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# An analytical survey and study of counselor attitudes of a group of Catholic nuns.

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BOSTON UNIVERSITY  
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Thesis

AN ANALYTICAL SURVEY AND STUDY OF COUNSELOR  
ATTITUDES OF A GROUP OF CATHOLIC NUNS

Submitted by

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(B.A., Emmanuel College, 1958)

In Partial Fulfillment of Requirements for  
the Degree of Master of Education

1960

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## CHAPTER I

### DESCRIPTION OF THE STUDY

#### INTRODUCTION

A large number of Catholic sisters are involved today in guiding Catholic youth. Sister Mary Xavier, O.S.U., says that:

" . . . the guidance program in the Catholic school centers around the Catholic philosophy of education - the development of the Christian from every aspect with special emphasis on the attainment of his final goal, union with God. . . .

Counseling services in the Catholic school should never become divorced from spiritual and religious values. . . ."<sup>1</sup>

It has been pointed out that there is an integration and even a parallel between religion and counseling. Reverend Charles A. Curran points out some aspects of the counseling relationship and how they are parallel to the relationship of God and man - "parallel", in the sense that by themselves these two relationships have "similarities"

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<sup>1</sup> Sister M. Xavier, O.S.U., "Fostering Security of Youth Through Guidance Programs", The Catholic Educational Review. Vol. 55, No. 1, (January, 1960), pp. 34-39.

which he says may ". . . be one way in which they might be related together, mutually supporting and re-enforceing one another."<sup>1</sup>

Three parallels are noted, the "commitment of self", communication, and acceptance and understanding. In regard to these Reverand Curran says that:

"In religious literature [the commitment of self]<sup>1</sup> is usually called 'faith' or 'love' or both. But the religious man must give himself to the Divine relationship and believe and trust in God's love, understanding and acceptance of him, even at the deepest level of his own self-misery and inadequacy. The deepening counseling process seems to produce a similar kind of trusting oneself to the relationship. . . . That is, a person, having communicated himself without reserve, discovers that the counselor's understanding extends to all facets of himself, even to those he may have kept hidden from others, and even from himself.

Here we note a second mutual term between counseling and religion: 'communion'. The religious person 'communes' with God; the client and the counselor 'communicate' together. Even though human communication between client and counselor is apparently limited to the dialogue, much more than words go into what is really exchanged; the communication between man and the Divine too can go beyond verbal prayers to an intense sense of belonging, of sharing and of being understood and understanding.

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<sup>1</sup> Reverand C. A. Curran, "Religious Factors and Values in Counseling", The Catholic Counselor. Vol. 3, No. 1 (Autumn, 1958), p. 3.

<sup>2</sup> Brackets inserted by writer.

Through the counseling dialogue, the client seeks to be understood, and thus to understand himself. It is, in a way, the counselor's striving to understand him that intensifies the client's own efforts to understand himself, to communicate and share with the counselor what he slowly (and sometimes tortuously) is discovering about himself. . . .

We have then, a third parallel: the religious man's conviction from his Divine commitment that God's love and acceptance is both a deep understanding of him at the level of his weakness and an intense urge to 'better' himself; not in a merely external way or by some process simply of 'positive' thinking, but rather to 'become' more really himself, to 'be' himself as God made him. But this 'being' and 'becoming' oneself for the religious man implies a real possibility of realization and fulfillment that urges him on constructively.

So the client too is thus urged to movement and growth, not because he is condemned or criticized, but rather because he knows he is understood and understands. Somehow he is freer to become and to be himself in a more completely integrated way.<sup>1</sup>"

Although Reverend Curran pointed out the parallels in the religious relationship of God and man, and the counseling relationship of the counselor and client, he further pointed out that even though there are relationships between them, each is basically different, and one can not be substituted for the other.<sup>2</sup>

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<sup>1</sup> Reverend C. A. Curran, "Religious Factors and Values in Counseling", The Catholic Counselor. Vol. 3, No. 1 (Autumn, 1958), p. 4.

<sup>2</sup> Ibid., p. 24.



Reverend L. J. Saalfeld, in his article entitled "Distinctive Christian Guidance Through the Works of Mercy", also pointed out how religion and the guidance and counseling program could be given a ". . . true sense of balance and direction. . ." <sup>1</sup> by a careful integration and not a divorcing of religion and the guidance and counseling programs.

It would therefore, appear that there is a relationship between guidance and counseling, and religion; and since nuns do function as counselors, it would seem logical to investigate the similarities and differences in attitudes toward counseling between nun-counselors and secular-counselors. This study is concerned with such an investigation of the counseling attitudes of a group of Catholic nuns in the Boston area.

#### STATEMENT OF THE PROBLEM

The task in this study is to investigate the problem of whether or not there are any appreciable differences in counseling attitudes between a group of nuns and a group of secular counselors.

1. What are some of the similarities between secular and religious counselors in counseling attitudes?
2. What are some of the differences between secular and religious counselors in counseling attitudes?
3. What are the implications of this study?

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<sup>1</sup> Reverend L. J. Saalfeld, "Distinctive Christian Guidance Through the Works of Mercy", The Catholic Counselor. Vol. 3, No. 1 (Autumn, 1958), p. 26.

## SCOPE AND LIMITATIONS OF THE PROBLEM

This study is limited to a group of ninety-three Catholic nuns who belong to the same religious order and are presently located in the Boston area. It is concerned with their reactions to a questionnaire designed to ascertain basic counseling attitudes as compared to the reactions of a jury of counselor-trainers. The questionnaire that will be used has been adapted from one that has been given to ministers in other studies of counseling attitudes.<sup>1</sup>

The following factors will be surveyed about each of the nuns who return the questionnaire:

1. Length of time as a nun
2. Age
3. Extent of educational training
4. Extent of training in counseling
5. Amount of time spent in counseling each week
6. If teaching, the level or grade

This study is not without certain limitations. In the first place, it was only given to a group of Catholic nuns who are presently located in the metropolitan Boston area. Therefore, the study would be subjected to "localization".

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<sup>1</sup> Laurence Doyle, An Analytic Survey and Study of Counseling Attitudes and Practices of Baptist Clergymen in New England. Unpublished Masters Thesis, Boston University, 1958.

Stephen Nease, An Analytical Survey and Study of Counselor Attitudes and Practices of Ministers of the Church of the Nazarene. Unpublished Masters Thesis, Boston University, 1959.

It is possible that attitudes towards counseling within this particular order of nuns might vary in different parts of this country, or in different parts of the world. They may even vary within the same order of nuns. Secondly, although the questionnaire is considered to be a valuable technique in determining the effectiveness of counseling, it may be a limitation as it should be supported with more practical criteria. Thirdly, the questionnaire used in this study has been adapted from the questionnaire used to study the counseling attitudes of ministers, and this could be a limitation as it was not originally designed for the nuns. Finally, the size of the jury, which is seven (7) may be too small a basis for comparison; a larger jury would possibly be better.

#### PLAN AND PROCEDURE

The questionnaire used in other studies<sup>1</sup> of counseling attitudes of ministers and secular-counselors was decided to be the method of gathering material for the proposed problem. Laurence Doyle, in his thesis, An Analytic Survey and Study of Counseling Attitudes and Practices of Baptist Clergymen in New England, and Stephen Nease, in his thesis,

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<sup>1</sup> Laurence Doyle, An Analytic Survey and Study of Counseling Attitudes and Practices of Baptist Clergymen in New England. Unpublished Masters Thesis, Boston University, 1958.

Stephen Nease, An Analytical Survey and Study of Counselor Attitudes and Practices of Ministers of the Church of the Nazarene. Unpublished Masters Thesis, Boston University, 1959.

An Analytical Survey and Study of Counselor Attitudes and Practices of Ministers of the Church of the Nazarene,

collaborated in the construction of the questionnaire. They first consulted a number of reference books<sup>1</sup> and attempted to construct the questionnaire so that it would ". . . both reflect some basic attitudes and practices of professional counselors, and be convenient enough to those to whom it was to be sent that there would be a good possibility of its return."<sup>2</sup>

In regard to the statements in the questionnaire, Stephen Nease says that:

"A pilot questionnaire was presented to a seminar group of forty graduate students majoring in counseling at the Boston University School of Education. They were asked to evaluate each statement as to whether they were representative of professional counseling attitudes and practices. Proposed statements were discarded if they did not attain an agreement of 85% of the seminar group.

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<sup>1</sup> Dugald S. Arbuckle, Teacher Counseling. Addison-Wesley Press, Inc., Cambridge, Mass., 1950.

Dugald S. Arbuckle, Guidance and Counseling in the Classroom. Allyn and Bacon, Inc., Boston, Mass., 1957.

Carl Rogers, Counseling and Psychotherapy. Houghton Mifflin Co., Boston, Mass., 1942.

E. G. Williamson, Counseling Adolescents. McGraw Hill Book Co. Inc., New York, 1950.

<sup>2</sup> Stephen Nease, An Analytical Survey and Study of Counselor Attitudes and Practices of Ministers of the Church of the Nazarene. Unpublished Masters Thesis, Boston University, 1959. pp. 6-7.

Of the 50 statements originally proposed, 39 attained an agreement rating of the required 85%, and were included in the final questionnaire used in this study.<sup>1</sup>

Basically, this same questionnaire was used in the present study, but was adapted to fit the group of nuns used in this study. For example, "nun-counselor" was substituted in all statements using the word "pastor-counselor". However, in statement four, "It is best for the counseling session to be held in the church office rather than in the parsonage parlor." the word "school office" was substituted for "church office", and the word "classroom" was substituted for the word "parsonage parlor". This change was made for two reasons: first, all of the nuns taking part in this study are either teaching in, or are affiliated with, a grammar school, high school, or a college; secondly, because the counseling done by this group would necessarily take place within the school building. In statement five, "When the person to receive counseling is of the opposite sex, the pastor's wife should be present during the counseling session." the words "another nun" was substituted for the words "pastor's wife". In statement six, "Counseling would be more effective if the pastor-counselor had one of his colleagues present during the counseling session." the words "another nun" was substituted for the phrase "one of his colleagues". In statement thirty-seven, "The counselee

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<sup>1</sup> Stephen Nease, An Analytical Survey and Study of Counselor Attitudes and Practices of Ministers of the Church of the Nazarene. Unpublished Masters Thesis, Boston University, 1959. p. 7.

states tearfully, 'I'm broke and don't know where my next meal's coming from.' The pastor-counselor should invite him home for supper or seek to lend him some money." the word "convent" was substituted for "home".

Other than the above mentioned changes, the questionnaire used in this study<sup>1</sup> of counseling attitudes of a group of Catholic nuns, is essentially the same as the questionnaire used to study the counseling attitudes of pastor-counselors mentioned beforehand.

The following variables were used in the survey of the nuns responses to the questionnaire:

1. Length of time as a nun
2. Age
3. Extent of educational training
4. Extent of training in counseling
5. Amount of time spent in counseling each week
6. If teaching, the level or grade

The questionnaire is divided into two parts. Part I included the six variables listed above which are concerned with the background material and the nuns training and experience in counseling. In Part II, the nuns were asked to indicate the extent of their agreement or disagreement with the thirty-nine questionnaire statements by choosing one of the following responses:

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<sup>1</sup> See copy of questionnaire in Appendix A

1. Agree
2. Strongly agree
3. Disagree
4. Strongly disagree
5. Uncertain

There was no information requested that might reveal the identity of the respondents. It was felt that relatively valid answers would be obtained in this manner.

First, the writer obtained permission from the nuns' Superior for the questionnaire to be sent to one-hundred and fifty nuns who were either teaching in, or affiliated with, some Catholic school in the metropolitan Boston area. Since the particular order of nuns used in this study are a teaching order of nuns, 30% of the questionnaires were sent to nuns affiliated with schools on the elementary level, 37% were sent to nuns affiliated with schools on the high school level, and 33% were sent to those affiliated with schools on the college level. Secondly, permission was obtained from each convent where the questionnaires would be sent by the Sister Superior. The questionnaires were then sent to the one-hundred and fifty nuns along with a cover letter<sup>1</sup> of explanation. A stamped, self-addressed envelope accompanied each questionnaire. Two weeks later, the writer spoke with the Sister Superior, who in turn, reminded the nuns taking

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<sup>1</sup> See copy of cover letter in Appendix B

part in this study to complete and return the questionnaire, if possible, at their earliest convenience. As a result of this, a total of ninety-three questionnaires were returned, and the results have been tabulated and are presented in Chapters III and IV.

#### TREATMENT OF DATA

The purpose of the questionnaire was to obtain the reaction of a group of nuns to some basic counseling attitudes and practices, and to compare these with the responses received from a jury of seven counselor-trainers at Boston University. The jury and their responses used in this study, are the same as those that were used in the study of ministers.<sup>1</sup> Those who participated in the jury were:

Dr. Dugald Arbuckle, Director of Student Personnel Services at the Boston University School of Education.

Dr. Henry Isaksen, Associate Professor at the Boston University School of Education.

Dr. June Holmes, Instructor at the Boston University School of Education.

Dr. John Gilmore, Associate Professor at the Boston

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<sup>1</sup> Laurence Doyle, An Analytic Survey and Study of Counseling Attitudes and Practices of Baptist Clergymen in New England. Unpublished Masters Thesis, Boston University, 1958.

Stephen Nease, An Analytical Survey and Study of Counselor Attitudes and Practices of Ministers of the Church of the Nazarene. Unpublished Masters Thesis, Boston University, 1959.



University Graduate School.

Dr. John Gawne, Director of the Boston University  
Counseling Services.

Dr. Norman Feingold, Instructor at the Boston University  
School of Education.

Dr. Paul Johnson, Professor of Pastoral Counseling at  
the Boston University School of Theology.

Summary tables are presented in Chapter IV on each  
variable and compared with the responses of the jury of  
counselor-trainers. The similarities and differences  
between the responses of the nun-counselors and the jury are  
stated. In the conclusion of this paper possible implications  
from the results of this study are presented.

## CHAPTER II

### RELATED RESEARCH

#### LACK OF RESEARCH

An investigation of the library indices and the research in the area of counseling done in various Catholic Universities and Colleges, leads to the conclusion that no research into this area on counseling attitudes of a particular order of nuns has been attempted.

This chapter will present a thesis, a published talk, and a published study, all related to the Catholic and his stand on counseling.

William Herbert Schenk did a research study in 1954, entitled An Analysis of the Opinions of a Selected Group of Catholic Psychotherapists on Non-Directive Counseling.<sup>1</sup> The purpose of Schenk's study was to present the arguments taken by VanderVeldt and Odenwald in their book, Psychiatry and Catholicism,<sup>2</sup> against Catholics use of client-centered

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<sup>1</sup> W. H. Schenk, An Analysis of the Opinions of a Selected Group of Catholic Psychotherapists on Non-Directive Counseling. Unpublished Masters Thesis, Boston College School of education, 1954.

<sup>2</sup> R. P. Odenwald, and J. H. VanderVeldt, Psychiatry and Catholicism. McGraw-Hill Book Company Inc., New York, 1952 pp. 99-101.

therapy as advanced by Carl Rogers, and present this issue before a carefully selected jury representing expert Catholic opinion. The jury was selected from qualified members of the American Catholic Psychological Association who would be qualified to give a judgment on questions involving Catholics and, counseling and psychotherapy.

Eighty-four members were chosen to be the jury, and thirteen key questions relating to the Catholic use of the non-directive method was prepared and sent to them.

A letter from Doctor Carl R. Rogers containing his personal point of view on Catholics use of the client-centered technique was also presented.

Schenk formulated a set of conclusions derived from his study indicating the extent a Catholic counselor can use the non-directive technique.

The following is the list of questions used by Schenk in his questionnaire:

\*1. Is Rogerian non-directive counseling philosophically unacceptable to Catholic counselors?

2. Is there any Catholic objection to the actual technique used in Rogerian non-directive counseling?

3. If the answer to Question number Two is Yes, please explain.

4. Is Rogers' concept of the counselor's permissive acceptance of the client's own decisions and goals (even though they may be morally and socially wrong) the real and only valid Catholic objection to client-centered therapy?  
Further comment:

5. Is Rogers' concept of the counselor's permissive acceptance of the client's own decisions and goals even though

they be morally and socially wrong  
a necessary requisite for successful  
use of the client-centered method?

6. Can a counselor subtly guide a client  
to choose morally acceptable ends and  
goals and still stay within the frame-  
work of the non-directive technique?

7. If in the course of a non-directive  
type of counseling interview, the  
client chooses a decision which is  
morally unacceptable - - - would you  
as a counselor:

- A. Allow the interview to continue  
until termination in a permissive  
accepting atmosphere.
- B. Switch the atmosphere of the  
interview from non-directive to  
directive with emphasis on such  
techniques as advice, reasoning,  
persuasion and suggestion.

8. In your counseling experience have  
you found that the average client has  
the genuine capacity to adequately choose  
his own goals and solve his own problems?

Yes

No

Capacity varies significantly from  
client to client.

9. Odenwald and VanderVeldt on page 101  
of their book Psychiatry and Catholicism  
quote Rogers as having said, ' . . .  
either Catholics do not grasp the  
implications of client-centered therapy,  
and in that case they will necessarily  
do superficial work, or they do grasp  
those implications, and in that case it  
is difficult to see how they can avoid  
a serious conflict with their belief.'  
Are you in accord with this statement?

Yes

No

Further comment on statement by  
Rogers.

10. Is client-centered therapy best used:

- A. Exclusively as a complete  
technique.

B. As a phase of the counseling interview - - especially in initiating the interview.

11. As an overall technique is client-centered counseling:

- A. More effective than other methods.
- B. Less effective than other methods.
- C. More effective in some areas, less effective in others - - depends upon the type of problem.

12. Check areas in which non-directive technique is most effective.

- A. Personal and Social.
  - B. School Adjustment.
  - C. Vocational.
  - D. Religious.
- Others:

13. Check areas in which non-directive technique is least effective.

- A. Personal and Social.
- B. School Adjustment.
- C. Vocational.
- D. Religious.

14. General Comments:<sup>1</sup>

Fifty-nine responded to this questionnaire and the coverage was national in scope. Of this number fifty-six were completed and returned.

In response to the question, "Can a Catholic counselor employ the non-directive method in view of the controversial nature of its philosophical implications?", Schnek draws the following conclusions from the results of his study:

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<sup>1</sup> W. H. Schenk, An Analysis of the Opinions of a Selected Group of Catholic Psychotherapists on Non-Directive Counseling. Unpublished Masters Thesis, Boston College School of Education, 1954. pp. 28-30.

"1. Seventy-one per cent of the respondents stated that, in their opinion, non-directive counseling was philosophically acceptable to Catholics.

2. Eighty-two per cent of the respondents opined that there was no Catholic objection to the actual Rogerian non-directive counseling technique.

3. A majority of the respondents were of the opinion that Rogers' concept of counselor permissive acceptance of the client's own decisions and goals (even though they be morally and socially wrong) was not grounds for a valid Catholic objection to client-centered therapy."<sup>1</sup>

In Schenk's study it is evident that a majority of the respondents approve of Catholics use of the non-directive technique, and state that Rogerian non-directive counseling is acceptable to Catholics.

Schenk further concludes, in regard to the respondent's approval of the Rogerian form of non-directive therapy:

"1. Seventy-three per cent of the respondents stated that a counselor could, and really should subtly guide a client toward ethical decisions.

2. Seventy per cent of the respondents were of the opinion that the capacity for self-direction varied significantly from client to client even among only slightly maladjusted clients.

3. Only twelve per cent of the respondents felt that non-directive therapy was best used as a complete technique."<sup>2</sup>

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<sup>1</sup> W. H. Schenk, An Analysis of the Opinions of a Selected Group of Catholic Psychotherapists on Non-Directive Counseling. Unpublished Masters Thesis, Boston College School of Education, 1954. p. 73.

<sup>2</sup> Ibid., pp. 74-75.

From this, Schenk further concluded that the respondents would prefer a development of a Catholic version of the non-directive technique rather than the Rogerian version. It also appeared that the overwhelming majority of the respondents would prefer a basically eclectic approach to counseling.

In his summary, Schenk states that:

"In essence, Rogers states that no one can succeed in non-directive therapy unless he accepts the philosophy which Rogers has attached to the technique. There seems little question, that a substantial portion of Rogers' philosophy goes far beyond what Catholics would accept.

As a result, some therapists such as Odenwald and VanderVeldt condemn non-directive therapy as completely unacceptable to Catholics.

On the other hand, a decisive majority of the respondents to this survey take a more conservative approach to the issue.

First, they declare that since Rogers did not 'invent' non-directive therapy, he does not have the right to say that anyone who does not accept his philosophical and theological position cannot be a successful non-directive therapist.

Secondly, most of the respondents indicated that a Catholic could very definitely use non-directive therapy, in part or in whole, and still stay within the realm of Catholic dogma. . . .

1. A majority of Catholic therapists would only use non-directive therapy under well-defined limits where the use of this type of approach would seem to secure the most effective results.

2. A majority of Catholic therapists would not remain non-directive in a case in which the questions of morality arose. These therapists would immediately become directive and either point out the moral obligations of the client, or refer the client to someone who could and would do this.<sup>1</sup>

Schenk concludes that his thesis demonstrates the belief among Catholic psychotherapists is that the method of non-directive counseling can be given a setting within the field of Catholic philosophy and theology and it also points out the need for further study of the "permissive-acceptance" concept in relation to Catholic thought.

Father John W. Stafford, C.S.U.,<sup>2</sup> defined in a paper he gave at the annual meeting (Fall, 1959) of the Catholic Psychological Association, "What is A Catholic Counselor?"<sup>3</sup>

He states that:

" . . . the counseling process as such need not be specifically Catholic, but that the Catholic counselor must always as a person function as a Catholic. By and large his approach will be perfectly consonant with the best in contemporary counseling theory and practice."

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<sup>1</sup> W. H. Schenk, An Analysis of the Opinions of a Selected Group of Catholic Psychotherapists on Non-Directive Counseling. Unpublished Masters Thesis, Boston College School of Education, 1954. pp. 85-86.

<sup>2</sup> Father Stafford was head of the Department of Psychiatry and Psychology at the Catholic University of America, and has recently become provincial of the Viatorian Fathers.

<sup>3</sup> Father J. W. Stafford, C.S.U., "What is A Catholic Counselor?", The Catholic Counselor. Vol. 4, No. 2 (Winter, 1960). pp. 41-42.



Father Stafford distinguishes the Catholic counselor from other counselors in three areas. First, in the area of the goals of human life. He states that ". . . these goals are the ordered, happy, abundant life lived in conformity with the moral law."<sup>1</sup> Secondly, in the area of man's real end - the salvation of the human soul, and thirdly, in the area of the Catholic counselor's knowledge of human weakness and sin. Father Stafford sees these areas as those that distinguish the Catholic counselor from other counselors.

Dr. Robert B. Norberg<sup>2</sup> made a study of the tendencies of counselors to make various types of responses.<sup>3</sup> He traced this relationship among the following five variables:

1. Lay or religious status.
2. Grade average in graduate school.
3. "Directive" attitudes.
4. Amount of training in guidance.
5. Tendency to make directive responses.

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<sup>1</sup> Father J. W. Stafford, C.S.U., "What is A Catholic Counselor", The Catholic Counselor. Vol. 4, No. 2 (Winter, 1960). p. 41.

<sup>2</sup> Dr. Robert B. Norberg is an assistant professor of education at the Catholic University of America.

<sup>3</sup> R. B. Norberg, "Factors in Response - Choices of Students of Guidance", The Catholic Counselor. Vol. 4, No. 2 (Winter, 1960). pp. 65-69.

The final sampling consisted of one-hundred graduate students in the Department of Education at The Catholic University of America. Among the sampling were forty-eight religious (priests, sisters, and seminarians) and fifty-two lay students. Most of the group were taking guidance courses taught by three persons and the rest had no guidance background.

The data was obtained by using the opinionnaire with a sample of five exercises taken from the "Counseling Procedures, Pre-Test".<sup>1</sup> On the second part of the opinionnaire the group were asked to answer "Yes" or "Not Sure" to five propositions that were ". . .intended to sample attitudes that have been proposed by various writers as authoritarian or directive - feelings and beliefs that tend to block development of certain professional insights or to interfere with success in counseling."<sup>2</sup>

The following are the findings from Norberg's study:

1. Religious and laity compared as to the tendency to make directive responses.
2. Religious and laity compared on directive attitudes.
3. The difference between grade average and directive responses is negligible.

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<sup>1</sup> E. H. Porter, Jr., An Introduction to Therapeutic Counseling. Houghton-Mifflin Co., Boston, 1950. pp. 10-75.

<sup>2</sup> R. B. Norberg, "Factors in Response - Choices of Students of Guidance", The Catholic Counselor. Vol. 4, No. 2 (Winter, 1960). pp. 65-69.

4. There was a slight but not statistically significant, negative relation between grade average and directive attitudes.

5. There was a slight but statistically significant tendency for those with more "directive" or "authoritarian" attitudes to make more directive responses.

6. There is a slight, but statistically significant, tendency for those who have had more training in guidance to make fewer directive responses.

7. For the sample used, it appeared that part of the reason for the tendency of those with more guidance courses to make fewer directive responses is that they tend to take guidance courses to reduce directive attitudes.

## CHAPTER III

### PRESENTATION OF DATA

#### USE OF TABLES

Tables have been adopted as the method of presenting the data because of the great amount involved in this study. There are fourteen tables along with their analyses presented in Chapter IV.

Table 1 presents a numerical comparison between the responses of the ninety-three respondents and the jury of counselor-trainers. In Tables 2 to 14, a breakdown of the nuns responses in relation to the six variables mentioned in Chapter I<sup>1</sup>, is presented.

#### TENTATIVE VARIABLES

Six tentative variables were included in this study in order to determine any differences and/or similarities between the nuns and the jury of counselor-trainers. The following is a description of the variables and their tables:

Variable 1. Length of time as a nun. The ninety-three respondents were divided according to the number of years they had been a religious in order to determine whether or not the length of time spent as a nun had any bearing on the

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<sup>1</sup> See Chapter I, p. 9.

responses to the questionnaire. The respondents were divided into two groups; those who spent from one to twenty-five years as a nun were placed in group 1, and Table 2 records the responses of the forty-six respondents who fell into this group. Table 3 records the responses of the forty-seven respondents in group 2, who had spent between twenty-six and fifty years as a nun.

Variable 2. Age. The respondent's ages ran from twenty to seventy-one years. Table 4 records the responses of the thirty nuns whose ages fell between twenty to forty years. Table 5 presents the responses of the sixty-three whose ages fell between forty-one to seventy-one years.

Variable 3. Extent of the nuns educational training. All of the ninety-three respondents had completed high school, and their novitiate training. Only two of the ninety-three had not completed college training, but were in the process of their studies, and were therefore included in group 1 - those with high school, novitiate, and college training. Of the two respondents who had not completed college training, both were young and had been in the order for less than ten years. It is assumed that they will complete their college training in the next few years. Therefore, group 1 includes the forty-seven respondents with high school, novitiate, and college training, and Table 6 contains their responses. Group 2 is composed of those nuns who have had the same educational training as the sisters in group 1, but they have also had training at the graduate level. The respondents in this second group have either received their

master's degree and/or doctoral degree, or are candidates for these degrees. Table 7 contains the responses of the forty-six respondents who make up group 2.

Variable 4. Extent of training in counseling. The nuns were asked whether or not they had any formal training in counseling. The respondents were divided into two groups: those who did have some formal training in counseling and those who had none. Table 8 records the responses of the forty-one nuns who did have some formal training in counseling. Table 9 contains the responses of the fifty-two nuns who had no formal training in counseling.

Variable 5. Amount of time spent in counseling each week. Table 10 contains the responses of the forty-one nuns who replied that the time they spent counseling each week varies to those who spend seven hours counseling. Fifty-two replied they do not spend any time counseling and their responses are presented in Table 11.

Variable 6. If teaching, the level or grade. The nuns were asked to indicate whether or not they taught school. Four of the ninety-three respondents do not teach, and because of the small number, their responses to this variable were not included. Therefore the following three tables, (12, 13, and 14), total the responses of the eighty-nine nuns who do teach. Table 12 contains the responses of the twenty-five nuns who teach at the elementary level - grades one to eight. Table 13 represents the responses of the fifty-five nuns who teach on the high school level - grades nine to twelve. The replies of the nine respondents who teach on

the college level are included in Table 14.

In each table, the responses of the jury of counselor-trainers was kept constant in each. For this group, it was decided that the data could best be presented by listing only three responses; agree, disagree, and uncertain. The agree and strongly agree responses are listed under the column headed "Agree", while the disagree and strongly disagree responses are combined in the column "Disagree". The uncertain responses remain the same.

In regard to the responses of the nun-counselors, and because of the Chi-square formula being used in the statistical analysis, it was necessary to combine the disagree, strongly disagree, and uncertain responses. These are listed under the column headed "Disagree". The agree and strongly agree are listed under the column "Agree". It was decided that another column would be included to indicate how many of the respondents left a particular statement blank, since it was evident in the calculations that some statements had been left blank by a large proportion of the respondents. These are listed under the column marked "Blank".

A statistical analysis of the responses together with certain implications which may be drawn from the study are contained in Chapter IV.

#### QUESTIONNAIRE STATEMENTS

The following are the thirty-nine statements to which the nun-counselors and the jury of counselor-trainers were

asked to respond:

1. It is desirable that a nun have some formal training in counseling in order to be an effective counselor.
2. An effective nun-counselor should have a general knowledge of basic psychology.
3. There are instances where a nun-counselor should refer emotionally disturbed people to a professional counselor.
4. It is best for the counseling session to be held in the school office rather than in the classroom.
5. When the person to receive counseling is of the opposite sex, another nun should be present during the counseling session.
6. Counseling would be more effective if the nun-counselor had another nun present during the counseling session.
7. A nun-counselor should seek to find the counselee's problem as soon as possible.
8. In effective counseling it is important that the counselee feel at ease.
9. A nun-counselor should always inform the counselee that she will be acceptant and understanding of his problem.
10. If a counselee seems to veer away from the problem he has been discussing, the nun-counselor should seek to direct him back to the main subject.
11. A nun-counselor should be prepared to give answers to as many problems as she might possibly be confronted with by a counselee.



12. As the counselee presents his problem, the nun-counselor should always search in her mind for the solution best suited to the case at hand.

13. When the nun-counselor has reached a solution, it should be carefully explained so that the counselee may understand it and be able to follow instructions.

14. In the case of a problem involving moral or ethical standards in which the church already has a stated position, the nun-counselor should explain the church's position as soon as the problem becomes clear.

15. The nun-counselor should maintain a strictly neutral attitude when counseling and not allow her doctrine or convictions to be apparent to the counselee.

16. In some cases a number of sessions with the counselee will be necessary before an effective solution to the problem will be reached.

17. A nun-counselor should be acceptant and understanding of a counselee who doubts the existence of God.

18. A nun-counselor should be acceptant and understanding of a counselee who is living in immorality and sin.

19. A counselee states, "I hate my husband." The nun-counselor should attempt to convince the counselee that this attitude is wrong.

20. A counselee states quite emotionally, "I don't believe that God is love." The nun-counselor should attempt to convince the client that God is love.

21. A counselee states quite emotionally, "I am going to kill myself." The nun-counselor should explain to him why this is not a solution to the problem.

22. A counselee states quite emotionally, "I think the moral standards of the church are a lot of bunk." The nun-counselor should then defend the moral standards of the church.

23. A minor admits the theft of an automobile during a counseling session. The nun-counselor is morally obligated to inform his parents and the police.

24. Under no circumstances should the nun-counselor reveal confidences expressed during the counseling session.

25. It is permissible for a nun-counselor to use as illustrative material actual cases from her counseling experience.

26. There should be definite limits set as to length and number of counseling interviews.

27. When a counselee misses an appointment, the nun-counselor should immediately contact him to find the reason for his absence.

28. When it is quite evident that a person needs counseling, the nun-counselor should try to arrange for a counseling interview.

29. If a counseling session is being recorded on tape, the counselee's permission should be obtained.

30. When the counselee makes a statement known to be untrue, the nun-counselor should inform him that he is not telling the truth.

31. In effective counseling the nun-counselor should control the direction of the interview.

32. It is generally considered that it is difficult to have an effective counseling relationship with close friends and relatives.

33. If more information is needed concerning the counselee, the counselor should seek such information from the counselee's relatives and friends.

34. If in a moment of anger the counselee uses profanity, the nun-counselor should kindly inform him this is not desirable.

35. A nun-counselor should allow the counselee to give free expression to his thoughts regardless of how unethical or immoral they may be.

36. A counselee states quite emotionally, "Life isn't worth living any more." The nun-counselor's reply might be "Now, now, everything's going to be all right."

37. The counselee states tearfully, "I'm broke and don't know where my next meal's coming from." The nun-counselor should invite him to the convent for supper or seek to lend him some money.

38. It would be well for the nun-counselor to have in mind a series of questions to be used in case the conversation lags.

39. A nun-counselor should be convinced that apart from the context of the church there can be no satisfactory adjustment to life.

#### STATISTICAL TREATMENT

The following Chi-square formula<sup>1</sup> has been applied throughout the study to determine statistically significant differences between the jury of counselor-trainers and the respondent nun-counselors.

$$\chi^2 = \frac{1}{7} \frac{(a - 7p)^2}{p(1-p)}$$

Where: a number in agreement among jury.

p proportion (percentage) in agreement among the nun-counselors.

1 - p proportion not in agreement among the nun-counselors.

For the purposes of this formula, responses listed as "Uncertain" were combined with those checked "Disagree".

In cases where "a" (the number in agreement among the jury) was "0", the formula applied was simplified to:

$$\chi^2 = \frac{7p}{1-p}$$

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<sup>1</sup> Determined in consultation with Dr. Alman of the Boston University Statistical Laboratory.

The level of significance of difference, if any, was determined by using the Chi-square tables.

In comparing two groups (to the jury) where a  $\chi^2$  of 3.84 or higher resulted, significant difference was indicated at the .05 level. Where a  $\chi^2$  of 6.64 or higher was determined, significant difference resulted at the .01 level.

In comparing three groups (to the jury) where a  $\chi^2$  of 5.99 or higher resulted, significant difference was indicated at the .05 level. Where a  $\chi^2$  of 9.21 or higher was determined, significant difference resulted at the .01 level.

In addition to determining significant difference between the jury and the respondent nun-counselors through the use of the above formula, it was necessary to find if there were significant differences between the groups listed within each variable as they related to the responses of the jury.

In comparing the responses of nun-counselors in relation to a variable that has two groups, to the responses of the jury, the following formula was employed for this purpose:

$$\chi^2 = \frac{1}{N_a N_b} \left[ \frac{(a_1 N_b - b_1 N_a)^2}{a_1 b_1} + \frac{(a_2 N_b - b_2 N_a)^2}{a_2 b_2} \right]$$

Where: a the number of statements where significant differences were found.

b the number of statements where no significant differences were found.

$N_a$  the total number of statements in both groups where significant differences were found.

$N_b$  the total number of statements in both groups where no significant differences were found.

In comparing the responses of nun-counselors in relation to a variable that has three groups, the following formula was employed for this purpose:

$$\chi^2 = \frac{1}{N_a N_b} \left[ \frac{(a_1 N_b - b_1 N_a)^2}{a_1 b_1} + \frac{(a_2 N_b - b_2 N_a)^2}{a_2 b_2} + \frac{(a_3 N_b - b_3 N_a)^2}{a_3 b_3} \right]$$

## CHAPTER IV

### ANALYSIS OF DATA

#### INTRODUCTION

This chapter presents a comparison of the responses of the jury of seven counselor-trainers, and the ninety-three respondent nun-counselors. The primary consideration in analyzing the data in this chapter is to determine the level of significant difference, if any, between the two groups as they respond to each questionnaire statement. Since the purpose of this survey<sup>1</sup> is to note the similarities and differences between the responses of the two groups, it will be necessary to determine the differences, if any, and then it may be possible to draw certain implications from the responses which will reflect similarities or differences between the jury of counselor-trainers and the nun-counselors.

Each table contained in this chapter is followed by an analysis of the results. Chapter V lists the overall results of this analysis of the counseling attitudes of the respondent nun-counselors.

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<sup>1</sup> See Chapter I, p. 4.

TABLE 1

TOTAL NUMBER OF RESPONDENT NUN-COUNSELORS AND JURY OF COUNSELOR-TRAINERS

Statements	Jury of Counselor Trainers			Nun-Counselors			Blank	
	Agree	Disagree	Uncertain	Agree	Disagree			
(1)	(2)	(3)	(4)	(5)	(6)	(7)		
				%	%			
1.....	7	0	0	90	97	3	3	0
2.....	7	0	0	93	100	0	0	0
3.....	7	0	0	93	100	0	0	0
4.....	3	0	4	65	70	25	27	3
5.....	0	7	0	7	8	84	90	2
6.....	0	7	0	0	0	93	100	0
7.....	1	6	0	65	70	28	30	0
8.....	6	1	0	93	100	0	0	0
9.....	2	4	1	79	85	14	15	0
10.....	1	6	0	53	57	39	42	1
11.....	0	6	1	61	66	32	34	0
12.....	2	5	0	66	71	17	18	12
13.....	1	4	2	64	69	25	27	4
14.....	1	4	2	81	87	11	12	1
15.....	6	1	0	54	58	36	39	3
16.....	6	0	1	91	98	1	1	1
17.....	7	0	0	83	89	8	9	2
18.....	7	0	0	72	77	18	19	3
19.....	0	7	0	49	53	40	43	4
20.....	0	7	0	37	40	55	59	1
21.....	1	5	1	68	73	22	24	3
22.....	0	7	0	36	39	54	58	3
23.....	0	7	0	9	10	82	88	2
24.....	5	1	1	43	46	49	53	1
25.....	0	5	2	58	62	31	33	4
26.....	0	5	2	28	30	64	69	1
27.....	0	6	1	12	13	81	87	0
28.....	1	4	2	71	76	20	22	2
29.....	7	0	0	78	84	13	14	2
30.....	0	7	0	27	29	62	67	4
31.....	1	5	1	67	72	26	28	0
32.....	7	0	0	74	80	18	19	1
33.....	0	6	1	33	35	56	60	4
34.....	0	7	0	37	40	55	59	1
35.....	7	0	0	45	48	46	49	2
36.....	0	7	0	11	12	82	88	0
37.....	0	7	0	13	14	80	86	0
38.....	0	6	1	68	73	24	26	1
39.....	0	7	0	46	49	43	46	4

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.



TOTAL NUMBER OF RESPONDENT NUN-COUNSELORS AND JURY OF  
COUNSELOR TRAINERS

A comparison<sup>1</sup> of the responses of the nun-counselors with the jury of counselor-trainers resulted in the following:

No significant difference	1, 2, 3, 4, 5, 6, 8, 15, 16, 17, 18, 23, 24, 26, 27, 29, 30, 32, 36, 37
Significant difference .05 level	10, 20, 22, 33, 34
Significant difference .01 level	7, 9, 11, 12, 13, 14, 19, 21, 25, 28, 31, 35, 38, 39

No significant difference between the responses of the two groups was noted on twenty, or 51%, of the questionnaire statements. A statistically significant difference was observed on nineteen, or 49%, of the questionnaire statements. Of the nineteen statements where a significant difference was noted, five, or 26%, were at the .05 level of significance, and fourteen, or 74%, were at the .01 level.

Three points of interest to our study may be noted:

1. No significant differences between nun-counselors and the jury of counselor-trainers were found in a larger percentage of questionnaire statements (51%) than those where significant differences were observed (49%).

2. The fact that in the statements where differences were noted, 26% were at the .05 level of significance, while 74% were at the .01 level of significance, would indicate a high level of significance

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<sup>1</sup> See page 31 for procedure followed.

where differences exist between the nun-counselors and the jury of counselor-trainers.

3. Since it seemed possible that Catholic nun-counselors might be in less agreement with the jury on statements referring to the doctrinal, moral, or ethical position of the church, and more in agreement on those reflecting the technique of the counseling process, nine questionnaire statements which were definitely doctrinal, moral, or ethical in content were selected from the questionnaire. These statements were:

20, 21, 22, 23, 34, 36, 37, 39.

Statistically significant differences were noted on five of these statements, while no significant differences were apparent on three. Of the remainder of the questionnaire statements, differences were found on fourteen statements, and no significant differences on seventeen. Therefore, it would appear that in this study, differences are found between the attitudes of nun-counselors and the jury both in the area of the doctrinal, moral, and ethical position of the church, and in the technique of the counseling process.

LENGTH OF TIME PROFESSED A NUN GROUP I 1-25 YEARS TOTAL  
NUMBER 46

Statements (1)	Jury of Counselor Trainers			Nun-Counselors				
	Agree	Disagree	Uncertain	Agree	Disagree		Blank	
	(2)	(3)	(4)	(5)	(6)	(7)		
				%	%			
1.....	7	0	0	44	96	2	4	0
2.....	7	0	0	46	100	0	0	0
3.....	7	0	0	46	100	0	0	0
4.....	3	0	4	30	65	13	28	3
5.....	0	7	0	13	28	32	70	1
6.....	0	7	0	0	0	46	100	0
7.....	1	6	0	33	72	13	28	0
8.....	6	1	0	46	100	0	0	0
9.....	2	4	1	41	89	5	11	0
10.....	1	6	0	25	54	19	41	2
11.....	0	6	1	35	76	11	24	0
12.....	2	5	0	35	76	11	24	0
13.....	1	4	2	29	63	16	35	1
14.....	1	4	2	39	85	7	15	0
15.....	6	1	0	23	50	21	46	2
16.....	6	0	1	46	100	0	0	0
17.....	7	0	0	40	87	5	11	1
18.....	7	0	0	35	76	9	20	2
19.....	0	7	0	22	48	21	46	3
20.....	0	7	0	11	24	34	74	1
21.....	1	5	1	35	76	9	20	2
22.....	0	7	0	16	35	29	63	1
23.....	0	7	0	6	13	38	83	2
24.....	5	1	1	22	48	23	50	1
25.....	0	5	2	30	65	14	30	2
26.....	0	5	2	11	24	34	74	1
27.....	0	6	1	2	4	44	96	0
28.....	1	4	2	36	78	10	22	0
29.....	7	0	0	35	76	8	17	3
30.....	0	7	0	9	20	35	76	2
31.....	1	5	1	31	67	15	33	0
32.....	7	0	0	38	83	7	15	1
33.....	0	6	1	16	35	30	65	0
34.....	0	7	0	19	41	26	57	1
35.....	7	0	0	25	54	20	43	1
36.....	0	7	0	3	7	43	93	0
37.....	0	7	0	5	11	41	89	0
38.....	0	6	1	36	78	9	20	1
39.....	0	7	0	19	41	25	54	2

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

TABLE 3

LENGTH OF TIME PROFESSED A NUN GROUP II 26-50 YEARS TOTAL NUMBER 47

Statements (1)	Jury of Counselor Trainers			Nun-Counselors				
	Agree	Disagree	Uncertain	Agree	Disagree		Blank	
	(2)	(3)	(4)	(5)	(6)		(7)	
					%	%		
1.....	7	0	0	46	98	1	2	0
2.....	7	0	0	47	100	0	0	0
3.....	7	0	0	47	100	0	0	0
4.....	3	0	4	33	70	11	23	3
5.....	0	7	0	6	13	41	87	0
6.....	0	7	0	4	9	43	91	0
7.....	1	6	0	33	70	13	28	1
8.....	6	1	0	47	100	0	0	0
9.....	2	4	1	39	83	8	17	0
10.....	1	6	0	28	60	19	40	0
11.....	0	6	1	30	64	17	36	0
12.....	2	5	0	35	74	12	26	0
13.....	1	4	2	35	74	9	19	3
14.....	1	4	2	41	87	5	11	6
15.....	6	1	0	32	68	14	30	1
16.....	6	0	1	45	96	1	2	1
17.....	7	0	0	43	91	3	11	1
18.....	7	0	0	37	79	9	19	1
19.....	0	7	0	27	57	19	40	1
20.....	0	7	0	26	55	21	45	0
21.....	1	5	1	33	70	13	28	1
22.....	0	7	0	21	45	24	51	2
23.....	0	7	0	6	13	41	87	0
24.....	5	1	1	21	45	26	55	0
25.....	0	5	2	27	57	19	40	1
26.....	0	5	2	19	40	28	60	0
27.....	0	6	1	8	17	39	83	0
28.....	1	4	2	35	74	10	21	2
29.....	7	0	0	41	87	6	13	0
30.....	0	7	0	19	40	27	57	1
31.....	1	5	1	36	77	11	23	0
32.....	7	0	0	36	77	11	23	0
33.....	0	6	1	26	55	17	36	4
34.....	0	7	0	28	60	19	40	0
35.....	7	0	0	21	45	26	55	0
36.....	0	7	0	9	19	38	81	0
37.....	0	7	0	8	17	39	61	0
38.....	0	6	1	32	68	15	32	0
39.....	0	7	0	27	57	18	38	2

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

## VARIABLE 1 - LENGTH OF TIME PROFESSED A NUN

	GROUP I	GROUP II
No significant differences	1, 2, 3, 4, 5, 6, 8, 16, 17, 18, 20, 23, 24, 26, 27, 29, 30, 32, 33, 36, 37	1, 2, 3, 4, 5, 6, 8, 15, 16, 17, 18, 23, 24, 27, 29, 32, 36, 37
Significant difference .05 level	10, 15, 22, 34, 35, 39	10, 22, 26, 30
Significant difference .01 level	7, 9, 11, 12, 13, 14, 19, 21, 25, 28, 31, 38	7, 9, 11, 12, 13, 14, 19, 20, 21, 25, 28, 31, 33, 34, 35, 38, 39

No significant difference was found between the jury and the nun-counselors who had been professed a nun from one to twenty-five years on twenty-one, or 54%, of the questionnaire statements, while the jury and nun-counselors who had been professed twenty-six to fifty years showed no significant difference on eighteen, or 46%, of the questionnaire statements.

Significant difference was found between the jury and nun-counselors who had been professed one to twenty-five years on eighteen, or 46%, of the questionnaire statements, while the jury and nun-counselors who had been professed twenty-six to fifty years showed significant difference on twenty-one, or 54%, of the questionnaire statements..

Where significant difference was found between the one to twenty-five year group and the jury, six, or 33% were at the .05 level of significance, and twelve, or 67%, were at the .01 level. In the group of nun-counselors professed twenty-

six to fifty years, four, or 19% were at the .05 level of significance, and seventeen, or 81% were at the .01 level.

In comparing the responses of the group of nun-counselors who had been professed from one to twenty-five years with the group who had been professed twenty-six to fifty years, the Chi-square formula<sup>1</sup> resulted in a  $\chi^2$  of .23076, or no statistically significant difference between the groups in their relation to the jury of counselor-trainers. Thus it may be said that the length of time the respondent nun-counselors were professed as sisters is not a factor affecting the responses of the nun-counselors in relation to the responses of the jury.

#### VARIATIONS WITHIN THE GROUPS

On statements 26, 30, and 33, the group of nun-counselors who had been professed from one to twenty-five years showed no significant difference from the jury, while the nun-counselors who had been professed from twenty-six to fifty years differed significantly from the jury.

Conversely, on statement 15, the one to twenty-five year group showed a significant difference from the jury while the twenty-five to fifty year group showed no significant difference.

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<sup>1</sup> See Chapter III, p. 32.

TABLE 4

AGE OF NUNS GROUP I 20-40 YEARS TOTAL NUMBER 30

Statements (1)	Jury of Counselor Trainers			Nun-Counselors				
	Agree (2)	Disagree (3)	Uncertain (4)	Agree (5) %	Disagree (6) %	Blank (7)		
1.....	7	0	0	29	97	1	3	0
2.....	7	0	0	30	100	0	0	0
3.....	7	0	0	30	100	0	0	0
4.....	3	0	4	18	60	11	37	1
5.....	0	7	0	1	3	29	97	0
6.....	0	7	0	0	0	30	100	0
7.....	1	6	0	20	67	10	33	0
8.....	6	1	0	30	100	0	0	0
9.....	2	4	1	25	83	5	17	0
10.....	1	6	0	18	60	12	40	0
11.....	0	6	1	20	67	10	33	0
12.....	2	5	0	20	67	10	33	0
13.....	1	4	2	23	77	7	23	0
14.....	1	4	2	26	87	4	13	0
15.....	6	1	0	14	47	16	53	0
16.....	6	0	1	30	100	0	0	0
17.....	7	0	0	25	83	5	17	0
18.....	7	0	0	21	70	7	23	2
19.....	0	7	0	17	57	12	40	1
20.....	0	7	0	8	27	21	70	1
21.....	1	5	1	23	77	6	20	1
22.....	0	7	0	9	30	20	67	1
23.....	0	7	0	4	13	25	83	1
24.....	5	1	1	10	33	20	67	0
25.....	0	5	2	18	60	11	37	1
26.....	0	5	2	4	13	26	87	0
27.....	0	6	1	4	13	26	87	0
28.....	1	4	2	23	77	7	23	0
29.....	7	0	0	25	83	5	17	0
30.....	0	7	0	6	20	22	73	2
31.....	1	5	1	22	72	8	27	0
32.....	7	0	0	23	77	6	20	1
33.....	0	6	1	11	37	19	63	0
34.....	0	7	0	13	43	16	53	1
35.....	7	0	0	13	43	17	57	0
36.....	0	7	0	1	3	29	97	0
37.....	0	7	0	4	13	26	87	0
38.....	0	6	1	27	90	3	10	0
39.....	0	7	0	10	33	20	67	0

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

TABLE 5

AGE OF NUNS GROUP II 41-71 YEARS TOTAL NUMBER 63

Statements (1)	Jury of Counselor Trainers			Nun-Counselors				
	Agree (2)	Disagree (3)	Uncertain (4)	Agree (5)	%	Disagree (6)	%	Blank (7)
1.....	7	0	0	61	97	2	3	0
2.....	7	0	0	63	100	0	0	0
3.....	7	0	0	62	98	0	0	1
4.....	3	0	4	42	67	16	25	5
5.....	0	7	0	6	10	54	86	3
6.....	0	7	0	2	3	61	97	0
7.....	1	6	0	46	73	16	25	1
8.....	6	1	0	63	100	0	0	0
9.....	2	4	1	53	84	10	16	0
10.....	1	6	0	38	60	24	38	1
11.....	0	6	1	42	67	21	33	0
12.....	2	5	0	45	71	17	27	1
13.....	1	4	2	43	68	17	27	3
14.....	1	4	2	55	87	7	11	1
15.....	6	1	0	42	67	19	30	2
16.....	6	0	1	61	97	1	2	1
17.....	7	0	0	58	92	3	5	2
18.....	7	0	0	50	79	12	19	1
19.....	0	7	0	30	48	29	46	4
20.....	0	7	0	31	49	32	51	0
21.....	1	5	1	44	70	17	27	2
22.....	0	7	0	28	44	33	52	2
23.....	0	7	0	4	6	58	92	1
24.....	5	1	1	33	52	29	46	1
25.....	0	5	2	38	60	23	37	2
26.....	0	5	2	21	33	41	65	1
27.....	0	6	1	15	24	48	76	0
28.....	1	4	2	50	79	11	17	2
29.....	7	0	0	53	84	8	13	2
30.....	0	7	0	22	35	39	62	2
31.....	1	5	1	47	75	16	25	0
32.....	7	0	0	50	79	13	21	0
33.....	0	6	1	22	35	37	59	4
34.....	0	7	0	25	40	38	60	0
35.....	7	0	0	31	49	31	49	1
36.....	0	7	0	12	19	51	81	0
37.....	0	7	0	8	13	55	87	0
38.....	0	6	1	43	68	20	32	0
39.....	0	7	0	36	57	23	37	4

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.



## VARIABLE II AGE OF NUNS

	GROUP I	GROUP II
No significant difference	1, 2, 3, 4, 5, 6, 8, 16, 17, 20, 22, 23, 24, 26, 27, 29, 30, 32, 36, 37, 39	1, 2, 3, 4, 8, 15, 16, 17, 18, 19, 23, 24, 26, 27, 29, 32, 36, 37
Significant difference .05 level	10, 12, 15, 18, 33, 34,	10, 12, 22, 30, 33, 33, 34
Significant difference .01 level	7, 9, 11, 13, 14, 19, 21, 25, 28, 31, 35, 38,	5, 6, 7, 9, 11, 13, 14, 20, 21, 25, 28, 31, 35, 38, 39

No significant difference was found between the jury and nun-counselors who were between twenty and forty years of age on twenty-one, or 54%, of the questionnaire statements. The jury and nun-counselors aged forty-one to seventy-one years showed no significant difference on eighteen, or 46%, of the questionnaire statements.

Significant difference was found between the jury and the younger age group of nun-counselors on eighteen, or 46%, of the questionnaire statements, while the jury and the nun-counselors in the older age group showed a significant difference on twenty-one, or 54%, of the questionnaire statements. Where a significant difference was found between the jury and the group of nun-counselors age twenty to forty years, six statements, or 33% of those indicating a significant difference, were at the .05 level of significance, and twelve, or 67% of those indicating significant difference, were at the .01 level. A comparison of the jury and nun-counselors age forty-one to seventy-one years, six, or 29%

of those statements showing significant difference, were at the .05 level of significance, and fifteen, or 71%, were at the .01 level.

A comparison of the responses of the group of respondent nun-counselors age twenty to forty years with those age forty-one to seventy-one years resulted in an  $\chi^2$  of .23976, or no significant difference between the groups in their relation to the jury of counselor-trainers. Thus it may be said that age of the nun-counselors is not a factor affecting the responses of the nun-counselors in relation to the responses of the jury.

#### VARIATION WITHIN THE GROUPS

On statements 5, 6, 20, 22, 30, and 39, the nun-counselors in the twenty to forty age group showed no significant difference in comparison with the jury, while the forty-one to seventy-one age group differed significantly from the jury.

Conversely, on statements 15, 18, and 19, the group of nun-counselors in the twenty to forty age group differed significantly from the jury, while the forty-one to seventy-one year group showed no significant difference.

EXTENT OF EDUCATIONAL TRAINING: HIGH SCHOOL, NOVITIATE, AND COLLEGE. GROUP I TOTAL NUMBER 47

Statements (1)	Jury of Counselor Trainers			Nun-Counselors				
	Agree (2)	Disagree (3)	Uncertain (4)	Agree (5) %	Disagree (6) %	Blank (7)		
1.....	7	0	0	46	98	1	2	0
2.....	7	0	0	47	100	0	0	0
3.....	7	0	0	47	100	0	0	0
4.....	3	0	4	37	79	9	19	1
5.....	0	7	0	1	2	46	98	0
6.....	0	7	0	1	2	46	98	0
7.....	1	6	0	33	70	14	30	0
8.....	6	1	0	47	100	0	0	0
9.....	2	4	1	39	83	8	17	0
10.....	1	6	0	31	66	16	34	0
11.....	0	6	1	38	81	9	19	0
12.....	2	5	0	41	87	6	13	0
13.....	1	4	2	37	79	8	17	2
14.....	1	4	2	44	94	3	6	0
15.....	6	1	0	30	64	17	36	0
16.....	6	0	1	46	98	1	2	0
17.....	7	0	0	43	91	4	9	0
18.....	7	0	0	37	79	10	21	0
19.....	0	7	0	31	66	15	32	1
20.....	0	7	0	23	49	23	49	1
21.....	1	5	1	38	81	8	17	1
22.....	0	7	0	24	51	21	45	2
23.....	0	7	0	5	11	41	87	1
24.....	5	1	1	27	57	20	43	0
25.....	0	5	2	30	64	16	34	1
26.....	0	5	2	12	26	35	74	0
27.....	0	6	1	8	17	39	83	0
28.....	1	4	2	37	79	10	21	0
29.....	7	0	0	40	85	6	13	1
30.....	0	7	0	18	38	27	57	2
31.....	1	5	1	35	74	12	26	0
32.....	7	0	0	35	74	11	23	1
33.....	0	6	1	22	47	23	49	2
34.....	0	7	0	22	47	24	51	1
35.....	7	0	0	18	38	29	62	0
36.....	0	7	0	9	19	38	81	0
37.....	0	7	0	8	17	39	83	0
38.....	0	6	1	38	81	9	19	0
39.....	0	7	0	22	47	25	53	0

# Indicates difference at the .05 level of significance.  
 \* Indicates difference at the .01 level of significance.

TABLE 7

EXTENT OF EDUCATIONAL TRAINING: GRADUATE LEVEL GROUP II  
TOTAL NUMBER 46

Statements (1)	Jury of Counselor Trainers			Nun-Counselors				
	Agree (2)	Disagree (3)	Uncertain (4)	Agree (5)	%	Disagree (6)	%	Blank (7)
1.....	7	0	0	44	96	2	4	0
2.....	7	0	0	46	100	0	0	0
3.....	7	0	0	46	100	0	0	0
4.....	3	0	4	22	48	12	26	4
5.....	0	7	0	5	11	38	83	3
6.....	0	7	0	1	2	45	98	0
7.....	1	6	2	33	72	12	26	1
8.....	6	1	0	46	100	0	0	0
9.....	2	4	1	39	85	7	15	0
10.....	1	6	0	23	50	22	48	1
11.....	0	6	1	22	48	24	52	0
12.....	2	5	0	25	54	21	46	0
13.....	1	4	2	28	61	17	37	1
14.....	1	4	2	37	80	8	17	1
15.....	6	1	0	24	52	19	41	3
16.....	6	0	1	45	98	0	0	1
17.....	7	0	0	41	89	3	7	2
18.....	7	0	0	39	85	6	13	1
19.....	0	7	0	16	35	26	57	4
20.....	0	7	0	17	37	29	63	0
21.....	1	5	1	30	65	14	30	2
22.....	0	7	0	13	28	32	70	1
23.....	0	7	0	5	11	40	87	1
24.....	5	1	1	18	39	27	59	1
25.....	0	5	2	29	63	15	33	2
26.....	0	5	2	17	37	28	61	1
27.....	0	6	1	0	0	40	87	6
28.....	1	4	2	34	74	10	22	2
29.....	7	0	0	38	83	7	15	1
30.....	0	7	0	10	22	34	74	2
31.....	1	5	1	32	70	14	30	0
32.....	7	0	0	38	83	8	17	0
33.....	0	6	1	11	24	33	72	2
34.....	0	7	0	15	33	31	67	0
35.....	7	0	0	27	59	18	39	1
36.....	0	7	0	4	9	42	91	0
37.....	0	7	0	5	11	41	89	0
38.....	0	6	1	30	65	15	32	1
39.....	0	7	0	23	50	18	39	5

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

## VARIABLE III EXTENT OF EDUCATIONAL TRAINING

	High School, Novitiate & Coll.	Graduate Level
No significant difference	1, 2, 3, 5, 6, 8, 15, 16, 17, 18, 23, 24, 26, 27, 29, 32, 36, 37	1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 15, 16, 17, 18, 22, 23, 24, 27, 29, 30, 31, 32, 33, 34, 36, 37
Significant difference .05 level	4, 30, 34, 39	11, 19, 20, 26, 35
Significant Difference .01 level	7, 9, 10, 11, 12, 13, 14, 19, 20, 21, 22, 25, 28, 31, 33, 35, 38	7, 13, 14, 21, 25, 28, 38, 39

No significant difference was found between the jury and the nun-counselors with educational training of high school, novitiate, and college on eighteen, or 46%, of the questionnaire statements. The jury and nun-counselors with educational training on the graduate level showed no significant difference on twenty-six, or 67%, of the questionnaire statements.

Significant difference was found between the jury and nun-counselors with no training on the graduate level on twenty-one, or 54%, of the questionnaire statements, while the jury and nun-counselors with educational training on the graduate level showed significant difference on thirteen, or 33% of the statements. Where significant differences were found between the jury and the group of nun-counselors with less than educational training on the graduate level, four, or 19%, of the questionnaire statements were at the .05

level of significance, and seventeen, or 81%, of the statements were at the .01 level. A comparison of the jury and nun-counselors with educational training at the graduate level found five, or 38%, at the .05 level, and eight, or 62% at the .01 level.

A comparison of the responses of the group of nun-counselors whose educational training included high school, novitiate, and college, with those who possessed educational training at the graduate level resulted in a  $\chi^2$  of 1.6684, or no significant difference between the groups in their relation to the jury of counselor-trainers. Thus it may be said that the extent of educational training of the nun-counselors is not a factor affecting the responses of the nun-counselors in relation to the responses of the jury.

#### VARIATIONS WITHIN THE GROUPS

On statement 26, the nun-counselors with educational training below the graduate level showed no significant difference in comparison with the jury, while those with educational training on the graduate level differed significantly from the jury.

Conversely, on statements 4, 30, 34, 9, 10, 12, 22, 31, and 33, the group of nun-counselors with educational training below the graduate level differed significantly from the jury, while the nun-counselors with educational training on the graduate level showed no significant differences.

## FORMAL TRAINING IN COUNSELING: SOME TOTAL NUMBER 41

Statements (1)	Jury of Counselor Trainers			Non-Counselors				
	Agree (2)	Disagree (3)	Uncertain (4)	Agree (5)	%	Disagree (6)	%	Blank (7)
1.....	7	0	0	41	100	0	0	0
2.....	7	0	0	41	100	0	0	0
3.....	7	0	0	39	95	1	2	1
4.....	3	0	4	28	68	11	27	3
5.....	0	7	0	4	10	37	90	0
6.....	0	7	0	2	5	39	95	0
7.....	1	6	0	28	68	12	29	1
8.....	6	1	0	41	100	0	0	0
9.....	2	4	1	36	88	5	12	0
10.....	1	6	0	21	51	19	46	1
11.....	0	6	1	23	56	18	44	0
12.....	2	5	0	28	68	13	32	0
13.....	1	4	2	21	51	16	39	4
14.....	1	4	2	33	80	7	17	1
15.....	6	1	0	31	76	8	20	2
16.....	6	0	1	39	95	1	2	1
17.....	7	0	0	38	93	2	5	1
18.....	7	0	0	32	78	6	15	3
19.....	0	7	0	17	41	20	49	4
20.....	0	7	0	15	37	25	61	1
21.....	1	5	1	28	68	9	22	4
22.....	0	7	0	13	32	26	63	2
23.....	0	7	0	4	10	35	85	2
24.....	5	1	1	21	51	20	49	0
25.....	0	5	2	26	63	13	32	2
26.....	0	5	2	16	39	24	59	1
27.....	0	6	1	7	17	34	83	0
28.....	1	4	2	33	80	7	17	1
29.....	7	0	0	33	80	8	20	0
30.....	0	7	0	9	22	30	73	2
31.....	1	5	1	25	61	16	39	0
32.....	7	0	0	33	80	7	17	1
33.....	0	6	1	14	34	25	61	2
34.....	0	7	0	8	20	32	78	1
35.....	7	0	0	23	56	18	44	0
36.....	0	7	0	6	15	35	85	0
37.....	0	7	0	4	10	37	90	0
38.....	0	6	1	27	66	13	32	1
39.....	0	7	0	16	39	23	56	2

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

FORMAL TRAINING IN COUNSELING: NONE TOTAL NUMBER 52

Statements (1)	Jury of Counselor Trainers			Non-Counselors					
	Agree (2)	Disagree (3)	Uncertain (4)	Agree (5) %	Disagree (6) %	Blank (7)			
1.....	7	0	0	50	96	2	4	0	
2.....	7	0	0	52	100	0	0	0	
3.....	7	0	0	52	100	0	0	0	
4.....	3	0	4	39	75	11	21	2	#
5.....	0	7	0	4	8	45	87	3	
6.....	0	7	0	0	0	52	100	0	
7.....	1	6	0	39	75	13	25	0	*
8.....	6	1	0	52	100	0	0	0	
9.....	2	4	1	40	77	12	23	0	*
10.....	1	6	0	34	65	18	35	0	*
11.....	0	6	1	38	73	14	27	0	*
12.....	2	5	0	38	73	14	27	0	*
13.....	1	4	2	43	83	8	15	1	*
14.....	1	4	2	48	92	4	8	0	*
15.....	6	1	0	23	44	28	54	1	#
16.....	6	0	1	50	96	2	4	0	
17.....	7	0	0	46	88	5	10	1	
18.....	7	0	0	41	79	11	21	0	
19.....	0	7	0	30	58	20	38	2	*
20.....	0	7	0	24	46	28	54	0	#
21.....	1	5	1	40	77	12	23	0	*
22.....	0	7	0	25	48	26	50	1	*
23.....	0	7	0	5	10	47	90	0	
24.....	5	1	1	23	44	28	54	1	
25.....	0	5	2	33	63	19	37	0	*
26.....	0	5	2	13	25	39	75	0	
27.....	0	6	1	10	19	42	81	0	
28.....	1	4	2	40	77	11	21	1	*
29.....	7	0	0	46	88	4	8	2	
30.....	0	7	0	18	35	32	62	2	#
31.....	1	5	1	40	77	12	23	0	*
32.....	7	0	0	42	81	10	19	0	
33.....	0	6	1	18	35	32	62	2	#
34.....	0	7	0	30	58	22	42	0	*
35.....	7	0	0	23	44	28	54	1	*
36.....	0	7	0	6	12	46	82	0	
37.....	0	7	0	9	17	43	83	0	
38.....	0	6	1	43	83	9	17	0	*
39.....	0	7	0	29	56	21	44	2	*

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.



## VARIABLE IV FORMAL TRAINING IN COUNSELING

	SOME	NONE
No significant difference	1, 2, 3, 4, 5, 6, 8, 15, 16, 17, 18, 22, 23, 24, 27, 29, 30, 32, 34, 36, 37	1, 2, 3, 5, 6, 8, 16, 17, 18, 23, 24, 26, 27, 29, 32, 36, 37
Significant difference .05 level	10, 12, 13, 19, 20, 26, 31, 33, 35, 39	4, 15, 20, 30, 33
Significant difference .01 level	7, 9, 11, 14, 21, 25, 28, 38	7, 9, 10, 11, 12, 13, 14, 19, 21, 22, 25, 28, 31, 34, 35, 38, 39

No significant difference was found between the jury and nun-counselors with some formal training in counseling on twenty-one, or 54%, of the questionnaire statements. The jury and nun-counselors with no formal training in counseling showed no significant difference on seventeen, or 44%, of the statements.

Significant difference was found between the jury and nun-counselors with some formal training in counseling on eighteen, or 46%, of the questionnaire statements, while the jury and the respondents with no formal training in counseling showed significant difference on twenty-two, or 56%, of the statements. Where significant difference was found between the jury and nun-counselors with some formal training, ten, or 62%, of the statements were at the .05 level of significance, while eight, or 38%, were at the .01 level. A comparison between the jury and nun-counselors having no formal training in counseling found five, or 25%,

at the .05 level, while seventeen, or 75%, were at the .01 level of significance.

A comparison of the responses of the group of nun-counselors with some formal training in counseling with those indicating no formal training in counseling resulted in a  $\chi^2$  of .4105, or no statistically significant difference between the groups in their relation to the jury of counselor-trainers. Thus, it may be said that formal training in counseling (as interpreted by the nuns) was not a factor affecting the responses of the nun-counselors in relation to the responses of the jury.

#### VARIATIONS WITHIN THE GROUPS

No significant difference between the nun-counselors with some formal training in counseling and the jury, was found on statements 4, 15, 22, 30, and 34. On these statements the nun-counselors with no formal training in counseling showed significant difference from the jury.

Conversely, the nun-counselors with some formal training in counseling showed significant difference on statement 26, while those with no formal training in counseling showed no significant difference from the jury.

TIME SPENT COUNSELING: VARIES TO 7 HOURS PER WEEK TOTAL  
NUMBER 41

Statements (1)	Jury or Counselor Trainers			Non-Counselors				
	Agree (2)	Disagree (3)	Uncertain (4)	Agree (5)	%	Disagree (6)	%	Blank (7)
1.....	7	0	0	40	98	1	2	0
2.....	7	0	0	41	100	0	0	0
3.....	7	0	0	41	100	0	0	0
4.....	3	0	4	26	63	12	29	3
5.....	0	7	0	4	10	35	85	2
6.....	0	7	0	1	2	40	98	0
7.....	1	6	0	30	73	10	24	1
8.....	6	1	0	41	100	0	0	0
9.....	2	4	1	36	88	5	12	0
10.....	1	6	0	17	41	23	56	1
11.....	0	6	1	29	71	12	29	0
12.....	2	5	0	30	73	11	27	0
13.....	1	4	2	38	93	3	6	0
14.....	1	4	2	35	85	5	12	1
15.....	6	1	0	25	61	14	34	2
16.....	6	0	1	39	95	1	2	1
17.....	7	0	0	37	90	3	7	1
18.....	7	0	0	36	88	4	10	1
19.....	0	7	0	20	49	18	44	3
20.....	0	7	0	16	39	25	61	0
21.....	1	5	1	27	66	12	29	2
22.....	0	7	0	13	32	27	66	1
23.....	0	7	0	3	7	37	90	1
24.....	5	1	1	22	54	19	46	0
25.....	0	5	2	28	68	11	27	2
26.....	0	5	2	10	24	30	73	1
27.....	0	6	1	5	12	36	88	0
28.....	1	4	2	30	73	10	24	1
29.....	7	0	0	39	95	2	5	0
30.....	0	7	0	12	29	27	66	2
31.....	1	5	1	31	76	10	24	*
32.....	7	0	0	32	78	9	22	0
33.....	0	6	1	11	27	28	68	2
34.....	0	7	0	16	39	25	61	0
35.....	7	0	0	22	54	19	46	0
36.....	0	7	0	5	12	36	88	0
37.....	0	7	0	7	17	34	83	0
38.....	0	6	1	30	73	10	24	1
39.....	0	7	0	18	44	21	51	2

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

TIME SPENT COUNSELING: NONE TOTAL NUMBER 52

Statements (1)	Jury of Counselor Trainers			Nun-Counselors				
	Agree (2)	Disagree (3)	Uncertain (4)	Agree (5)	%	Disagree (6)	%	Blank (7)
1.....	7	0	0	50	96	2	4	0
2.....	7	0	0	52	100	0	0	0
3.....	7	0	0	52	100	0	0	0
4.....	3	0	4	40	77	10	19	2
5.....	0	7	0	48	92	3	6	1
6.....	0	7	0	1	2	51	98	0
7.....	1	6	0	36	69	16	31	0
8.....	6	1	0	51	98	1	2	0
9.....	2	4	1	46	88	6	12	0
10.....	1	6	0	37	71	15	29	0
11.....	0	6	1	34	65	18	35	0
12.....	2	5	0	37	71	15	39	0
13.....	1	4	2	36	69	16	31	0
14.....	1	4	2	46	88	6	12	0
15.....	6	1	0	29	56	22	42	1
16.....	6	0	1	52	100	0	0	0
17.....	7	0	0	46	88	5	10	1
18.....	7	0	0	37	71	13	25	2
19.....	0	7	0	32	62	18	35	2
20.....	0	7	0	20	38	31	60	1
21.....	1	5	1	41	79	10	19	1
22.....	0	7	0	23	44	28	54	1
23.....	0	7	0	9	17	42	81	1
24.....	5	1	1	23	44	28	54	1
25.....	0	5	2	30	58	21	40	1
26.....	0	5	2	17	33	35	67	0
27.....	0	6	1	11	21	41	79	0
28.....	1	4	2	40	77	11	21	1
29.....	7	0	0	40	77	10	19	2
30.....	0	7	0	16	31	34	65	2
31.....	1	5	1	36	69	16	31	0
32.....	7	0	0	46	88	8	15	1
33.....	0	6	1	22	42	29	56	1
34.....	0	7	0	22	42	29	56	1
35.....	7	0	0	30	58	28	42	0
36.....	0	7	0	9	17	43	83	0
37.....	0	7	0	6	12	46	88	0
38.....	0	6	1	39	75	11	21	2
39.....	0	7	0	28	54	22	42	2

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

## VARIABLE V TIME SPENT COUNSELING

	Varies - 7 Hrs.	None
No significant difference	1, 2, 3, 4, 5, 6, 8, 10, 15, 16, 17, 18, 22, 23, 24, 26, 27, 29, 30, 32, 36, 37	1, 2, 3, 4, 6, 8, 15, 16, 17, 18, 23, 24, 26, 27, 29, 30, 32, 36, 37
Significant difference .05 level	20, 34, 35, 39	9, 12, 20, 22, 33, 34, 35
Significant difference .01 level	7, 9, 11, 12, 13, 14, 19, 21, 25, 28, 31, 38	5, 7, 10, 11, 13, 14, 19, 21, 25, 28, 31, 38, 39

No significant difference was found between the jury and the nun-counselors who spent varies to seven hours counseling per week on twenty-three, or 59%, of the questionnaire statements, while the nun-counselors who did no counseling per week showed significant difference on nineteen, or 49%, of the questionnaire statements.

Significant difference was observed between the jury and nun-counselors who spent varies to seven hours per week counseling on sixteen, or 41%, of the questionnaire statements, while those who indicated they spent no time counseling were significantly different from the jury on twenty, or 51%, of the statements.

Where significant differences were found between the jury and nun-counselors spending from varies to seven hours per week counseling, four statements, or 25%, were at the .05 level of significance, and twelve, or 75%, were at the .01 level. A comparison of the jury and nun-counselors who

spent no time per week counseling found seven, or 35%, of the statements at the .05 level of significance, and thirteen or 65%, at the .01 level.

A comparison to the jury of the responses of the nun-counselors who spent from varies to seven hours counseling per week to those who spend no time resulted in an  $\chi^2$  of .4126, or no significant difference. It may be said, therefore, that the number of hours per week spent in counseling is not a factor affecting the responses of the nun-counselors in relation to the responses of the jury of counselor-trainers.

#### VARIATIONS WITHIN THE GROUPS

Nun-counselors spending from varies to seven hours per week counseling showed no significant differences with the jury on statements 5, 10, 22, and 33, while those nun-counselors who spent no time counseling showed significant difference with the jury of counselor-trainers.

LEVEL OF TEACHING - ELEMENTARY TOTAL NUMBER 25

Statements	Jury or Counselor Trainers			Nun-Counselors				
	Agree	Disagree	Uncertain	Agree	Disagree	Blank		
	(2)	(3)	(4)	(5) %	(6) %	(7)		
1.....	7	0	0	24	96	1	4	0
2.....	7	0	0	25	100	0	0	0
3.....	7	0	0	25	100	0	0	0
4.....	3	0	4	22	88	3	12	0
5.....	0	7	0	3	12	22	88	0
6.....	0	7	0	0	0	25	100	0
7.....	1	6	0	18	72	7	28	0
8.....	6	1	0	25	100	0	0	0
9.....	2	4	1	22	88	3	12	0
10.....	1	6	0	19	76	6	24	0
11.....	0	6	1	20	80	5	20	0
12.....	2	5	0	19	76	6	24	0
13.....	1	4	2	20	80	5	20	0
14.....	1	4	2	23	92	2	8	0
15.....	6	1	0	15	60	10	40	0
16.....	6	0	1	24	96	1	4	0
17.....	7	0	0	21	84	4	16	0
18.....	7	0	0	15	60	9	36	1
19.....	0	7	0	19	76	5	20	1
20.....	0	7	0	8	32	16	64	1
21.....	1	5	1	20	80	4	16	1
22.....	0	7	0	12	48	11	44	2
23.....	0	7	0	4	16	20	80	1
24.....	5	1	1	10	40	15	60	0
25.....	0	5	2	17	68	7	28	1
26.....	0	5	2	4	16	21	84	0
27.....	0	6	1	3	12	22	88	0
28.....	1	4	2	17	68	8	32	0
29.....	7	0	0	20	80	5	20	0
30.....	0	7	0	7	28	18	72	0
31.....	1	5	1	19	76	6	24	0
32.....	7	0	0	21	84	3	12	1
33.....	0	6	1	14	56	11	44	0
34.....	0	7	0	10	40	14	56	1
35.....	7	0	0	10	40	15	60	0
36.....	0	7	0	3	12	22	88	0
37.....	0	7	0	4	16	21	84	0
38.....	0	6	1	23	92	2	8	0
39.....	0	7	0	9	36	16	64	0

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

TABLE 13

## LEVEL OF TEACHING - HIGH SCHOOL TOTAL NUMBER 55

Statements	Jury of Counselor Trainers			Nun-Counselors				
	Agree	Disagree	Uncertain	Agree	Disagree	Blank		
(1)	(2)	(3)	(4)	(5)	(6)	(7)		
				%	%			
1.....	7	0	0	54	98	1	2	0
2.....	7	0	0	55	100	0	0	0
3.....	7	0	0	55	100	0	0	0
4.....	3	0	4	36	65	15	27	4
5.....	0	7	0	4	7	51	93	0
6.....	0	7	0	2	4	53	96	0
7.....	1	6	0	38	69	16	29	1
8.....	6	1	0	55	100	0	0	0
9.....	2	4	1	45	82	10	18	0
10.....	1	6	0	30	55	24	44	1
11.....	0	6	1	34	62	21	38	0
12.....	2	5	0	40	73	15	27	0
13.....	1	4	2	35	64	17	21	3
14.....	1	4	2	47	85	7	13	1
15.....	6	1	0	35	64	20	36	0
16.....	6	0	1	55	100	0	0	0
17.....	7	0	0	51	93	3	6	1
18.....	7	0	0	48	87	5	9	2
19.....	0	7	0	25	45	29	53	1
20.....	0	7	0	24	44	31	56	0
21.....	1	5	1	41	75	13	27	1
22.....	0	7	0	22	40	32	58	1
23.....	0	7	0	5	9	50	91	0
24.....	5	1	1	28	51	27	49	0
25.....	0	5	2	32	58	22	40	1
26.....	0	5	2	20	36	35	64	0
27.....	0	6	1	8	15	47	85	0
28.....	1	4	2	47	85	12	22	2
29.....	7	0	0	49	89	5	9	1
30.....	0	7	0	17	31	38	69	1
31.....	1	5	1	39	71	16	29	0
32.....	7	0	0	42	76	13	24	0
33.....	0	6	1	16	29	36	65	3
34.....	0	7	0	21	38	34	62	0
35.....	7	0	0	31	56	24	44	0
36.....	0	7	0	8	15	47	85	0
37.....	0	7	0	9	16	46	84	0
38.....	0	6	1	37	67	17	31	1
39.....	0	7	0	31	56	23	42	1

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.



TABLE 14

## LEVEL OF TEACHING - COLLEGE TOTAL NUMBER 9

Statements	Jury of Counselor Trainers			Nun-Counselors				
	Agree	Disagree	Uncertain	Agree	Disagree	Blank		
(1)	(2)	(3)	(4)	(5)	(6)	(7)		
				%	%			
1.....	7	0	0	8	89	1	11	0
2.....	7	0	0	9	100	0	0	0
3.....	7	0	0	9	100	0	0	0
4.....	3	0	4	2	22	5	56	2
5.....	0	7	0	0	0	7	78	2
6.....	0	7	0	0	0	9	100	0
7.....	1	6	0	5	56	4	44	0
8.....	6	1	0	9	100	0	0	0
9.....	2	4	1	8	89	1	11	0
10.....	1	6	0	1	11	8	89	0
11.....	0	6	1	5	56	4	44	0
12.....	2	5	0	2	22	7	78	0
13.....	1	4	2	5	56	4	44	0
14.....	1	4	2	6	67	3	33	0
15.....	6	1	0	4	44	2	22	3
16.....	6	0	1	9	100	0	0	0
17.....	7	0	0	7	78	1	11	1
18.....	7	0	0	7	78	2	22	0
19.....	0	7	0	1	11	6	67	2
20.....	0	7	0	2	22	7	77	0
21.....	1	5	1	5	56	4	44	0
22.....	0	7	0	1	11	8	89	0
23.....	0	7	0	1	11	7	78	1
24.....	5	1	1	4	44	4	44	1
25.....	0	5	2	5	56	3	33	1
26.....	0	5	2	2	22	6	67	1
27.....	0	6	1	1	11	8	89	0
28.....	1	4	2	9	100	0	0	0
29.....	7	0	0	7	78	1	11	1
30.....	0	7	0	2	22	6	67	1
31.....	1	5	1	5	56	4	44	0
32.....	7	0	0	8	89	1	11	0
33.....	0	6	1	2	22	6	67	1
34.....	0	7	0	4	44	5	56	0
35.....	7	0	0	3	33	5	56	1
36.....	0	7	0	0	0	9	100	0
37.....	0	7	0	0	0	9	100	0
38.....	0	6	1	4	44	4	44	1
39.....	0	7	0	4	44	2	22	3

# Indicates difference at the .05 level of significance.

\* Indicates difference at the .01 level of significance.

VARIABLE VI LEVEL OF TEACHING<sup>1</sup>

	Elementary	High School	College
No significant difference	1, 2, 3, 5, 6, 8, 15, 16, 17, 20, 23, 24, 26, 27, 29, 30, 32, 36, 37	1, 2, 3, 4, 5, 6, 8, 15, 16, 17, 18, 23, 24, 27, 29, 30, 32, 33, 36, 37,	1, 2, 3, 4, 5, 6, 8, 10, 12, 16, 18, 19, 20, 22, 23, 24, 26, 27, 30, 32, 33, 36, 37
Significant difference .05 level	18, 34, 39	10, 19, 20, 22, 26, 34, 35	17, 21, 29, 31
Significant difference .01 level	4, 7, 9, 10, 11, 12, 13, 14, 19, 21, 22, 25, 28, 31, 33, 35, 38	7, 9, 11, 12, 13, 14, 21, 25, 28, 31, 38, 39	7, 9, 11, 13, 14, 15, 25, 28, 34, 35, 38, 39

No significant difference was found between the jury and nun-counselors who teach on the elementary level on nineteen, or 49% of the questionnaire statements. The jury and nun-counselors who teach on the high school level showed no significant difference on twenty, or 51%, of the statements, while the nun-counselors who teach on the college level showed no significant difference on twenty-three, or 59%, of the questionnaire statements.

Significant difference was observed between the jury and nun-counselors who teach on the elementary level on twenty, or 51% of the questionnaire statements, while the nun-counselors who teach on the high school level showed significant difference on nineteen, or, 49%, of the statements, and the

<sup>1</sup> Four of the ninety-three respondents do not teach and therefore are not included in this variable.

nun-counselors who teach on the college level showed significant difference on sixteen, or 41%, of the statements. Where significant difference was found between the jury and nun-counselors who teach on the elementary level, three statements, or 15%, differed at the .05 level of significance, and seventeen, or 85%, differed at the .01 level. Where significant difference was found between the jury and nun-counselors who teach on the high school level, seven statements, or 37%, differed at the .05 level of significance, and twelve, or 63%, differed at the .01 level. Where significant difference was found between the jury and nun-counselors who teach at the college level, four statements, or 25%, were at the .05 level of significance, and twelve, or 75% were at the .01 level.

A comparison to the jury of the responses of the nun-counselors who teach on the elementary level, those who teach on the high school level, and those who teach on the college level, using the formula<sup>1</sup> mentioned before for comparing three groups to the jury, resulted in a  $\chi^2$  of .2973, or no significant difference. Therefore, it may be said that the level of teaching is not a factor affecting the responses of the nun-counselors in relation to the responses of the jury of counselor-trainers.

#### VARIATIONS WITHIN THE GROUPS

Nun-counselors who teach at the elementary level showed

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<sup>1</sup> See Chapter III, p. 33.

no significant difference with the jury on statements 20 and 26, while those who teach at the elementary level showed significant difference. On statements 18, 4, and 33, non-counselors showed no significant difference with the jury, while those who teach on the college level differed significantly from the jury.

Significant difference between the jury and non-counselors who teach on the elementary level was observed on statements 4, 18, and 33, while those who teach on the high school level showed no significant difference with the jury. On statement 18, non-counselors who teach on the elementary level showed significant difference from the jury, while those who teach on the high school level showed no significant difference from the jury.

No significant difference was found between the jury and non-counselors who teach on the high school level on statements 15, 17, and 29, while those who teach on the college level differed significantly from the jury.

Significant difference between the jury and non-counselors who teach on the high school level on statements 10, 12, 19, 20, and 22, while no significant difference was found between the non-counselors who teach on the college level and the jury of counselor trainers.

## CHAPTER V

## SUMMARY AND RECOMMENDATIONS

The purpose of this study was to make a comparison of the counseling attitudes of a jury of counselor-trainers, and those of a group of Catholic nuns. A questionnaire that had been constructed by Laurence Doyle and Stephen Nease in their studies of the counseling attitudes of the counseling attitudes of ministers was used, but some adaptations were made to fit the group in this study. A statistical analysis was made of the responses to the questionnaire statements, and statistically significant areas of agreement or disagreement noted. In addition, each variable has been subjected to statistical analysis.

## CONCLUSIONS

The following conclusions have been drawn from this study:

1. As a group, the Catholic nun-counselors were in agreement with the jury of counselor-trainers on twenty, or 51%, of the questionnaire statements. Significant differences resulted on nineteen, or 49%, of the statements. Thus, there is slightly more significant agreement than disagreement between the Catholic nun-counselors and the jury of counselor-trainers in the area covered by the questionnaire.
2. In the area of differences between the Catholic nun-counselors and the jury, 74% of the statements were found to be statistically significantly

different at the .01 level, and 26% at the .05 level. Thus, where differences exist between the groups, they are at a high level of significance.

3. An analysis of the six variables considered, showed no statistically significant difference. Thus it may be said that the six variables used in this study did not affect the responses of the Catholic nun-counselors in relation to the responses of the jury.

#### RECOMMENDATIONS

1. Since several other studies are currently in process by students of the Boston University School of Education on counseling attitudes of various major denominational groups, the results of all these studies, when available, might be assembled, correlated, and a profile constructed which would indicate areas of significant agreement and disagreement with the jury.

2. It would be of interest to the writer of this paper to obtain responses of another group of nuns and compare their responses to those of the nuns in this study.

**APPENDIX**

AN ANALYTICAL SURVEY AND STUDY OF COUNSELOR ATTITUDES OF A  
GROUP OF CATHOLIC NUNS

The purpose of this questionnaire is to ascertain the similarities and differences of counseling attitudes of a group of Catholic nuns and a group of secular counselors.

"Counseling is a person-to-person situation. It involves an individual on the one hand who expresses an awareness of some unhappiness, doubt or problem troubling him, and who, comes to another individual, who, by reason of training and experience, is looked upon as a resource or helping agent to assist the first individual to work through to a solution of the things troubling him."\*

\* \* \* \* \*

PLEASE SUPPLY THE FOLLOWING INFORMATION

1. How long have you been a nun? \_\_\_\_\_
2. What is your age? \_\_\_\_\_
3. Please check the extent of your educational training:  
High School \_\_\_\_\_  
Noviciate \_\_\_\_\_  
College \_\_\_\_\_  
Other (please list) \_\_\_\_\_  
\_\_\_\_\_
4. Have you had any formal training in counseling? \_\_\_\_\_
5. Approximately how many hours per week do you spend in counseling people who are emotionally disturbed? \_\_\_\_\_
6. Do you teach? If so, please check the level. \_\_\_\_\_  
Elementary level \_\_\_\_\_  
High School level \_\_\_\_\_  
College level \_\_\_\_\_  
Other (please list) \_\_\_\_\_  
\_\_\_\_\_

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\*Edward A. Wicas, "The Teacher As A Counselor",  
Boston University Journal of Education. Ed. Dugald S. Arbuckle,  
Vol. CXXXIX No. 4 (April, 1957), p. 13.



QUESTIONNAIRE

You will find below a series of statements relating to counseling. In the space beside each statement you are asked to indicate by number the extent of your agreement or disagreement concerning the statement given.

- (1) STRONGLY AGREE
- (2) AGREE
- (3) DISAGREE
- (4) STRONGLY DISAGREE
- (5) UNCERTAIN

\* \* \* \* \*

- 1. It is desirable that a nun have some formal training in counseling in order to be an effective counselor. ( )
- 2. An effective nun-counselor should have a general knowledge of basic psychology. . . . . ( )
- 3. There are instances where a nun-counselor should refer emotionally disturbed people to a professional counselor. . . . . ( )
- 4. It is best for the counseling session to be held in the school office rather than in the classroom. . . . ( )
- 5. When the person to receive counseling is of the opposite sex, another nun should be present during the counseling session. . . . . ( )
- 6. Counseling would be more effective if the nun-counselor had another nun present during the counseling session. . . . . ( )
- 7. A nun-counselor should seek to find the counselee's problem as soon as possible. . . . . ( )
- 8. In effective counseling it is important that the counselee feel at ease. . . . . ( )
- 9. A nun-counselor should always inform the counselee that she will be acceptant and understanding of his problem. . . . . ( )
- 10. If a counselee seems to veer away from the problem he has been discussing, the nun-counselor should seek to direct him back to the main subject. . . . . ( )
- 11. A nun-counselor should be prepared to give answers to as many problems as she might possibly be confronted with by a counselee. . . . . ( )

- 12. As the counselee presents his problem, the nun-counselor should always search in her mind for the solution best suited to the case at hand. . . . . ( )
- 13. When the nun-counselor has reached a solution, it should be carefully explained so that the counselee may understand it and be able to follow instructions.( )
- 14. In the case of a problem involving moral or ethical standards, in which the church already has a stated position, the nun-counselor should explain the church's position as soon as the problem becomes clear. . . . . ( )
- 15. The nun-counselor should maintain a strictly neutral attitude when counseling and not allow her doctrine or convictions to be apparent to the counselee. . . . . ( )
- 16. In some cases a number of sessions with the counselee will be necessary before an effective solution to the problem will be reached. . . . . ( )
- 17. A nun-counselor should be acceptant and understanding of a counselee who doubts the existence of God. . . . ( )
- 18. A nun-counselor should be acceptant and understanding of a counselee who is living in immorality and sin.. ( )
- 19. A counselee states, "I hate my husband." The nun-counselor should attempt to convince the counselee that this attitude is wrong. . . . . ( )
- 20. A counselee states quite emotionally, "I don't believe that God is love." The nun-counselor should attempt to convince the client that God is love. . . ( )
- 21. A counselee states quite emotionally, "I am going to kill myself." The nun-counselor should explain to him why this is not a solution to the problem. .. ( )
- 22. A counselee states quite emotionally, "I think the moral standards of the church are a lot of bunk." The nun-counselor should then defend the moral standards of the church. . . . . ( )
- 23. A minor admits the theft of an automobile during a counseling session. The nun-counselor is morally obligated to inform his parents and the police. . . . ( )
- 24. Under no circumstances should the nun-counselor reveal confidences expressed during the counseling session. . . . . ( )
- 25. It is permissible for a nun-counselor to use as illustrative material actual cases from her counseling experience. . . . . ( )

26. There should be definite limits set as to length and number of counseling interviews. . . . . ( )
27. When a counselee misses an appointment, the nun-counselor should immediately contact him to find the reason for his absence. . . . . ( )
28. When it is quite evident that a person needs counseling, the nun-counselor should try to arrange for a counseling interview. . . . . ( )
29. If a counseling session is being recorded on tape, the counselee's permission should be obtained. . . . ( )
30. When the counselee makes a statement known to be untrue, the nun-counselor should inform him that he is not telling the truth. . . . . ( )
31. In effective counseling the nun-counselor should control the direction of the interview. . . . . ( )
32. It is generally considered that it is difficult to have an effective counseling relationship with close friends and relatives. . . . . ( )
33. If more information is needed concerning the counselee, the counselor should seek such information from the counselee's relatives and friends. . . . . ( )
34. If in a moment of anger the counselee uses profanity, the nun-counselor should kindly inform him this is not desirable. . . . . ( )
35. A nun-counselor should allow the counselee to give free expression to his thoughts regardless of how unethical or immoral they may be. . . . . ( )
36. A counselee states quite emotionally, "Life isn't worth living any more." The nun-counselor's reply might be "Now, now, everything's going to be all right." . . . . . ( )
37. The counselee states tearfully, "I'm broke and don't know where my next meal's coming from." The nun-counselor should invite him to the convent for supper or seek to lend him some money. . . . . ( )
38. It would be well for the nun-counselor to have in mind a series of questions to be used in case the conversation lags. . . . . ( )
39. A nun-counselor should be convinced that apart from the context of the church there can be no satisfactory adjustment to life. . . . . ( )

APPENDIX B  
LETTER THAT ACCOMPANIED QUESTIONNAIRE

Caroline M. Harney  
176 H Street  
South Boston 27, Massachusetts

Dear Sister,

Enclosed is a questionnaire which is a part of my work towards the M.Ed. degree at Boston University. I would be grateful if you could find the opportunity to complete the questionnaire at your earliest convenience.

The answers received will be tabulated and compared with the answers of a group of counselor-trainers at Boston University. In the thesis, the significant similarities and differences will be noted.

This survey is part of a group of studies that is being conducted by other candidates for the Master's degree at the University, and from the results, a profile may be constructed which will indicate the similarities and differences in counseling attitudes of religious and secular counselors in general.

Your time and cooperation in completing the questionnaire, and returning it in the enclosed self-addressed envelope, will be deeply appreciated.

Sincerely,

---

Caroline M. Harney

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