, but representative sample of Texas pastors, it is very important that yours also be included in this study if the results are to accurately represent the opinions of Texas pastors.

Should it happen that you did not receive the questionnaire, or it has been misplaced, please feel free to contact me at XXX/XXX-XXXX, or XXX/XXX-XXXX.

Sincerely,

Rev. Paul U. Ugwokaegbe, Doctoral Candidate  
University of North Texas, Denton.

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