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PREDICTING VOLUNTARY INTERACTION WITH
FOREIGN NATIONALS OVERSEAS

Thesis for the Degree of B. A.
MICHIGAN STATE UNIVERSITY
Elisabeth Schattner
1964

THESIS





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PREDICTING VOLUNTARY INTERACTION
WITH FOREIGN NATIONALS OVERSEAS

By

Elisabeth Schattner

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

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CHAPTER 1

RESEARCH PROBLEM

Social Significance:

At the present time there is a need to establish criteria for selecting men for positions in foreign cultures. This need is especially crucial for government agencies. Recently, for example, the Air Force established a board for the purpose of selecting "blue ribbon" officers for duty in Viet Nam - an area currently sensitive and important to our foreign policy.

The research problem here is to develop a method of predicting whether or not an individual will interact voluntarily in foreign cultures. This is an attempt to identify some characteristic within an individual that affects his ability and tendencies to interact voluntarily. If a variable can be found that does affect a person's ability to interact with local nationals overseas, it can be used as a selection criterion in assigning men to overseas positions.

If government agencies are to function efficiently in foreign areas, an ability to "get along" and communicate through the cultural barriers is a desirable talent. An efficient world-wide system of military facilities depends to a degree on the cooperation of foreign nations and the local nationals that are in direct or indirect contact with these facilities.

Military personnel and civil service employees entrusted with the establishment, maintenance, and operation of bases in foreign countries

must gain local cooperation to ensure efficiency and security. Cooperation cannot be elicited from the local nationals, however, when individuals representing the United States cannot communicate effectively. The assignment of key personnel who feel foreigners are all substandard "natives," or who believe anyone in their command who speaks more than five words of the local language has "gone native" and is a security risk, are not only going to fail to communicate and gain needed local cooperation, but also will be detrimental to United States policy and goals. Such individuals can be responsible for establishing in the local population an antagonism, hostility, and suspicion of all Americans and American ideas. A way to identify or reduce the risks of the assignment of such personnel is needed. Americans abroad are often the only living examples of America the local nationals will ever come in contact with.

Because of the current foreign policy and of our security systems, military bases are set up in widely differing cultural areas and under widely differing degrees of pro-western attitudes. Thus, in some areas it would be desirable to be able to identify personnel who are not only occupationally well qualified, but who are also culturally well qualified; that is, who would have a better than chance probability of being able to interact satisfactorily with local nationals.

Airmen would be desirable in sensitive areas, who could break through wavering suspicions of local nationals and, by personal interaction and effective communication, gain a firm, positive support and understanding from the population for American policies.

However, in seeking a predictor of foreign interaction, several limitations were believed necessary if identification of personnel is to be on a practical basis.

Whatever method for identifying personnel was selected, it should be one that untrained personnel could administer and score. It would also have to be a method that does not require a great degree of delving into personal histories of individuals, such as psychological background. Finally, if at all possible, some degree of information would be already available on personnel records as currently maintained.

Another factor that must be taken into consideration in this research problem is how different from the United States culture the various cultures are where U.S. personnel are assigned. For the more a culture differs from the U.S. culture, the more barriers there are to overcome to reach understanding and effective communication.

Possible Predictors of Foreign Interaction:

There is a theory, developed by Milton Rokeach¹, on a person's social personality that points to one possible area for investigation to see if it affects an individual's ability to operate in foreign cultures.

Rokeach's theory concerns how a person believes. He identifies two basic ways of believing - the high dogmatic and the low dogmatic.

¹Milton Rokeach, The Open and Closed Mind (New York: Basic Books, Inc., 1960).

The more high dogmatic a person is, the more "...he evaluates others according to their agreement or disagreement with his own (belief) system," and the "...more difficult...it is to discriminate between and separately evaluate a belief and the person holding the belief."¹

The low dogmatic is less apt to use beliefs held in common as a basis for evaluating others, and values others more as positive, regardless of their belief systems.

The high dogmatic, then, tends to avoid people who hold beliefs he does not agree with, and tends also to reject them. The low dogmatic does not use others' beliefs as a primary evaluation criterion as to whether he will associate with them.

A foreign culture and its inhabitants represent a system of beliefs different from ours. What a foreigner believes in will, in general, represent our disbeliefs. Therefore, if a high dogmatic is placed in a foreign culture, he would be predicted to avoid the local people because they believe differently from him. It would seem that he would avoid interaction with foreign nationals even more as the culture became more different from ours, and consequently, the disbeliefs more different from his beliefs. The result of his rejection should be less interaction with the local people and less over-all satisfaction and enjoyment of his tour.

¹Rokeach, p. 56.

On the other hand, the low dogmatics should be more able to accept people holding different beliefs, and should experience more interaction with the local nationals and more enjoyment with their foreign tour than the high dogmatics.

To determine whether a person tends toward high or low dogmatism, Rokeach developed a 40-item test.¹ It should be understood that the high and low dogmatics are extreme scorers on a continuum. Rokeach has usually dealt with only the extreme dogmatics; however, in this study, the sample is split at the median.²

Analogy

Rokeach also states that past experience can index whether a system is psychologically new to a person, and found that the newness of a situation can significantly affect the performance of an individual.

A person who has had past experience in an area similar to a new experience will in the new system he is placed in find it is not psychologically a "new" system. "He can readily integrate the 'new' beliefs with similar beliefs he has previously encountered."³

In order to use past experience fully, however, it is necessary to be able to relate the new situation to the similar past experience. Dogmatism tests measure an ability to perform relating tasks to a

¹Rokeach, pp. 72-80.

²Point at which half the subjects score above and half the subjects score below.

³Rokeach, p. 216.

degree. However, to get a more direct measurement of the ability of an individual to relate, an analogy test was used.

It is predicted the low dogmatic will be better able to relate as he does not reject categorically information falling within his disbelief system. Also, the low dogmatic should be better able to relate by virtue of past experience in integrating new beliefs and information. The high dogmatic tends to isolate disbelief systems when he cannot reject them, and is assumed, therefore, to have little past experience in relating.

The Figure Analogies Test, developed by the Aptitude Project at the University of Southern California and adapted from a United States Air Force test of the same name, was used. The use of a test involving symbols and figures avoided the problem of measuring verbal ability that results from using a verbal analogy test. Symbols more accurately test the individual's ability to relate regardless of his educational background.

A person with high analogy ability should be better able to relate beliefs and customs in a foreign culture to beliefs and customs of his own culture that fulfill similar functions. If an individual could not perform the relating task, he would probably reject the situation by interacting less or not at all. Thus, an ability to relate might be seen as a predictor of interaction.

Volunteer Status

Volunteer status is another factor that may affect how well a person performs in the foreign culture. Whether an individual volunteering

for an overseas assignment gets his first choice, other choices, or none of his choices, should produce in him different reactions to the foreign culture. Also, a different reaction would be expected of an airman assigned overseas in a non-volunteer status.

The volunteer status of each airman and his rating on the dogmatism scale should both affect the individual's degree of voluntary interaction. The high dogmatic, forced into a foreign assignment he did not choose, would seem unlikely to expend any voluntary energy on interaction with the nationals because they would represent disbelief systems, and the assignment would come to represent a disbelief.

The low dogmatic volunteer, however, might show a lesser decrease in voluntary interaction when he does not get his choice of assignment. This would be because he would be better able to accept the situation he is in, to integrate his status, and to adjust to the situation. As a result, then, the low dogmatic would be more likely to enjoy his tour than the high dogmatic, even if he goes as a non-volunteer.

The volunteer who gets his first choice would be most likely to produce the highest amount of voluntary interaction. The low dogmatic volunteer, getting his first choice, would then be seen as the optimum performer in voluntary interaction with foreign nationals.

As to volunteering for overseas, if high dogmatics reject those persons whose beliefs differ from theirs, it would be likely that most volunteers would tend towards low dogmatism. The low dogmatics would seem to be more willing to expose themselves to social systems where

values may be comprised of many elements existing in their disbelief systems.

Cultures

The degree of difference between (1) the culture in which troops are stationed, and (2) the American culture, was also taken into consideration. Some areas, especially some of the major cities of the world, are quite westernized. In these areas, differences between the beliefs of the local culture and the United States culture would not be as great, or as apparent, as in non-western areas such as Viet Name or Turkey. Differences in the reaction of individuals who are high or low dogmatics, or high or low in analogy skill, should show up to a greater degree the more different a culture is. A scale of "cultural similarity with the United States" for all countries where the sample airmen were assigned was developed.

The method used to develop the scale was to submit to professors of the anthropology department at Michigan State University a list of all areas where airmen of the sample were stationed. Each anthropologist was requested to judge those areas he felt most competent in. A form was provided with ten categories in it, number from 1 to 10. With "0" taken as representing the United States culture, each anthropologist was requested to place the countries he judged in one of the ten categories. Category 10 was for the country or countries most extremely different from the U.S. culture. Four members of the anthropology department rated the countries.

Exposure to U.S. Subcultures

The diversity of exposure to various United States subcultures during a person's childhood was another potential area where a predictor of voluntary interaction with foreign nationals overseas might be found.

This would be a measurement of the experience that a person has had in adapting to not only different living conditions, but also to different belief systems. A person who had spent his childhood on a farm would have less exposure to different belief systems than a person who had lived not only on a farm, but also in towns or large cities.

Those individuals who have a greater diversity of exposure to different U.S. subcultures should interact with foreign nationals to a greater degree than those persons with less exposure to U.S. subcultures.

Also, as a result of greater childhood experiences in adaptation to different living conditions and a more diverse range of belief systems, those persons with more exposure to US subcultures should experience more enjoyment with their overseas tour.

Hypotheses:

Hypothesis 1:

High dogmatics will voluntarily interact less with foreign nationals than low dogmatics - but how different the two dogmatism groups are in the amount of voluntary interaction will increase as the discrepancy in norms between the U.S. and the foreign culture in which they are stationed increases.

Hypothesis 2:

High dogmatics will express less general enjoyment with their overseas tour than will low dogmatics - but how different the two dogmatism groups are in amount of enjoyment expressed will increase as the discrepancy in norms between the U.S. culture and the foreign culture in which they are stationed increases.

Hypothesis 3:

Low dogmatics will be higher in analogy ability than high dogmatics.

Hypothesis 4:

Individuals with high analogy ability will interact more with foreign nationals than those with low analogy ability - but how different the two analogy groups are in amount of voluntary interaction will increase as the discrepancy in norms between the U.S. and the foreign culture in which they are stationed increases.

Hypothesis 5:

Individuals with high analogy ability will express more enjoyment with their tour overseas, than will those with low analogy ability - but how different the two analogy groups are in expressing enjoyment of their overseas tour will increase as the discrepancy in norms between the U.S. culture and the foreign culture in which they are serving increases.

Hypothesis 6:

Low dogmatics will be more likely to volunteer for an overseas assignment than will high dogmatics.

Hypothesis 7:

High dogmatics will interact less than low dogmatics, and the difference will be greater when they do not volunteer than when they do.

Hypothesis 8:

High dogmatics will express less enjoyment of their overseas tour than low dogmatics, and the difference will be greater when they do not volunteer than when they do.

Hypothesis 9:

Those individuals who have had a greater diversity of exposure to different sub-cultures, will interact to a greater degree in dissimilar cultures than those who had had less exposure; in similar cultures, the differences will be less than in dissimilar cultures.

Hypothesis 10:

Those individuals who had had greater exposure to diverse sub-cultures will experience more enjoyment with their overseas tour than those lacking exposure; the differences between the two will be higher in dissimilar cultures than in similar cultures.

RESEARCH DESIGN

Background of Study

The subjects of this study were Air Force enlisted personnel presently stationed in the United States, but who had returned from overseas in the last year. There were two reasons for this:

First, as a member of the United States Air Force, the author wanted the research to be useful to, and in the interests of, the Air Force. With many Air Force personnel stationed around the world, the Air Force can utilize the findings.

Second, it was impractical economically to travel to overseas areas and attempt to personally identify individuals who were interacting well with foreign nationals and those who were not. Therefore, a sample of Air Force personnel who had returned from overseas assignments within a year of the testing date were used. Selfridge Air Force Base, Mt Clemens, Michigan, was selected as it was the nearest full-size Air Force installation to the university.

Operationalization of Variables:

The variables listed in the hypotheses in Chapter 1 will be defined and operationalized in this section.

Dogmatism:

The standard, 40-item, Dogmatism Scale, as presented in Rokeach's Open and Closed Mind,¹ was used. A person highly dogmatic could score

¹Sample of test in Appendix A.

as high as 240; the lowest possible score is zero. The resulting distribution of dogmatism scores is in Table I.

TABLE I Distribution of Respondents' Dogmatism Scores	
<u>Score</u>	<u>% Respondents</u>
50-69	2%
70-89	13
90-109	28
110-129	30
130-149	19
150-169	6
170-183	2
	<u>100%</u>
N=100 Median = 113.5	

Analogy:

The Figure Analogy Test¹ was administered to the subjects and the following distribution resulted.

TABLE II Distribution of Respondent's Analogy Scores	
<u>Scores</u>	<u>% Respondents</u>
00-09	2%
10-19	7
20-29	16
30-39	17
40-49	12
50-59	16
60-69	12
70-79	13
80-89	5
	<u>100%</u>
N=100 Median = 45.6	

¹Figure Analogies -RPR 04A, See Appendix B.

Exposure to Sub-Cultures:

The variety of places the subjects had lived in, visited, and foreign influences they had been exposed to, were measured in nine questions.¹ The first four questions dealt primarily with how many times they had moved, and how many types of areas they had lived in as children between the ages of 6 and 16. This age span was selected as memories were expected to be too dim before 6 to be of any effect; and 16 was used to get pre-service exposure only. Two sample questions are:

1. Between the ages of 6 and 16, how many towns did you live in? _____.

2. Between the ages of 6 and 16, how many states did you visit? _____

The other five questions attempted to measure any influences from foreign cultures through parents or friends, and also any knowledge of foreign languages. The following two questions are samples:

	Score
1. Were any of your parents foreign born?	
a. ☐ Only mother.	2
b. ☐ Only father.	2
c. ☐ Both father and mother.	3
d. ☐ No parent, but at least one grandparent.	1
e. ☐ Neither parents, nor grandparents.	0
2. Can you <u>speak</u> a foreign language?	
a. ☐ No.	0
b. ☐ A few phrases	1
c. ☐ Fairly well	2
d. ☐ Almost, or as good as, a native speaker	3

¹The nine questions comprising this scale are questions 1 through 9 of the questionnaire shown in Appendix C.

The total score of an individual for these nine questions was used as an indication of the diversity of exposure to subcultures in the United States. The resulting distribution of scores is shown in Table III.

TABLE III	
Distribution of Respondents' Exposure to U.S. Sub-Cultures Scores	
Score	% Respondents
0-4	8%
5-9	24
10-14	25
15-19	21
20-24	14
25-29	7
30-34	--
35-39	1
	<u>100%</u>
N=100	Median = 13.9

Volunteer Status:

Volunteer status was established through one question on the subject's status at the time his overseas orders were received for his last tour overseas.

1. What was your volunteer status on your last tour?¹
 - a. ☐ Did not volunteer.
 - b. ☐ Volunteered and didn't get any of my choices.
 - c. ☐ Volunteered and got my 3d choice.
 - d. ☐ Volunteered and got my 2d choice.
 - e. ☐ Volunteered and got my 1st choice.

Three volunteer statuses were established through this question: the volunteer who got his first choice, the volunteer who did not get his first choice, and the non-volunteer who did not or could not volunteer. This distribution of volunteers and non-volunteers is in Table IV.

¹This is question 26 of the questionnaire shown in Appendix C.

TABLE IV Volunteer Status Distribution	
<u>Description</u>	<u>% Respondents</u>
Volunteer and got first choice.	22%
Volunteer and got other choice or none of choices. (Got 2d choice - 8% got 3d choice - 2%, and none of choices- 19%).	29
Non-Volunteers	<u>49</u> 100%

Culture Scale:

The ratings of countries where the sample airmen were stationed were obtained from four professors of the M.S.U. anthropology department. After the ratings had been obtained with countries placed in one of ten categories, the judgments of the four professors were averaged. A 20-point scale was derived from the averaged ratings.

For example, France was rated once in category four and twice in category five. On the 20-point scale this would mean France was in category seven once and in category nine twice. France was, therefore, placed in category eight. A similar operation was carried out for each country where judges disagreed on the rating. The results are in Table V.

The scale was then split as closely to the median as possible. Categories 1 to 12 were designated as cultures relatively similar to the United States, and categories 13 to 20 as cultures relative discrepant from the United States culture.

TABLE V		
Twenty-Category Culture Scale		
Number	Countries	% Respondents
1	Anchorage, Fairbanks	3%
2	Kodiak (subject's questionnaire dropped)	-
3	Honolulu, Ottawa, Newfoundland, Saskatoon	4
4	London	14
5	Labrador	2
6	Holland	1
7	Germany	11
8	France, Iceland	8
9	Naples	1
10	Madrid	2
11	Azores	1
12	Greece, Sondestrom	5
13	Tokyo, Guam	10
14	Samsun	3
15	Okinawa, Izmir, Manila	12
16	Seoul, Saigon, Tripoli, Misawa, Fukuoka	16
17	Thule	4
18	Taiwan	1
19	Long Xuyen (Viet Nam)	1
20	Da Nang (Viet Nam)	1
		<u>100%</u>
N=100		Median = 12.4

Voluntary Interaction:

Voluntary interaction refers to all social contact made by airmen with local nationals that was not required as a part of official duties. In other words, the airman made contact with the local nationals on his own initiative and was able to maintain it to some degree. Questions 10 through 18 of the questionnaire were designed to measure the degree of interaction.¹ For example:

¹Questionnaire shown in Appendix C

2. How often did you visit the homes of foreign personnel? Score
- a. ☐ Never. 0
 - b. ☐ Once during tour. 1
 - c. ☐ About once a year. 2
 - d. ☐ Several times a year. 3
 - e. ☐ At least once a month. 4

The total score for each subject on the nine questions was his voluntary interaction score. The distribution of voluntary interaction scores is in Table VI.

TABLE VI	
Distribution of Respondents' Voluntary Interaction Scores	
<u>Scores</u>	<u>% Respondents</u>
1-5	12
6-10	11
11-15	9
16-20	15
21-25	19
26-30	19
31-35	13
36-37	2
	<u>100%</u>
N=100, Median = 21.5	

Enjoyment of Tour Overseas:

Questions 19 through 22 of the questionnaire were designed to measure how much enjoyment the individual received from his last overseas tour. This was to be a measurement of how satisfying the tour was.

A sample question is:

1. How much did you enjoy WORKING with foreign nationals on the job? Score
- a. ☐ Terrible. 0
 - b. ☐ Didn't like it. 1
 - c. ☐ Disliked it slightly. 3
 - d. ☐ Liked it slightly. 4
 - e. ☐ Liked it fairly well. 5
 - f. ☐ Liked it very much.

Possible scores for the four questions covered a range of 0 to 20.

The resulting distribution is shown in Table VII.

TABLE VII	
Distribution of Respondents' Enjoyment of Tour Scores	
<u>Scores</u>	<u>% Respondents</u>
0-2	4
3-5	3
6-8	4
9-11	8
12-14	16
15-17	23
18-20	42
	<u>100%</u>
N=100, Median = 16.2	

Data Collection:

Originally, it was intended to include officer and enlisted personnel in the sample. However, a survey of records at Selfridge AFB indicated only approximately ten officers qualifying for the study. Therefore, the study was limited to enlisted personnel where a sufficiently large number was available.

All enlisted personnel who had returned from overseas duty after January 1, 1963 were considered eligible for testing. A screening of the personnel records produced approximately 200 qualified airmen.

A testing date and times were set up for four groups of 40 personnel. Selection of the 160 personnel was accomplished by the use of a table of random numbers. The forty remaining men were listed as alternates for anyone unable to attend testing. The alternates were randomly placed in a priority order.

Actual testing was conducted at the base education testing center. Of the 160 men asked to report, 115 arrived for testing; and of these, 100 completed the questionnaires completely and correctly. The sample size, therefore, is 100 enlisted Air Force men of ranks from Airman Third Class to Chief Master Sergeant.

The Dogmatism Test, two time sections of the Figures Analogy Test (5 minutes each section), and the questionnaire consisting of thirty-three questions, were administered. The testing sessions lasted approximately one hour.

Respondents were told that all answers were to be anonymous and they were not to write their names anywhere on the tests. However, each test was numbered and the subjects were asked to sign in. As they signed in, they were given the next test in the testing pile. Each man signed in opposite a number and each man was given a test copy with the same number on it. In this manner each respondent was identified. Anonymity was felt necessary to get any existing negative reactions.

CHAPTER 3

FINDINGS

Description of Sample:

Almost all the subjects were male airmen. Four out of five of the airmen were caucasian. Seven of every ten men in the sample had a high school education, with approximately two out of ten having less than a high school education. The spread of religions represented was broad with Baptist and Catholic representing the religions of six of every ten airmen. The most predominant grades represented were Airman Second Class, Airman First Class, and Staff Sergeant. The exact distributions of personal characteristics are shown in Table VIII.

Tests of Hypotheses:

Hypothesis 1:

High dogmatics will voluntarily interact less with foreign nationals than low dogmatics, but how different the two dogmatism groups are in the amount of voluntary interaction will increase as the discrepancy in norms between the U.S. and the foreign culture in which they are serving increases.

The individuals above and below the dogmatism median were compared on amount of voluntary interaction. The dogmatism median was 113.5; therefore, all those scoring less than 113.5 were classified as low dogmatics, and those who had higher scores were classified as high dogmatics. If the hypothesis is true, interaction score means should be higher for the low dogmatics than for high dogmatics, and the difference in means for high and low dogmatics in discrepant cultures should be greater than the difference in means in the similar cultures.

TABLE VIII

Personal Characteristics of Sample Airmen

	<u>% Respondents</u>
Sex:	
Male	98%
Female	2
Race:	
White	(approximate) 82%
Other	18
Service:	
Reenlistees	(approximate) 70%
Education:	
Less than high school	23%
High school or equivalency test (GED)	70
Two years or less of college or college (GED)	5
More than two years of college	2
Religion:	
Baptist	29%
Catholic	27
General Protestant	24
Methodist	12
Lutheran	6
None Listed	2
Rank:	
Chief Master Sergeant	1%
Master Sergeant	4
Technical Sergeant	9
Staff Sergeant	27
Airman First Class	31
Airman Second Class	25
Airman Third Class	3
N = 100	

The mean interaction scores for high and low dogmatics, by culture, show that low dogmatics have a higher mean interaction score in both similar and discrepant cultures, and the difference is greater in discrepant cultures. However, the differences are not statistically

significant. That is, the observed pattern of means was as predicted, but the differences were small enough to be reasonably attributed to sampling error. Therefore, one must conclude that low dogmatics do not interact to a greater degree in foreign cultures, whether the culture is similar or discrepant from the U.S. culture, than do high dogmatics.

TABLE IX						
Average (Mean) Interaction Scores for High and Low Dogmatics by Similar and Discrepant Cultures						
				Low Dogmatics	High Dogmatics	
Culture Similar				21.7	20.9	
Culture Discrepant				19.3	17.5	
Sample Size						
Culture Similar				28	24	
Culture Discrepant				23	25	
Anova						
Summary:						
Source of Variation	SS	df	1	MS	F	F95
Between High and Low Dog	1.7130	1		1.7130	.4843	3.95
Btwn Sim & Dis Cult	8.5330	1		8.5330	2.4128	3.95
Interaction	.2261	1		.2261	.0639	3.95
Error		96		3.5365		

Hypothesis 2:

High dogmatics will express less general enjoyment with their overseas tour than will low dogmatics, but how different the two dogmatism groups are in amount of enjoyment expressed will increase as the discrepancy in norms between the U.S. culture and the foreign culture in which they are stationed increases.

To test this hypothesis, the dogmatism scale, enjoyment of tour score, and culture-of-countries rank were used.

Dogmatism and culture were split at the medians again. If dogmatism

affects the enjoyment of the tour overseas, the average enjoyment score of the low dogmatics should be higher than the score of the high dogmatics. The differences between enjoyment means of the high and low dogmatics in discrepant cultures should also be greater than those in similar cultures.

The low dogmatics show a higher mean enjoyment score in both similar and discrepant cultures. The differences between means is greater in the discrepant cultures. However, none of the differences are statistically significant. This means that dogmatism does not affect degree of enjoyment of overseas tours, and cultural differences do not affect the degree of enjoyment.

TABLE X

Average (Mean) Enjoyment of Tour Scores for High and Low Dogmatics, by Similar and Discrepant Cultures

	<u>Low Dogmatics</u>	<u>High Dogmatics</u>			
Culture Similar	16.0	15.6			
Culture Discrepant	15.0	13.8			
Sample Size					
Culture Similar	26	24			
Culture Discrepant	25	25			
Anova					
Summary:					
Source of Variation	SS	df	MS	F	F95
Between High and Low Dog	.6508	1	.6508	.65	3.95
Btwn Sim & Dis Cult	2.0498	1	2.0498	2.04	3.95
Interaction	.1547	1	.1547	.15	3.95
Error		96	1.0041		

Hypothesis 3:

Low dogmatics will be higher in analogy ability than high dogmatics.

If low dogmatics are higher in analogy ability than high dogmatics, then a negative correlation should appear between dogmatism and analogy. However, as is clear in Table XI, the relationship between dogmatism and analogy is not linear. Instead of persons in the lowest fourth on dogmatism showing the highest analogy scores, the medium-low group does. This means that the very low dogmatics do score higher on analogy tests than high dogmatics, but the intermediate low dogmatic tends to score higher on analogy than any of the other three dogmatism groups. To determine the extent of the relationship, Eta, an index of a curvilinear relationship was computed. The Eta was .28, which is significantly greater than zero.¹

TABLE XI			
Average (Mean) Analogy Scores for Dogmatism Groups			
Low Low Dog Scoring 51 - 98	Low Medium Dog Scoring 99 - 113	High Medium Dog Scoring 114 - 134	High High Dog Scoring 134 - 183
48.3	54.4	43.4	38.2

Hypothesis 4:

Individuals with high analogy ability will interact more with foreign nationals than those with low analogy ability; but how different the two analogy groups are in amount of voluntary interaction will increase as the discrepancy in norms between the U.S. and the foreign culture in which they are stationed increases.

To test this hypothesis the Figures Analogy Test, interaction scores, and culture-of-countries ranking were used.

¹Statistical significance was determined by a single randomized analysis of variance. Between SS=3400.53; Within SS=40,405.31; df= 3, 96; F=3.71; significant at the .05 level.

The scores on the analogy test were split at the median. Those subjects fall below the median (46 or less) were classified as the low analogy group, and those above the median (47 or more) were classified as the high analogy group.

If the ability to relate things affects voluntary interaction, then the average interaction score of the high analogy group should be significantly higher than the mean interaction score of the low analogy group: the difference between the means of the high and low analogy group should be greater in the discrepant culture than in the similar culture.

The mean interaction scores for high and low analogy groups show the high analogy group with a higher mean interaction score in both similar and discrepant cultures. The differences in the means between high and low analogy groups are statistically significant. This means that individuals who score in the high analogy group voluntarily interact to a greater degree than those in the low group.

TABLE XII					
Average (Mean) Interaction Scores for High and Low Analogy Groups, by Similar and Discrepant Cultures					
			<u>Low Analogy</u>	<u>High Analogy</u>	
Culture Similar			20.5	22.5	
Culture Discrepant			14.9	24.6	
Sample Size					
Culture Similar			30	22	
Culture Discrepant			21	28	
Anova					
Summary:					
Source of Variation	SS	df	MS	F	F.95
Btwn Hi & Lo Analogy	33.3945	1	33.3945	9.05	3.95
Btwn Sim & Disc Cults	3.3046	1	3.3046	--	3.95
Interaction	13.9253	1	13.9253	3.77	3.95
Error		96	3.6894		

The pattern of the analogy differences for the two cultural groups is not significant statistically. This means that culture does not significantly affect the degree of interaction reported by high or low analogy persons.

Hypothesis 5:

Individuals with high analogy ability will express more enjoyment with their overseas tour than will those with low analogy ability; but how different the two analogy groups are in expressing enjoyment with their tour will increase as the discrepancy in norms between the U.S. culture and the foreign culture in which they are stationed increases.

To test this hypothesis the Figures Analogy Test, enjoyment scores, and culture-of-countries ranking were used.

Analogy scores were split at the median as described for Hypothesis 4. If the ability to relate affects enjoyment of the overseas tour, the average enjoyment score of the high analogy group should be higher than the enjoyment scores of the low analogy group. The differences between the means of the high and low analogy groups should also be greater in the discrepant cultures than in similar cultures.

The high analogy groups show a higher average enjoyment score than the low analogy group. However, the differences are not statistically significant. This means that the ability to relate does not affect the degree of enjoyment with the overseas tour.

TABLE XIII

Average (Mean) Enjoyment of Tour Scores for High and Low
Analogy Groups, by Similar and Discrepant Cultures

	<u>Low Analogy</u>	<u>High Analogy</u>			
Culture Similar	12.9	15.4			
Culture Discrepant	13.8	14.6			
Sample Size:					
Culture Similar	30	22			
Culture Discrepant	20	28			
Anova					
Summary:					
Sources of Variation	SS	df	MS	F	F.95
Btwn Hi & Lo Analogy	2.8816	1	2.8816	1.20	3.95
Btwn Sim & Disc Cults	.0018	1	.0018	--	3.95
Interaction	.7927	1	.7927	--	3.95
Error		96	2.3967		

Hypothesis 6:

Low dogmatics will be more likely to volunteer for an overseas assignment than will high dogmatics.

The dogmatism scores and volunteer statuses were compared. The results of this study show that there is no significant difference between the volunteer statuses of high and low dogmatics.¹ Neither the high nor low dogmatic, then, is more likely to volunteer for overseas duty.

¹The differences among means were not significant when analysis of variance was used. $F = .59$, $df = 2, 97$.

TABLE XIV		
Relationship of Dogmatism and Volunteer Status		
	Average (Mean) Dogmatism Score	Sample Size
Volunteer-First Choice	117.0	22
Volunteer Other	117.8	29
Non-Volunteer	110.9	49
		N=100

Hypothesis 7:

High dogmatics will interact less than low dogmatics, and the difference will be greater when they do not volunteer than when they do.

To test this hypothesis, the three volunteer statuses (volunteer and first choice, volunteer and other or none of choices, and non-volunteer), the interaction scores, and dogmatism scores were used.

If dogmatism and volunteer status affect interaction, then the volunteer who got his first choice should have a higher mean interaction score than the volunteer who got other choices or none of his choices; and in turn, both volunteer statuses should have higher mean interaction scores than non-volunteers.

The volunteers who got their first choice received higher interaction scores than volunteers who did not get their first choice and non-volunteers. Volunteers who did not get their first choice received higher mean interaction scores than non-volunteers in the high dogmatic group, but not in the low dogmatic group.

The differences in mean interaction scores between the three volunteer-status groups are statistically significant. This means that volunteer status does significantly affect the degree of interaction performed by

an individual in a foreign culture.

The pattern of these differences was not significantly different for the two dogmatism groups. Thus, dogmatism does not affect how volunteer status influences the amount of voluntary interaction in a foreign culture. First choice volunteer status is the only "enhancer" of interaction. Volunteer other status is only slightly better than the non-volunteer status.

TABLE XV					
Average (Mean) Interaction Scores for High and Low Dogmatics, by Volunteer Statuses.					
			Volunteer First Choice	Volunteer Other	Non- Volunteer
High Dogmatics			27.1	17.2	16.2
Low Dogmatics			24.8	17.4	20.7
Sample Size:					
High Dogmatics			12	16	21
Low Dogmatics			10	13	28
Anova					
Summary:					
Source of Variation	SS	df	MS	F	F99
Btwn Volunteer Statuses	87.8693	2	43.4346	7.60	7.00
Btwn Hi & Lo Dogmatism	.9903	1	.9903	--	
Interaction	12.1344	2	6.1227	1.--	
Error		94	5.7938		

Hypothesis 8:

High dogmatics will express less enjoyment of their overseas tour than low dogmatics; the difference will be greater when they do not volunteer than when they do.

To test this hypothesis the Dogmatism Test, enjoyment of tour scores, and volunteer statuses were used.

If dogmatism and volunteer status do affect enjoyment of tour scores, the low dogmatics should evidence higher mean enjoyment scores, and all scores should tend to lower when the volunteer does not get his first choice and when in the non-volunteer status.

The volunteers who got their first choice received higher enjoyment of tour scores than volunteers who did not get their first choice and non-volunteers. Volunteers who did not get their first choice received lower mean enjoyment scores than non-volunteers. The high dogmatic group showed a greater difference than the low dogmatic group.

The differences in mean enjoyment scores between the three volunteer-status groups are statistically significant. This means that volunteer status does significantly affect the individual's degree of enjoyment in the overseas tour.

TABLE XVI					
Average (Mean) Enjoyment of Tour Scores for High and Low Dogmatics by Volunteer Statuses					
		Volunteer First Choice	Volunteer Other	Non- Volunteer	
High Dogmatics		17.6	12.3	14.9	
Low Dogmatics		18.5	14.6	14.7	
Sample Size:					
High Dogmatism		12	16	21	
Low Dogmatism		10	13	28	
Anova					
Summary:					
Source of Variation:	SS	df	MS	F	F-95
Btwn Volunteer Statuses	22.1424	2	11.0712	6.95	3.95
Btwn Hi & Lo Dogmatism	1.5291	1	1.5291	.9-	
Interaction	1.6605	2	.8302	.5-	
Error		94	1.5922		

The pattern of these differences was not significantly different for the two dogmatism groups. Thus, dogmatism does not affect how volunteer status influences the amount of enjoyment in the overseas tour. The first choice volunteer is the only "enhancer" of enjoyment in the tour.

Hypothesis 9:

Those individuals who have had a greater diversity of exposure to different subcultures in the United States will interact voluntarily to a greater degree in dissimilar cultures overseas than those who have had less exposure; in similar cultures overseas the differences will be less significant.

To test this hypothesis, scores received on exposure to US subcultures, interaction score, and the culture-of-countries ranking, were used.

If the diversity of exposure to different subcultures during childhood affects the degree of voluntary interaction, those individuals above the median in US-subculture exposure should have a higher mean interaction scores. The differences in mean interaction scores between the high and low "exposure to U.S. subcultures" groups should be greater in the discrepant culture.

The results show that individuals in the high exposure group had higher mean interaction scores than the low exposure group. The differences in the mean interaction scores between the two exposure groups was not greater in the discrepant cultures. However, none of the differences in mean interaction scores for the four groups were statistically significant. This means that diversity of exposure to different U.S. subcultures in childhood does not affect the degree of interaction with foreign nationals.

TABLE XVII

Average (Mean) Interaction Score for High and Low Exposure Groups,
by Similar and Discrepant Cultures

	<u>High Exposure</u>	<u>Low Exposure</u>			
Similar Culture	23.4	19.1			
Discrepant Culture	19.8	17.3			
Sample Size:					
Similar Culture	26	25			
Discrepant Culture	23	26			
Anova					
Summary:					
Source of Variation	SS	df	MS	F	F-95
Between Hi & Lo Exposure	11.6980	1	11.6980	3.14	3.95
Btwn Sim & Disc Cult	7.1036	1	7.1036	1.91	
Interaction	.8088	1	-		
Error		96	3.7207		

Hypothesis 10:

Those individuals who have had greater exposure to diverse sub-cultures will experience more enjoyment with their overseas tour than those lacking exposure; differences between the two groups will be higher in dissimilar cultures.

To test this hypothesis the exposure group was split in the same manner as for Hypothesis 9. Enjoyment of tour scores and culture of countries ranking were also used.

If the degree of exposure to diverse subcultures affects enjoyment of the overseas tour, the high exposure group should have a higher mean enjoyment score than the low exposure group. Also, the differences between the mean enjoyment scores of the two groups should be greater in dissimilar cultures.

The results show that the mean enjoyment score of the high exposure group is higher in both the similar and discrepant cultures. The differences in means, however, are not statistically significant. This means

that diversity of exposure to subcultures during childhood does not affect the degree of enjoyment with the overseas tour.

TABLE XVIII					
(Mean)-Average-Enjoyment of Tour Scores for High and Low Exposure Groups, by Similar and Discrepant Cultures					
			High Exposure	Low Exposure	
Culture Similar			16.0	15.7	
Culture Discrepant			14.9	14.2	
Sample Size:					
Culture Similar			25	26	
Culture Discrepant			24	25	
Anova					
Summary					
Source of Variation	SS	df	MS	F	F ₉₅
Btwn Hi & Lo Exposure	.2848	1	.2848	-	3.95
Btwn Sim & Disc Culture	1.7061	1	1.7061	-	
Interaction	.0701	1	.0701	-	
Error		96	.9759		

CHAPTER 4

IMPLICATIONS

Summary:

The primary interests in this project were to predict how much American military personnel would interact with foreign nations in overseas areas, and to predict how much persons enjoyed their overseas tour.

Four variables were investigated as possible predictors of interaction and enjoyment. These were dogmatism, analogy ability, volunteer status, and variety of exposure to United States subcultures.

Dogmatism did not predict either the degree of interaction of a person while overseas, or the degree of his enjoyment with the overseas tour.

The variety of exposure to United States subcultures also did not predict either how much he enjoyed his overseas tour or the degree of his interaction with foreign nationals.

Analogy ability, however, was found to predict interaction, but not enjoyment. It seemed to predict interaction better if the person was in a foreign culture that was very different from the United States culture than in a culture similar to the United States culture. However, this differential predictiveness was not significant. Evidently the ability to relate ideas or concepts is helpful in relating and operating within foreign cultures.

Volunteer status predicted both interaction and enjoyment of the overseas tour. It predicted equally well among both the high and low dogmatics. If a person gets his first choice for overseas duty, he voluntarily interacts more with persons in the foreign culture. Airmen who volunteered

for overseas duty, but who did not get their first choice in assignment, did not differ much from the non-volunteers in their amount of overseas interaction. The distinction between volunteer status is only significant, then, between the first-choice volunteer and other volunteers or non-volunteers.

The relationship between dogmatism and analogy ability was checked. Rather than the linear correlation predicted between the two variables, a curvilinear relationship was found. While the lowest quartile of dogmatism groups had higher analogy scores than the high dogmatism groups (above the median), the medium-low dogmatism group had higher analogy scores than the extremely low dogmatism group.

The relationship between dogmatism and volunteer status was also checked and no significant relationship was found between dogmatism and volunteer status.

Discussion:

Dogmatism may have failed to show significant interaction differences because the high dogmatic's response to authority was not taken into account.

Rokeach's research shows that the high dogmatic tends to comply with the wishes of his authority references. The majority of (70%) the airmen tested were volunteer reenlistees. Therefore, it can be assumed with some degree of confidence that the high dogmatics would see the Air Force policies and commands as coming from accepted authority figures.

As the AF policy is to promote interaction with foreign nationals, the high dogmatic probably accepts the policy as an isolated concept with which he must comply. However, since it is his policy to avoid disbelief

systems, it might be that there is a qualitative difference in the interaction he engages in from the interaction that the low dogmatic engages in. The high dogmatic may tend to "preach at" the nationals he comes in contact with and may tread blindly where low dogmatics fear to go.

In other words, investigation of the type of people and the quality of the interaction of the high and low dogmatics may differ. In any culture, whether American or foreign, opportunists may contact anyone with influence and, to gain a liking, obligingly agree with and praise their contact. It is possible that this is the type of contact the high dogmatic has in most of his interaction with foreign nationals. He can then comply with his authority figures and still avoid any direct or too blatant confrontation with individuals who espouse his disbelief systems.

Further research will have to be conducted to find out if such an important qualitative difference does exist between the dogmatic groups. Also, further research should split the dogmatism groups into four groups, as was done for Hypothesis 3 above, to discover whether curvilinear relationships exist when working with dogmatism groups.

As both analogy and volunteer status indicated significant predictiveness, the two variables were combined to determine if there was any interaction. As reported in Table XIX, only volunteer status was significant.

Looking at the findings of hypotheses 4 and 5, the interaction between the differences in analogy scores and cultures approached significance (3.77 with $F_{.95}$ at 3.95). Note that the findings for Hypothesis 5 show that while high analogy scorers interacted only slightly better in similar cultures, there was a large difference in interaction for high and low

analogy scorers in discrepant cultures.

TABLE XIX

(Mean) Average Interaction Scores for High and Low Analogy Groups, by Volunteer Statuses

	<u>Volunteer First Choice</u>	<u>Volunteer Other</u>	<u>Non- Volunteer</u>		
High Analogy	26.7	15.6	21.9		
Low Analogy	25.4	18.2	15.2		
Sample Size:					
High Analogy	11	11	26		
Low Analogy	11	18	23		
Anova					
Summary					
Variation Source:	SS	df	MS	F	F ₉₅
Volun Statuses	94.45	2	47.22	8.38	3.95
Hi & Low Analogy	5.01	1	5.01	-	3.95
Interaction	21.74	2	10.87	1.93	
Error		94	5.63		

It seems possible that the similarity or discrepancy of cultures to the U.S. culture, not taken into account in this analysis, may have reduced the effect of analogy on interaction with foreigners. With a larger sample, cultural similarity could also be taken into account, and might indicate a significant analogy effect for some persons.

Further research is required before analogy as a predictive variable for foreign interaction can be generalized to all enlisted personnel and Air Force officers. One current advantage of analogy skill as a predictor of overseas interaction for the Air Force is that the analogy test is currently an AF test. Thus, it would involve little expense, only ten

minutes in time to administer, and does not require the use of trained personnel to administer it.

Volunteer status may work as a predictor because it involves the element of commitment. In other words, once the airman indicates the assignment he most wishes to have, he has voluntarily selected an area he feels best able to function in. Receiving that particular assignment then, commits him to react positively. When he does not receive the first-choice assignment, there is somewhat less commitment involved and he performs less well.

One advantage of using volunteer status as a predictor is that this information is available in all airman records.

The implications of the findings on volunteer status are that, for special assignments such as MAAG or to "sensitive" areas, the airmen selected should be volunteers for the specific assignment. If a ready volunteer, who is qualified, cannot be found, then there is a possibility that "selling" him the assignment so he will volunteer for it might help. However, further research would have to determine whether the individual who volunteered on his own initiative and the individual who was "sold" on the assignment interacted as well as each other.

APPENDICES

APPENDIX A

DOGMATISM TEST

PART I

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your PERSONAL OPINION. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one.

Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1 I AGREE A LITTLE

+2 I AGREE ON THE WHOLE

+3 I AGREE VERY MUCH

- 1 I DISAGREE A LITTLE

- 2 I DISAGREE ON THE WHOLE

- 3 I DISAGREE VERY MUCH

- ___ 1. The United States and Russia have just about nothing in common.
- ___ 2. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.
- ___ 3. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.
- ___ 4. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
- ___ 5. Man on his own is a helpless and miserable creature.
- ___ 6. Fundamentally, the world we live in is a pretty lonesome place.
- ___ 7. Most people just don't give a "damn" for others.
- ___ 8. I'd like it if I could find someone who would tell me how to solve my personal problems.
- ___ 9. It is only natural for a person to be rather fearful of the future.
- ___ 10. There is so much to be done and so little time to do it in.
- ___ 11. Once I get wound up in a heated discussion, I just can't stop.
- ___ 12. In a discussion, I often find it necessary to repeat myself several times to make sure I am being understood.
- ___ 13. In a heated discussion, I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.

- | | | | |
|-----|----------------------|----|-------------------------|
| + 1 | I AGREE A LITTLE | -1 | I DISAGREE A LITTLE |
| + 2 | I AGREE ON THE WHOLE | -2 | I DISAGREE ON THE WHOLE |
| + 3 | I AGREE VERY MUCH | -3 | I DISAGREE VERY MUCH |

- ____ 14. It is better to be a dead hero than to be a live coward.
- ____ 15. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, or Beethoven, or Shakespeare.
- ____ 16. The main thing in life is for a person to want to do something important.
- ____ 17. If given the chance, I would do something of great benefit to the world.
- ____ 18. In the history of mankind, there have probably been just a handful of really great thinkers.
- ____ 19. There are a number of people I have come to hate because of the things they stand for.
- ____ 20. A man who does not believe in some great cause has not really lived.
- ____ 21. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.
- ____ 22. Of all the different philosophies which exist in this world there is probably only one which is correct.
- ____ 23. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
- ____ 24. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
- ____ 25. When it comes to differences of opinion in religion, we must be careful not to compromise with those who believe differently from the way we do.
- ____ 26. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
- ____ 27. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
- ____ 28. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.
- ____ 29. A group which tolerates too much differences of opinion among its own members cannot exist for long.
- ____ 30. There are two kinds of people in this world: those who are for the truth and those who are against the truth.

+1 I AGREE A LITTLE
+2 I AGREE ON THE WHOLE
+3 I AGREE VERY MUCH

-1 I DISAGREE A LITTLE
-2 I DISAGREE ON THE WHOLE
-3 I DISAGREE VERY MUCH

- ___ 31. My blood boils whenever a person stubbornly refuses to admit he's wrong.
- ___ 32. A person who thinks primarily of his own happiness is beyond contempt.
- ___ 33. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
- ___ 34. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
- ___ 35. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.
- ___ 36. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
- ___ 37. The present is all too often full of unhappiness. It is only the future that counts.
- ___ 38. If a man is to accomplish his mission in life, it is sometimes necessary to gamble "all or nothing at all."
- ___ 39. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what is going on.
- ___ 40. Most people just don't know what's good for them.

End of Section One.

Turn the page and continue with the questionnaire.

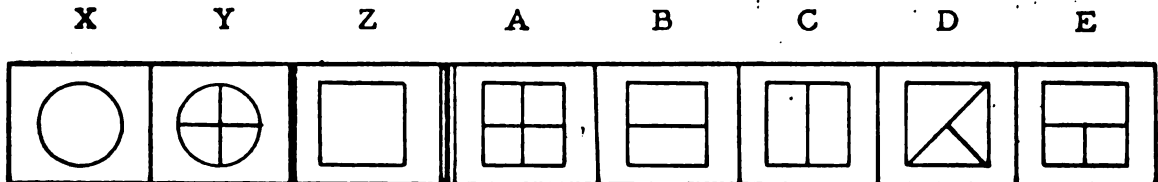
APPENDIX B

FIGURES ANALOGY TEST

NAME _____ TESTING _____
 (Print) _____ NUMBER _____
 Last First Middle

GROUP _____ DATE _____

In this test your task will be to select a figure that bears the same relation to the third figure as the second figure bears to the first. For example:



You are to find which one of the five figures at the right has the same relation to Z as Y has to X. Figure X is a circle and figure Y is a circle divided into 4 equal parts. Figure Z is a square so the figure which you are looking for is a square divided into four equal parts. Of the five choices, figure A is the only one which is divided into four equal parts. The space under A would be blackened on your answer sheet. Now look at the second example:

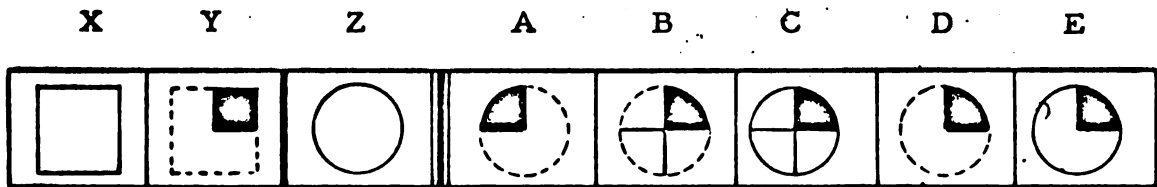


Figure X is a square; figure Y is a similar square, but the solid lines have been changed to dotted lines and the quarter in the upper right has been blackened. The relationship of Y to X is: "Change the solid outline to a dotted one and blacken the upper right quarter of the figure." D is the correct answer for it is related to Z the same way Y is related to X. The space under D would be marked on your answer sheet.

The remaining items are of similar type. You are to find a figure which is related to Z the same way Y is related to X and blacken the appropriate space on the answer sheet.

This test consists of two parts each containing 15 items. You will have 5 minutes for each part. Are there any questions?

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STOP HERE. WAIT FOR FURTHER INSTRUCTIONS.

(Adapted by permission from an Air Force Test of the same name.)

APPENDIX C

QUESTIONNAIRE

PART III

1. Between the ages of 6 and 16, did you:

Yes No

- a. ever live on a farm?
- b. ever live in a small town (less than 10,000 population)?
- c. ever live in a small city (between 10,000 and 100,000 population)?
- d. ever live in a large city (over 100,000 population)?

2. Between the ages of 6 and 16, how many towns did you live in?

 (nr towns)

3. Between the ages of 6 and 16, how many STATES did you live in?

 (nr states)

4. Between the ages of 6 and 16, how many OTHER states had you visited?

 (nr states)

5. Were any of your parents foreign born?

- a. Only mother.
- b. Only father.
- c. Both father and mother.
- d. No parent, but at least one grandparent.
- e. Neither parents or grandparents.

6. Between the ages of 6 and 16, how many of your fairly close friends were foreign born?

- a. None.
- b. Only one friend or neighbor.
- c. A few friends or neighbors.
- d. Many friends or neighbors.
- e. All friends and neighbors.

7. Did your parents speak a foreign language around your home?

- a. Only English was spoken.
- b. More English than foreign language.
- c. About equal amounts English and foreign language.
- d. More of foreign language than English.
- e. Spoke only a foreign language at home.

8. Can you speak a foreign language?

- a. No.
- b. A few phrases.
- c. Fairly well.
- d. Almost, or as good as, a native speaker.

9. Can you "get along" speaking more than one foreign language?

- a. Yes
- b. No

10. How much time did you spend with foreign nationals during your last tour overseas?
- ☐ None.
 - ☐ Only on the job.
 - ☐ Some time off duty, but most of the time with Americans.
 - ☐ About equal time with nationals and Americans when off duty.
 - ☐ More time with nationals than with Americans, when off duty.
11. How often did you go off base to town (do not count time IN own home, if you lived on the economy)?
- ☐ Never.
 - ☐ Once during tour.
 - ☐ Once or twice a year.
 - ☐ About every two months.
 - ☐ About once or twice a month.
 - ☐ At least once a week.
12. How many personal friends did you make with foreign personnel?
- ☐ None.
 - ☐ One or two casual friends.
 - ☐ Many casual friends.
 - ☐ One close friend - some casual friends.
 - ☐ Two or more close friends - some casual friends.
13. How often did you invite foreign personnel to visit your home?
- ☐ Never.
 - ☐ Once during tour.
 - ☐ About once a year.
 - ☐ Several times a year.
 - ☐ At least once a month.
14. How often did you visit the homes of foreign personnel?
- ☐ Never.
 - ☐ Once during tour.
 - ☐ About once a year.
 - ☐ Several times a year.
 - ☐ At least once a month.
15. How often did you attend social events on base with foreign personnel?
- ☐ Never.
 - ☐ Once during tour.
 - ☐ About once a year.
 - ☐ Several times a year.
 - ☐ At least once a month.
16. How often did you attend social events off base with foreign nationals?
- ☐ Never.
 - ☐ Once during tour.
 - ☐ About once a year.
 - ☐ Several times a year.
 - ☐ At least once a month.
17. How often did you work with social groups that had at least some foreign nationals as members?
- ☐ Never.
 - ☐ Once during tour.
 - ☐ About once a year.
 - ☐ Several times a year.

18. How many foreign families did you make friends with?
a. ☐ None.
b. ☐ One family.
c. ☐ Two families.
d. ☐ Three families.
e. ☐ More than three families.
19. How much did you enjoy WORKING with foreign nationals on the job?
a. ☐ Terrible.
b. ☐ Didn't like it.
c. ☐ Disliked it slightly.
d. ☐ Liked slightly.
e. ☐ Liked it fairly well.
f. ☐ Liked it very much.
20. How much did you enjoy your contact with local shopkeepers overseas?
a. ☐ Terrible.
b. ☐ Didn't like it.
c. ☐ Disliked it slightly.
d. ☐ Liked slightly.
e. ☐ Liked it fairly well.
f. ☐ Liked it very much.
21. How much did you enjoy informal off duty contact with foreign nationals?
a. ☐ Terrible.
b. ☐ Didn't like it.
c. ☐ Disliked it slightly.
d. ☐ Liked slightly.
e. ☐ Liked it fairly well.
f. ☐ Liked it very much.
22. If you had to give an over-all estimate of your last tour overseas, what would it be?
a. ☐ Terrible.
b. ☐ Didn't like it.
c. ☐ Disliked it slightly.
d. ☐ Liked slightly.
e. ☐ Liked it fairly well.
f. ☐ Liked it very much.
23. What did the nationals at work seem to think of Americans...did they think Americans were:
a. ☐ Terrible.
b. ☐ Didn't like Americans.
c. ☐ Disliked them slightly.
d. ☐ Liked them slightly.
e. ☐ Liked Americans fairly well.
f. ☐ Liked them very much.
24. What did the nationals you met socially seem to think of Americans...did they think Americans were:
a. ☐ Terrible.
b. ☐ Didn't like Americans.
c. ☐ Disliked them slightly.
d. ☐ Liked them slightly.
e. ☐ Liked them fairly well.

25. In general, what did the local people seem to think of Americans? Did they think Americans were:
- ☐ Terrible.
 - ☐ Didn't like Americans.
 - ☐ Disliked them slightly.
 - ☐ Liked them slightly.
 - ☐ Liked them fairly well.
 - ☐ Liked them very much.
26. What was your volunteer status on your last tour?
- ☐ Did not volunteer.
 - ☐ Volunteered and didn't get any of my choices.
 - ☐ Volunteered and got my 3d choice.
 - ☐ Volunteered and got my 2d choice.
 - ☐ Volunteered and got my 1st choice.
27. If you were not a volunteer overseas when assigned, why? (Pick best answer)
- ☐ I was a volunteer.
 - ☐ I couldn't volunteer then, but wanted to.
 - ☐ I didn't want overseas duty.
 - ☐ Had never been overseas, but preferred stateside tour.
 - ☐ Had family problems that were not eligible for AF deferment.
28. How many foreign nationals were there, approximately in your duty section?
 _____(write in)
29. Where did you live overseas?
- ☐ On the economy the whole time.
 - ☐ On the economy part time.
 - ☐ On the base full time.
30. How old were you when you went overseas this last tour?

31. Did you have any relatives living in the country where you were stationed this last overseas tour that you knew?
- ☐ Yes
☐ No
32. Were there any restrictions - official, unofficial, or political - concerning your contact with foreign nationals? If so, what were they?

33. How many tours have you had overseas, including this last tour?
- | <u>Base & Country</u> | <u>Nr Years</u> |
|---------------------------|-------------------|
| _____ | _____ (last tour) |
| _____ | _____ |
| _____ | _____ |
| _____ | _____ |
| _____ | _____ |

34. Are there any comments you wish to make about your last overseas tour that you don't think showed up on the questionnaires you just completed?

Please turn in test.

†

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