CHAPTER - I

INTRODUCTION

Increased interest in organizational renewal

There has been an increased interest on the part of Roman Catholic Church Leaders throughout the world to improve the managerial effectiveness in running their societies or congregations. A special article in a Management Journal states: "Roman Catholic Priests in Columbia are working to a five year plan worthy of any progressive industrial firm. The plan running to some 130 printed pages, relies heavily on charts and graphs. It covers virtually every aspect of Management, with forecasts of goals, manpower and training needs for the next 15 years. In Ireland, the Jesuit order is training its own management consultancy group for purposes of planning, formulating policies and establishing priorities. In Padua, Italy, Franciscan friars are using computers for their world wide fund-raising activities... U.K. Consultant John Humble, who is internationally known for his development of management by objectives (MBO) has been called in by the Church for advice and assistance."

The need for management expertise is particularly felt by the hundreds of religious orders, such as Jesuits, Benedictines and Franciscans. These and other orders administer hospitals, schools, orphanages, old people's homes, missions in developing countries and other similar institutions for the Church throughout the world. "To a great extent many of these orders are comparable to multinational firms", says Alfred Latham-Koenig of Mckinsey & Co. in London. They have the same administrative problems, with personnel and activities spread throughout the world.

Efforts are also being made to supplement experience with professional management training. For example, the Jesuits have begun a series of management conferences for the Order's 75 superiors, who are its leaders at the national level in countries throughout the world. The courses were inaugurated following an intensive 18 month study by Father Gordon George of the problems that were arising in Jesuit operations in various parts of the world. "Similar seminars have proliferated at the local level notably in Spain, India, Indonesia, the Philippines, throughout South America and most recently in the US" says Father George.
In India, Professors Pareek (1975) and Rao (1977) have assisted three religious societies in their Organisational Development/Renewal Programmes. The Redemptorists in India also carried out a similar study of its members on Evangelization, their Apostolic activities and the Organisation of the Congregation (Houtart et al. 1975). The Catholic Bishops Conference in India held a Programme for its members in 1972 on Organisational Development. This was followed by Programmes on Counselling in 1976.

The immediate challenge

Notwithstanding these efforts at Organisational Development and renewal which are commendable and which need to be carried on, there is a need for research on aspects causing dissatisfaction and alienation among the clergy to reduce the recent high turnover.

The greatest challenge facing the Catholic Church today is the exodus from the Priesthood and a drop in the recruitment to the Seminary. Resignations from the Catholic Priesthood have risen to alarming proportions.
Fichter (1968) had found that during the two and one-half decades prior to the Second Council of the Vatican (1962-65) the annual voluntary resignations rate for diocesan priests in the United States did not rise much above one-tenth of one percent. However, according to data gathered at the National Opinion Research Center (NORC, 1972:277) and others collected by the Gallup Organization (Gallup and Davies, 1971:1), the resignation rate which had already reached one-half of one percent in 1966 had risen abruptly to a figure between three and four percent a year by 1972. It was estimated that around 3,400 American Priests left the active Ministry in 1968 (National Catholic Reporter, March 19, 1969). From the annual rates mentioned earlier, one could conclude that the Roman Catholic Church in U.S.A. has suffered a cumulative loss of over one-eighth, approximately 8,000 of its clergy through resignations in just six years. Around January 1974, the total was close to 10,000.

The Vatican daily newspaper, L'Osservatore Romano, reports that some 20,000 priests have left the Church in recent years. The Jesuits, the largest order of Religious Priests, have declined in membership by about one-fourth
since 1964, according to the Orders 1977-78 Yearbook. The Order’s membership in 1964 was 35,968. At the beginning of 1977, it stood at 28,020.* Fortunately in the Bombay Diocese, the resignations from the Priesthood have been only six, three left in 1973 and another three in 1976.

The traditional explanation for the defection “... has most often been interpreted as a personal breakdown ... of spiritual habits and values” (Pichter, 1961:205).

The tendency was, as proposed by Gill, based on limited clinical data, assign the reason to "excessive dependency needs" (Medical Insight, 1969:30).

Cryns (1970) compared an incidental sample of active and resigned priests, using the Rokeach Dogmatism Scale, and concluded that those who leave had significantly less dogmatic personalities than those who stay.

In their study of Protestant ex-pastors, using a multi-variate model, Jud, Mills and Burch, (1970) reported that ex-pastors differed from their active

counterparts in that the former encountered a "tipping-point" experience, that pushed an already delicate hope-frustration (rewards-cost) balance in the direction of career change, while the latter had not faced a similar experience.

**Paucity of Research**

Inspite of researches mentioned above there is indeed a great paucity of research on the role of priests, his actual work, the work climate in which he works and its relation to job satisfaction. Majority of studies have focussed on personality adjustments and its relation to work but not so much on the role demands, assignments, relationships or the Parish Rectory as on Organisational Unit. We are not aware of any work done in India. Therefore, in view of the lack of research material in India we had to fall back on source of research reports compiled by D'Arcy (1968). This bibliography contains 527 entries of which 215 are included from one's originally worked by Menges & Dittes (1965).

These individual studies overlapped in several areas and accordingly D'Arcy classified them into nine major
categories: (1) Statistical studies of candidates on drop-outs and deployment; (2) environmental factors in the background of religious vocation. This very large category accounts for about one-sixth of all entries; (3) studies of religious vocation in the light of vocational development theory; (4) Psychological characteristics as measured by personality, interest and aptitude tests; (5) studies of illness both physical and mental and length; (6) attitudes of and towards religious personnel; (7) role studies which account for approximately one-eighth of all entries; (8) sociological studies of the structure of religious communities; and (9) bibliographies.

In the major sociological study of the American Priests, commissioned by the National Catholic Bishops Conference described by John Cardinal Krol, Chairman of the National Committee of Bishops as "the most single examination of the priesthood" (Catholic, Transcript, April 23, 1971, p.1), the investigators identified that "authority was the most frequently mentioned problem of the Priesthood" (NORC, 1971).

In a subsequent work on 'Role Commitment Processes and the American Catholic Priesthood', Schoenherr and
Greeley found that systematic examination of the inter­relations among the variables yielded a casual model based on nine key attributes: age, family tension, inner directedness, religious experience, modern values, work satisfaction, loneliness, desire to marry and decision to continue in the ministry. (1974, p.412)

In their above study, they also reported the positive relationships among the variables indicated that those likely to stay in the public ministry are older priests, those who have had religious experiences and those with high work satisfaction (1974, p.414)

Besides the American Priests Study, Hall and Schneider (1973) in their work on the diocesan clergy of the Archdiocese of Hatford reported that "authority (and its counterpart, individual freedom) was the central issue in the results of our study...Further, we would submit that authority and freedom are also core issues behind the main contemporary issues in the Church today - birth control, priestly celibacy and organizational renewal." (1973, p.239). Perhaps Hall and Schneider are right when they point out that "in a sense, birth control and celibacy are red
herrings, false issues which detract our attention from the core problem of authority. In fact Hall and Schneider put forth their view very strongly when they state: "We would argue, then, that celibacy is not as central to the priest's life as the meaning and freedom he experiences in his work."

In their study: "lack of work challenge and dissatisfaction with the superior were two of the most important differences between priest who left and those who stayed (Hall and Schneider 1973, p.240).

Prior to Vatican II, it was generally believed that vocations could not be a subject of study on the grounds that supernatural aspects were involved. However, Colville (1968) has pointed out that "... Vocations are not to be taken for granted and the factors underlying a vocation must be subjected to scrutiny. Mindful of the fact that the internal aspects of a vocation involve grace that cannot be measured and that the 'call from God does not consist in an extra-ordinary internal inspiration', authorities agree that the external aspects of a vocation form the natural bias for the 'call' to a life in religion and are appropriate material for study by the behavioural scientist. Furthermore, they generally agree that these
natural and external aspects of a vocation, include spirituality, appropriate motivation, adequate intelligence, relative emotional stability, a capacity for effective communication, good interpersonal relations and sound physical health."

In this context, it is interesting that the Priests Senate of the Bombay Diocese passed a resolution: "to study the potentialities of all diocesan priests and to suggest ways and means to train and utilise these potentialities for the good of the diocese and of the priests working in the diocese."

Subsequently at the First Planning Meeting of the Personnel Commission held on 5th September, 1974, it was decided to undertake a study: "to discover the inborn talents and capabilities of the diocesan priests, their acquired expertise in secular and ecclesiastical learning, their experience in pastoral (or other) work, their likes and dislikes, their inclinations and aptitudes and so to bring about, as far as possible, by proper placement, job satisfaction, that they find their priestly vocation meaningful, leading to deep involvement in the priestly ministry and a sense of self-fulfilment, all for the service of man and love of God."
Implication of the study

Major works and studies on Job Satisfaction, Involvement, Commitment and Organization Culture have been primarily carried out in Industry or business units and Educational, Voluntary Service and Church Units have leaned on and tended to utilize these findings perhaps without retesting the validity to their settings. However, in view of the fact that Voluntary Service and Church Units require among other things a special sense of dedication and self-sacrifice, studies on satisfaction, involvement and commitment of its members can throw some new light which could equally be utilized by Industrial and Business Organization.

Application of Model

Hall and Schneider assert that their Psychological Success Model tested out on Roman Catholic Priest has applicability as a general career development model for other professional occupations. Therefore the utility of the Psychological Success Model in providing material for development of an Occupational Identity not only for Priests but in Professional Managerial Cadre in the
Indian Setting is worth exploring as it has relevance for:

2. Organizational Diagnosis and Development Programmes, both of Industrial Firms and Non-Profit organizations.

Purpose of Study

It is in the above context that this study seeks to examine the Job Satisfaction, Commitment and Work Climate of the Diocesan Clergy of the Eastern Culture by replicating the Hall and Schneider study and investigating its validity to the Indian Context.

More specifically this study proposes to answer the question.

Hypothesis I

Is the Psychological Success Model of Hall and Schneider of the Roman Catholic Priests of the Western Culture valid for the Roman Catholic Priests in the Eastern Culture, with particular reference to the Bombay Diocesan Clergy?
For purposes of clarification it may be necessary to mention that the term Eastern here does not refer to the Eastern Churches like the Jacobite/Malankara Syrian Rites.

It has often been objected that Bombay to some extent is not truly representative of the rest of India. Bombay is one of the largest cosmopolitan urban centres. It is highly industrialised, has a number of reputed educational institution. It also has an international air and seaport. Therefore, it is most exposed to the Western Culture. It has been known that the Christian Community of Bombay and Goa have a culture, ways of living, habits, dress and speech not very different from West. Therefore, it might seem valid to question the applicability of the findings to the rest of the Indian Clergy.

However, our investigations focus primarily on the Work Activities, common to all Priests in India. Again the Rectory Culture prevailing in the Parish set-up, arises out of the Parish House Organization structure common to all Dioceses in India. Hence, we would posit that the findings would have relevance for the entire Indian Clergy.
Hypothesis II

The priests career development will be positively related to the extent to which the following conditions for psychological success are present in his work:

1. Valued activities
2. Work Challenge
3. Autonomy

The extent to which the conditions for psychological success are met, we would expect priests to experience satisfaction, feelings of self-utilization and self-esteem.

Psychological Success Model

Hall and Schneider (1973) developed a model of psychological success and failure. The model posited by them had its earlier bearings in the works of Lewin (1936) and Argyris (1964). They presented the model, Fig. 1, in the text by the following statement (1973:1)

The basic assumption of the present model is that individuals strive to increase their sense of self-esteem through experiencing psychological success. Self-esteem and psychological success
FIG. 1  HYPOTHESIZED MODEL FOR CAREER DEVELOPMENT IN ORGANIZATIONS.
are seen as two key indicators of the quality of a person's life.

The factor effecting self-esteem has been pointed out as: one important means of achieving a high level of self-esteem is through performing competently in a personally valued task" (Hall and Schneider : 1973 1-2). If the task is to be personally valued, it must be perceived by the individual as possessing several pre-requisites or conditions prevalent in work situation or climate providing autonomy or challenge to the worker. In effect, in this model, organizational conditions and work activities must be perceived by the worker as possessing opportunities for exercising autonomy and challenge.

When organizational climate is perceived by the worker as having these conditions they effect positively the worker's satisfaction, his self-esteem and his perception of skill-utilization. In other words Vocational and Career Satisfaction is influenced by Organizational Dynamics.

Argyris (1964) had pointed out that "to manifest self-esteem is to value one's self". However, if an Assistant Priest is made to feel by his superior that he is not acting the "role of a Priest", he is in all
probability to under-value himself. Argyris has pointed
the link between self-esteem and others "...the individual's
self-esteem is not independent of the self-esteem of others.
If a man desires to grow, others around him must also
desire to grow and be willing to help him to grow."

The question does arise - How is self-esteem
developed? Argyris hypothesizes that "self-esteem is
developed by dealing with the world competently in such
a way that a person can assign the solution of the
problems to himself, to his abilities, to his efforts,
to his work". Accordingly the conditions for increasing
self-esteem for a given individual increases in a situation
as the following factors increase:

1. He is able to define his own goals
2. The goals are related to his central needs
   or values
3. He is able to define the paths to these goals
4. The achievement of these goals represents a
   realistic level of aspiration for the
   individual.

Lewin (1944) and his associates had earlier, in
their experiments on "psychological success and failure"
postulated that an individual seeking psychological success will need a world in which he can experience a significant degree of

1. self-responsibility and self-control for example in order to define his own goals, paths to goals, etc.
2. commitment (to persevere to achieve the goals)
3. productiveness and work (to achieve the goals) and
4. utilization of his most important abilities

The attainment of success in such an organisation or work climate leads to an increase in the individual's self-esteem which in turn provides the reinforcement to lead to greater commitment in the setting and striving for future goals. In this manner a cycle of success is generated.