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ABSTRACT

SELF AUTONOMY-HETERONOMY, CONSISTENCY AND INTERSYSTEMIC INVOLVEMENT

by Robert A. H. Thamm

The initial investigation had to do with the notion that certain environmental forces which play upon the individual during his socialization may on the one hand produce someone who behaves quite consistently with the normative pressures and on the other hand produces someone whose behavior is primarily a result of his previously internalized belief system. In the second case his actions would be relatively independent of his immediate surroundings and primarily a result of a somewhat self-contained and well integrated cognitive structure. This kind of person is conceived of as being more autonomous. Piaget's description of the "emergence of autonomy" and Mead's primitive-civilized dichotomy were used as the basis for defining self autonomy. The autonomous personality as conceived in the theoretical framework is thought to be cooperative, innovative, flexible, sympathetic and rationally critical. His preference for egalitarian rather than authoritarian structures is reflected in his distaste for centralized distributions of wealth, status or power. The autonomous person's frame of reference is extended, identifying with international rather than isolated or provincial groupings. Along with his scientific and pragmatic view of the

world, he is also humanistic. His opposition to relations of constraint, and to the use of strong sanctions along with an empathetic concern for his fellow man, go into shaping his personal subjective responsibility.

The first problem examined had to do with the extent to which these various properties of autonomy in the individuals belief system were empirically interrelated as they were thought to be in the theoretical structure. Four general structural properties of autonomy, each applied to four institutional areas were defined. A four by four matrix was used as the model for the autonomy construct. Each of the sixteen cells was then treated as a belief subsystem and as the basic unit of analysis. A pre-testing of 320 items in the total system led to the construction of a 64 item Autonomy Scale. The total scores for each of the belief subsystems were statistically tested for the extent of their interrelationships. The average correlation among the 16 cells on the first sample was .66, significant at the .0005 level. Reducing the number of items in the second sample from 320 to 64 yielded an average correlation coefficient of .49, also significant at the .0005 level. A factor analysis of the first sample data produced a general first factor with positive loadings ranging from .37 to .85; accounting for 51 percent of the total matrix variance. The first factor loadings in the second sample ranged between -.01 to .75 accounting for 32 percent of the total matrix variance.

The second hypothesis suggested a positive relationship between autonomy and consistency. Consistency was defined in terms of the extent to which the individual's beliefs are interrelated in the same manner in which the norms of his reference groups, community or society are interrelated. A mathematical model was devised to measure this construct. The hypothesis was not supported. Explanations as to why this hypothesis was rejected were examined and further research was suggested.

The last hypothesis suggested a positive relationship between autonomy and intersystemic involvement. Intersystemic involvement was operationalized primarily in terms of high mobility and exposure to the mass media. Autonomy was found to be significantly and positively related to an urban rather than rural environment ($r=.12$), to a greater number of magazines subscribed to in the home ($r=.13$), to reading of literary and liberal political magazines rather than other kinds ($\chi^2=7.20$), to the number of books read per month ($r=.27$), to the lack of church attendance ($r=.23$) and attendance at foreign films ($r=.15$).

The study was concluded with the discussion of a proposed model of some social structural conditions leading to autonomy and with suggestions for additional research.

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INVOLVEMENT

by
Robert A. H. Thamm

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION.....	1
The Problem.....	6
Purposes of the Study.....	7
Hypotheses.....	13
Definition of Terms and Rationale for the Hypotheses.....	13
Autonomy.....	13
Consistency.....	23
Intersystemic Involvement.....	27
Preview of the Organization of the Study.....	28
II. REVIEW OF RELATED RESEARCH.....	30
Interrelationships of the Components of Autonomy.....	30
Intrastructural relationships.....	30
Interstructural relationships.....	38
Interinstitutional relationships.....	52
Structural-institutional relationships.....	55
Autonomy and Consistency.....	60
Autonomy and Intersystemic Involvement.....	62
III. PROCEDURES USED IN OBTAINING DATA.....	63
The Development of the Survey Instruments....	63
The Autonomy Scale.....	63
The measure of consistency.....	70

Measures of intersystemic involvement.....	71
The composition of the survey instruments..	72
The Administration of the Survey Instruments.	72
The first sample.....	73
The second sample.....	75
The third sample.....	76
IV. Analysis of Data.....	78
Autonomy as a General Factor.....	78
Structural belief subsystem analysis.....	78
Institutional belief subsystem analysis....	80
Structural-institutional belief subsystem analysis.....	82
Autonomy as Related to Consistency.....	92
Autonomy as Related to Intersystemic Involvement.....	92
Test of subhypotheses.....	93
Summary of the findings.....	95
V. SUMMARY AND CONCLUDING REMARKS.....	98
Summary of the Findings.....	98
General Critique of the Study.....	101
Theoretical Implications and Conclusions.....	103
BIBLIOGRAPHY.....	
APPENDIX A.....	
APPENDIX B.....	
APPENDIX C.....	

LIST OF TABLES

TABLE	PAGE
I. Autonomy Cell Intercorrelation Matrix; First Sample	84
II. Autonomy Cell Factor Matrix; First Sample	85
III. Autonomy Cell Intercorrelation Matrix; Second Sample	87
IV. Autonomy Cell Factor Matrix; Second Sample	89
V. Intersystemic Involvement Correlates of Autonomy	96

LIST OF FIGURES

FIGURE	Page
1. The Structure of the Measure of Autonomy	68
2. Social Structural Conditions Leading to Autonomy	108

CHAPTER I

INTRODUCTION

A great deal of emphasis has been placed upon the impact of socio-cultural influences on the development of behavioral and predispositional patterns in recent social psychological literature. The sociological perspective seems to, in part, deny the prospect of producing personalities who are somewhat free from normative restraints; whose behavior is shaped more by their belief systems as they are internalized than by the prevailing social situation. The question investigated in this study pertains to the notion that certain environmental forces which play upon the individual during his socialization may on the one hand produce someone who behaves quite consistently with the normative pressures and on the other hand produce someone whose behavior is primarily a result of his previously internalized belief system. In the second case his actions would be relatively independent of his immediate surroundings and primarily a result of a somewhat self-contained and well integrated cognitive structure. This kind of person is conceived of as being more autonomous.

Piaget suggests that the socialization process as it affects the child produces certain kinds of responses at an early age which evolve to an entirely different set of responses at a later stage. He describes this evolution as proceeding from "heteronomy" to "autonomy."¹ Using some

¹ Jean Piaget, The Moral Judgment of the Child (New York: The Free Press, 1965), p. 65.

of Piaget's phrases this process can be illustrated in the following manner:

<u>HETERONOMY</u>	<u>AUTONOMY</u>
egocentrism_____→	cooperation
unilateral respect_____→	mutual respect
collective objective	personal subjective
responsibility_____→	responsibility
obedience and duty_____→	personal liberation
blind faith in authority_____→	rational criticism
sacred rules_____→	rules subject to change
strong sanctioning_____→	weak sanctioning
retributive justice_____→	distributive justice
mystical mentality_____→	rational mentality
theocracy and gerontocracy_____→	demoncracy
conformity and limitation_____→	innovation
relations of constraint_____→	relations of cooperation ²

George Herbert Mead outlines a similar framework wherein the child passes through three stages of development culminating in what he refers to as the "self."³ As the child matures he begins to take on the role which Mead conceives of as "the generalized other." Having achieved this generalized standpoint, the individual can view himself from a consistent perspective and can transcend the local and present expectations and definitions with which he comes in contact. The individual with a "self" is thereby able to direct and control his behavior in an organized fashion; he is then no longer a mere passive agent being totally shaped by his environment.

² Piaget, op. cit., These references are made repetitively throughout his book.

³ George H. Mean, Mind Self and Society (Chicago: The University of Chicago Press, 1934), pp. 154-155.

The process of developing selfhood can be seen as being somewhat parallel to the Piaget's evolution of the autonomous personality. Mead often speaks of the difference between "primitive" and "civilized" society and how the development of the "self" is more limited under primitive conditions. A summary of Mead's description of the evolution of the primitive to the civilized society is quite close to Piaget's emergence of autonomy.

PRIMITIVE ("traditional")

conformity_____

magic_____

relations of superiority
and inferiority_____

caste structure_____

patriotic and nationalistic_____

conflict and hostility_____

unsympathetic_____

CIVILIZED ("modern")

individuality and creativity

science

functional differences

demoncratic structure

internationalistic

cooperative activities

sympathetic

The anthropologist Dorothy Lee presents scattered material from a number of societies to show how "the principle of autonomy can be supported by the cultural framework."⁴ In her discussion she describes some of the structural and functional aspects of these societies which reflect the kinds of conditions that lead to autonomy, as she refers to it; or in Mead's terms, the emergence of the "self."

One of the properties leading to autonomy according to Lee is the strong emphasis to decentralize authority. Because all leadership

⁴ Dorothy Lee, Freedom and Culture (New York: Prentice-Hall, Inc., 1959) p. 5.

is conceived of as being "traditionally incidental," it is "fundamentally indecent for a single individual to presume to make decisions for the group." The autonomously oriented group furnishes children with the raw materials for experience, leaving them to explore and discover for themselves, "without any attempt to influence them." There is no hint of coercion or command.⁵

Another characteristic of the autonomous perspective is the apparent lack of vertical structuring. The absence of ranking people or positions is quite common. This is carried to the extent that, as Lee reports, there is "no minority status for children," and "no hierarchy conferring differential respect and privilege."⁶

...each individual person, through the uniqueness of his role and the indispensability of his own specific effort, has great significance.⁷

Individuals are not compared on their achievement, nor on the importance of their work. It is not technical skill or perfection of performance which is admired but rather "the quality of industriousness and the willingness to use one's possibly mediocre skill in helping."⁸

Sanctioning is held to a minimum. The individual is "neither tethered, nor monitored, shackled, nor coerced, to insure his safe carrying out of his responsibilities."⁹

⁵ Ibid., pp. 11-13.

⁶ Lee, Op. cit., p. 12.

⁷ Ibid., pp. 23-24

⁸ Ibid., p. 51.

⁹ Ibid., p. 25.

Condemnation was avoided as violating the individual and as not leading to rehabilitation; and punishment was bad as it meant retribution involving equivalence.¹⁰

There is no reward for success, nor is success held out as a reward for hard work.

Many authors other than Mead, Piaget and Lee have been concerned with these kinds of properties. In the area of psychology Fromm's notions of "self-realization," Maslow's "self-actualization," Allport's "unifying philosophy of life," and Lecky's self-consistency" each seem to have some bearing on the self-autonomy construct. In developmental theory R.W. White speaks of "growth trends" which include the stabilizing of ego identity, the freeing of personal relationships, the deepening of interest and the humanization of values. H.S. Sullivan talks of "developmental epochs" and D.W. McClelland argues a "trend toward self-consistency." These developmental approaches take on some of the properties of Piaget's ideas of emerging autonomy.

In philosophy and education, the "instrumentalism" of Dewey, the pragmatism of James and the scientism of Bridgman, Reichenbach, Feigl and Cohen, are reflected in the autonomous construct. Many social theorists have written, in a typological framework, about the evolution of autonomous-like properties. Some of these are listed below:

¹⁰ Ibid., p. 49

	<u>Heteronomous type</u>	<u>Autonomous type</u>
Comte	theological	positivistic
Redfield	folk	urban
Sorokin	ideational	contractual
Toennies	Gemeinschaft	Gesellschaft
Becker	sacred	secular
Dynes	church	sect
Merton	localite	cosmopolite
Weber	pre-literate	literate

Many other theorists, in these as well as in other schools of thought, have contributed to the understanding of self-autonomy. An adequate discussion of their contributions would in itself require several hundreds of pages. This, of course, as relevant and as valuable as it may seem, is beyond the limitations of this study. The primary concern here will be the operationalization of Piaget's notion of autonomy and the empirical testing of the autonomous belief interrelationships.

I. THE PROBLEM

The three authors discussed above seem to be thinking along similar lines in their account of a rather broad and comprehensive set of apparently inter-related social psychological phenomena. They in fact suggest a number of properties which are theoretically integrated and exaggerated in what will be referred to subsequently as the autonomous personality. To further outline the meaning of autonomy and its polar opposite heteronomy more explicitly, the various notions suggested by these authors were grouped into four areas: 1) scientific method, 2) authority, 3) homogeneity and 4) sanctioning.

The primary problem examined in this study pertains to the question of whether or not these elements as reflected in the individual's belief system are in fact interrelated as Mean, Piaget and Lee have outlined.¹¹ Secondary concern was directed to the question of whether autonomous individuals tended to be more consistent in their belief responses in these areas than individuals who were more heteronomous. Finally the problem concerning the impact of intersystemic involvement upon the extent of personal autonomy was investigated.

II. PURPOSES OF THE STUDY

It is one of the main purposes of this investigation to study the extent to which the individual's beliefs are internally integrated into autonomous and heteronomous patterns across the structural belief areas (suggested above) as each of these areas is further subdivided into four institutional categories. The four institutional areas are thought to be generally representative of social systems. The integrative institution acts as a residual component of the system incorporating the primary socializing agencies; namely recreational and educational organizations and activities as well as the family. The structural categories will be defined specifically in Part IV of this chapter. A four-by-four matrix as indicated below was used to form the units of analysis and to test the interrelationships of the beliefs.

¹¹ Rokeach in his article "The Organization and Modification of Beliefs" has expressed the notion that it must be assumed that man's beliefs become somehow organized into architectural systems having describable and measurable properties, Centennial Review, VII (1963), pp. 375-6.

<u>Structural</u>		Scientific			
		Method	Authority	Homogeniety	Sanctioning
<u>Institutional</u>					
Political					
Economic					
Ethical					
Integrative					

It was thought that beliefs representing each of these structural-institutional areas as they reflected the properties of autonomy were interrelated to form a general belief system. The intent in that part of the study was to determine the extent to which those belief system interrelationships did exist. For example, we would expect to find generally that individuals who had conforming attitudes also favor items reflecting "egocentrism," "superiority-inferiority" structures, strong sanctioning patterns, etc. On the other hand, those persons who supported "cooperative relations" would seem to also favor belief statements promoting "mutual respect," "internationalism," "individuality," etc. We should further expect that these kind of relationships would hold to the extent that the subjects had developed autonomous selves.

It was argued that if these relationships did present themselves the instrument could be used as a general measure of the degree to which the subject had developed an autonomous self-conception. This could be calculated by the extent to which subjects agreed with the autonomous items and disagreed with the heteronomous items. The subject could then be described in Mead's terms as the fully developed

"social self" or in the words of Piaget as manifesting a "consciousness of autonomy."

The research evidence supporting these kinds of correlations is quite extensive and rather one-sided. Studies conducted by Adorno, Kelly, Deutch, Rokeach, Martin, Terhune, Frenkel-Brunswik, Stanley and many others have shown positive relationships among some of the properties which are characteristic of autonomy. A review of the literature reflecting these kinds of interrelationships will be presented in the second chapter.

Another purpose of the study will be to examine the degree to which subjects who were more autonomous respond consistently to the belief items.

Mead has suggested that the self reaches its full development by organizing attitudes of others into a "general systemic pattern of social or group behavior."¹² Having built up a "generalized other" the individual can conduct himself in an organized, consistent manner. In the structuring of his thinking, he can, as Meltzer has indicated in his review of Mead's thinking, "view himself from a consistent standpoint" and can therefore "act with a certain amount of consistency in a variety of situations."¹³ Piaget follows this notion in maintaining that "mutual respect" as a necessary condition for autonomy "favors

¹² George H. Mead, Mind Self and Society (Chicago: The University of Chicago Press, 1934), p. 158.

¹³ Bernard N. Meltzer, The Social Psychology of George Herbert Mead (Kalamazoo: Western Michigan University, 1959), pp. 16-17.

inner consistency."¹⁴ In describing the first two stages of the socialization process he presents evidence to the effect that the child, in these early stages, has a "lack of continuity and direction in the sequency of behavior." As the child develops, cooperation "leads to a conscious realization of the logic of relations." One of the most striking features of the "egocentric mentality," according to Piaget is its perception, conception and reasoning by general and unanalyzed schemas" while "mutual respect" appears as the "source of a whole set of complementary and coherent moral ideas which characterize the rational mentality."¹⁵ If the autonomous person can be described as cognitively logical, rational, coherent and organized, it might be suspected that his responses to a set of assertions about the social world would reflect a greater amount of consistency than those of a heteronomous person. It will be one of the purposes of this study to test this proposition.

The final purpose is to examine the effects of intersystemic involvement upon the extent to which individuals manifest autonomous personalities. Perhaps the amount of involvement with other social systems is indicative of the individual's frame of reference and identifies the community to which he identifies. As intersystem exposure increases we might expect to find that the individual considers himself a part of a wider social network and as his identifications widen they

¹⁴ Jean Piaget, The Moral Judgment of the Child (New York: The Free Press, 1965), p. 107.

¹⁵ Ibid., p. 324.

would seem to be manifested in his belief system. An increased number of alternative identifications to which he is exposed would tend to modify his general perception of his social world. As he adopts some of the traits of the new systems which perhaps were previously considered quite foreign and even alien, his beliefs would tend to take on a more cosmopolitan and hence a more autonomous character.

Mead argues that the individual who possesses a "self" is always a member of "a larger community, a more extensive social group, than that in which he immediately and directly finds himself, or to which he immediately and directly belongs."¹⁶

...the modern civilized human individual is and feels himself to be a member of not only a certain local community or state or nation, but also of an entire given race or even civilization as a whole.¹⁷

Piaget describes the processes of widening of one's frame of reference or level of identification in terms of the size and density of the society. When the social unit is "segmented and isolated" as in the "traditional village" the individual is relatively unimportant. "Social life and individual life are one."¹⁸

¹⁶ Mead, Op. cit., p. 272.

¹⁷ Ibid., p. 273.

¹⁸ Piaget, Op. cit., p. 102

But as society increases in size and density the barriers between its clans are broken down, local conformities are wiped out as a result of this fusion and individuals can escape from their own people's supervision. And above all, the division of labour which comes as the necessary result of this increasing density differentiates the individuals from one another psychologically and gives rise to individualism and to the formation of personalities in the true sense.¹⁹

In his discussion of the development of the child, Piaget illustrates this process of breaking away from local ties as the individual achieves autonomy. He suggests that as the child moves from heteronomy to autonomy "he makes friends with other children from other parts of the community who will free him from his narrow conformity." In this way, according to Piaget, a fusion takes place between "clans" which had been previously more or less isolated. As the child escapes from the family circle and comes into contact with an ever increasing number of social circles, his mental outlook widens; cooperation takes the place of constraint and autonomy that of conformity.²⁰ Exposure to new and different social systems thus seems to have the effect of allowing the individual to become more independent of rather restricted prescriptions and sanctioning patterns. Increased involvement intersystemically would consequently seem to be an independent factor leading to increased individualism, cooperation and autonomy; or in Mead's terms, to the development of the "social self."

¹⁹ Piaget, op. cit., p. 102.

²⁰ Ibid., pp. 103-104.

It might be well to note at this point the rather obvious value-laden content of the concepts discussed above. The intent in this study is neither to apologize for the rational-scientific-egalitarian man nor to condemn the traditional.

III. HYPOTHESES

The following set of hypotheses were examined, operationalized and tested.

1. Attitude responses reflecting the properties of autonomy are positively interrelated across institutional and structural belief subsystems.
2. As the amount of autonomy increases in the individual's belief system his responses to the belief items tend to become more consistent.
3. As intersystemic involvement increases, self autonomy increases.

IV. DEFINITION OF TERMS AND RATIONALE FOR THE HYPOTHESES

The testing of the three hypotheses listed above necessitates a delineation of the meaning of autonomy, consistency and intersystemic involvement both in operational and theoretical frameworks. The operationalization procedures for each of these variables will be outlined in Chapter III. The following discussion is intended to provide a theoretically relevant meaning for these major variables.

Autonomy

In delineating the structural properties of autonomy the following questions can be examined.

1. How are decisions made? The question of method.
2. Who should make decisions? The question of authority.
3. What is the scope of identification and cohesiveness?
The question of homogeneity.
4. How should control be effected? The question of sanctioning.

The corresponding four structural areas will be referred to as attitudes toward 1) scientific method, 2) authority, 3) homogeneity and 4) sanctioning. Each of these areas will be discussed in terms of the respective questions indicated above. They will be elaborated upon as they pertain to certain historical trends, as they pertain to Mead's, Piaget's and Lee's theoretical frame of references and in terms of a list of variables which have been previously researched.

Scientific Method.

The "modern" as contrasted to the "traditional" decision-making processes can be characterized by the relative absence of ego-involvement and metaphysical thought. Decision-making is considered to involve a less biased and a logical procedure which has, through past success yielded the most consistent and reliable body of knowledge. At the modern polar-type the means or the methods of solving problems are emphasized rather than acquiescence to predetermined answers or conclusions. Man is seen as the product of his natural environment and his knowledge is limited to that which he can experience through his senses. Because "modern" man sees himself more as a product of his environment he is more likely to be less arrogant and due to his uncertainty and skepticism he is more willing to admit his inadequacies.

A constant attempt to develop realistic, new and imaginative alternatives to the present ways of doing things leads him to experimentation and progressive achievement.

In the "traditional" decision making process man must appeal to authority, either natural or supernatural, to find the solutions to his problems. Here the answer to the good life is in the "self-evident" or the "perfected dogma" of the various institutions to which he identifies. This becomes the source of "truth." He is not encouraged to think creatively or to search for knowledge. He is rather strongly indoctrinated to the notion of complete involvement in the present value structure and is taught not to challenge any form of authority, whether it be parents, dictators or deities.

Authority.

In defining power distribution, it is assumed that there is an historical trend from centralized form of power to a more democratic type; that is, "traditional" society was more characterized by authoritarian structures while "modern" society manifests less autocracy. Autonomy can then be described as the advocating of a more even distribution of power among the members of any given group or society. At the heteronomous pole, the power of a given group would be found vested in the hands of a limited number of individuals. Heteronomy suggests that in a group of five people with five units of power to be distributed among them, one person has the five units while the other four have none. This type of uneven power distribution is defined by

Schermerhorn as being "asymmetrical"²¹ or as a group structure in which some members have "excessive power."

It seems quite apparent that one can argue from the absence of questioning or doubting of "perfected truths" as is characteristic of the pre-scientific decision-making process to the authoritarian or centralized power structure. It is therefore reasonable to assume that such an authoritatively oriented group or society would tend to produce individuals who were conditioned to appeal to high authority figures for solutions to their problems rather than learn how to solve their own problems; the norms would emphasize acquiescence rather than challenge.

Other indicators of power, such as status and wealth, also seem to be quite closely related. High admiration of status and an achievement of wealth orientation would tend to arise in centralized power structures. Thus it seems appropriate to argue that when vertical structuring occurs, whether it be in the form of a status hierarchy, social classes based upon income or a dictatorial political regime, the probability of emerging autonomous personalities seems rather remote. Power is then manifested in several ways but the extent to which it takes on a symmetrical or a horizontal form is the extent to which one could expect to find the promotion of autonomy.

Homogeneity.

Any social process which has the effect of integrating individuals

²¹ Richard A. Schermerhorn, Society and Power (New York: Random House, 1961), p. 4.

or groups into larger or expanding forms of identification or loyalty can be defined as being homogeneous. Conversely any process which promotes antagonism, conflict or which narrows the level of loyalty can be seen to be heterogeneous and this of course would tend to reduce autonomy.²²

Homogeneous social processes may be linked to decentralized power structures and to scientific decision making. For example, if excessive power is used by an economically endowed minority to their own advantage rather than to the interest of the group at large, then this kind of situation producing unrest on the part of the masses would tend to lend itself to the development of the minority's suppression of the majority and consequently to various structural restrictions and sanctions for those who fail to succumb to the authoritative oligarchy. The resentment and dissassociation in this kind of structure would seem to encourage "self-interest" and "egocentrism." Individuals would tend to be conditioned to care only for their own satisfaction and would probably not hesitate to use other people to reach their own goals or to perpetuate their own power. The same reasoning may be used in the analysis of inter-group relations. As one group desires or possesses more power than another and does not hesitate to use this power to its own advantage, the ground becomes laid for intergroup conflict. To

²² Associative and dissassociative processes as used here are quite closely related to Loomis' notions of "systemic linkage" and "boundary maintenance." See Modern Social Theories, (Princeton: D. Van Nostrand Company, Inc., 1961) p. 16.

conquer, to dominate, to enslave and to suppress becomes the code of survival. As the outgroup hostility emerges, ingroup loyalty, devotion and solidarity tends to appear simultaneously. Various manifestations of this phenomena may occur; among them may be increased nationalism, ethnocentrism and patriotism. Norms relating to the outgroup become more structured around forms of discrimination such as "witch hunting," and in the extreme case the total destruction of the "undesirables." Authoritarian power structures seem to promote heterogeneous social processes. In the context of autonomy, symmetrical power distribution is seen to be closely related to homogeneous social processes.

The historical trend in social structuring seems to be shifting away from the traditional code of the "survival of the fittest" to an increasing identification with larger and larger groups. Man seems to have been first concerned primarily with his own welfare and power. As he became more dependent upon other people for his satisfaction, his identifications have grown to include family, then community, nation and today some individuals and groups identify with all of mankind. Egoism then is slowly replaced with altruism; and the processes of toleration, cooperation and internationalism, which in part define autonomy, have evolved from "traditional" discrimination, conflict and provincialism. Other processes which reflect the heterogeneous type and tend to work against the development of autonomy include rigid formal structuring, high normative integration, high boundary maintenance, and a lack of tolerated deviation. These characteristics make for a

very static and inflexible system. In contrast to these processes there is another type of disassociative process characterized by a complete breakdown of the social structure, rather than an extremely highly structured system. The processes which dominate this kind of a situation might be referred to as chaotic. This disassociative sub-type is characterized by a lack of any formal structure or normative integration, no boundary maintenance and complete toleration of deviation. Neither of these heterogeneous sub-types is conducive to the emergence of autonomous personalities.

Sanctioning.

In a general sense, rewards and punishments are allocated on the basis of whether or not individuals conform to the role expectations of the positions they occupy. Role performance is to some extent dependent upon motivated responses but many other factors such as those which are genetically structured are also relevant. The question here concerns the degree to which states of a given criterion used for sanctioning purposes is or is not within the power of the individual to change.

It was suggested earlier in the definition of scientific method that "modern" man sees his own beliefs and behaviors as the effects of his environmental influences rather than as the result of "free will," "self determinism," internally initiated actions, or the like. Since he sees man as having little or no control over his attitudes or actions he is more inclined to favor rather weak kinds of sanctioning patterns.

The use of criteria which are beyond the control of man for sanctioning purposes is then considered to be somewhat inaccessible; that is, to the extent to which man can modify his position on any given sanctioning criterion is the extent to which it could be considered accessible.

Man's biological characteristics are examples of inaccessible sanctioning criteria. The use of such criteria to reward or to punish individuals or groups would be considered inconsistent with the thinking of the autonomous personality. In "traditional" society these biologically determined factors were extremely important in the sanctioning process. In "modern" society, however, there seems to be a substantial weakening of inborn factors such as sex, age, race, physical strength, mental facility, etc., as primary criteria for sanctioning. Cultural factors become used more for sanctioning purposes. Opportunity, inheritance and chance factors become more critical as the innate factors lose their strength. By moving even further away from the "traditional" social system, factors such as the amount of time put in and the effort put forth become more important as those criteria which are obviously beyond the motivated choice of the individual become less important. As inaccessible criteria are abandoned, sanctioning systems reflect decreasing discrimination against individuals and groups. In "modern" society, strong sanctioning would tend to disappear and mild positive sanctioning would be used only as a conditioning tool. Small rewards would be applied to reinforce desired behavior and indifference or perhaps occasionally a mild negative sanction would be used as responses to undesirable actions.

The connection between the use of mild positive sanctioning and some of the homogeneous social processes is quite apparent. As factors such as race, age, sex, national origin, intelligence, etc., are removed as sanctioning criteria the range of tolerated deviation seems to widen, the kinds of people to which one identifies increases and specific loyalties tend to become obscure. The gradual weakening of sanctions then seems to be directly related to an ever widening level of loyalty. Autonomy then represents an extension of one's reference groups. As references are extended, sanctioning processes become less formal and more "self-contained."

The position that man's attitudes and actions are somewhat beyond his control seems also to be related to scientific reasoning. First of all the notion of causation or statistical determinism is considered a necessary assumption in scientific inquiry. To deny the interdependence of natural (including social) phenomena is to deny the validity of science itself.

Not only is determinism a necessary assumption in scientific reasoning but it also tends to be related to other beliefs which have been used to define scientific processes. To believe that behavior is environmentally conditioned and is beyond control would seem to produce a certain amount of humility in thinking and would tend to decrease one's sense of sureness or correctness. These kind of attitudes which reflect an uncertainty in judgement would in turn lead one to be more restrained and more sympathetic in the assessment of sanctions.

Some inaccessible properties, e.g., age, physical strength, sex, intelligence, manual dexterity, etc., are of course used to place people into positions where they can best apply their abilities. Placing people into positions according to these rather inaccessible factors, however, does not require differential rewarding of individuals on the basis of such factors. It is apparent at this point that this discussion is confined to the factors which might explain differential rewards being attributed to different positions (structural aspect of sanctioning) and not to how the fulfillment of role expectations are rewarded (functional aspect of sanctioning). For example if a person occupies the position of a doctor and performs well in his role and another person holds the position of a laborer and also performs well, from a functional standpoint they would be considered equal since they did equally well in the performance of their respective roles. They would not necessarily, however, be rewarded (monetarily) equally. Rewarding individuals on the basis of the importance of their position (status) may seem in cases to suggest discrimination. Consequently, belief in using status hierarchies as the basis of differentially distributing income would not be consistent with the maximization of autonomy.

It has been the intent in the above section not only to define autonomy in terms of attitudes favoring scientific thinking, democratic structures, international cooperation and weak sanctioning but to also provide some rationale for the interrelationships of these properties.

Consistency

An individual will be considered to be inconsistent to the extent to which his beliefs are not interrelated or integrated in the same manner in which the norms of his reference groups, community or society are interrelated or integrated. Consistency is thus independent of what a person believes or what the norms are; it pertains rather to the pattern or the structure of his beliefs and the pattern or structure of the norms. It pertains to a pattern of how a person thinks as it corresponds to how the norms are patterned. It also deals with how the beliefs reflecting expectations and prescriptions are internalized in the "self," and the extent to which the group or society (through the socialization process) successfully imposes its way of thinking upon the individual. For example, assume a group is examined in terms of two of its norms and it is found that those members who express a belief in God also tend to express a belief in capital punishment and those who do not express a belief in God tend not to favor capital punishment. If a given member of that group were to agree with both the existence of a God and the favoring of capital punishment, he would then be considered consistent in his pattern of responses to those two beliefs. If on the other hand he agreed to the notion of the existence of God and opposed capital punishment he would be regarded as inconsistent. Consistency is seen therefore as being relative to the norms of the group, community or society as well as to the individual's belief system. In the examination of consistency the number of beliefs used

as well as the intensity of the responses must necessarily be considered in an adequate measure of general consistency.

Since consistency is conceived of as the extent to which there is a one-to-one correspondence between the way the norms are structured and the way the subject thinks, it seems reasonable to assume that the process of becoming consistent involves the building of group values into the individual, i.e., the socialization process. Perhaps socialization not only includes the learning of beliefs but also includes the learning of how beliefs are ordered or structured consistently; that is, what beliefs go with what other beliefs. Learning to interrelate one's beliefs into a system corresponding to the normative system can then be described as the process of becoming consistent.

In the early stages of the socialization process the child has learned many beliefs but he has not developed the ability to tie them together in any meaningful pattern. They tend to be expressed rather independently of one another and responses to them are tentative and situationally bound. Mead, in his discussion of the genesis of the social "self" speaks of the "play stage" as the second of the three developmental stages. During this stage the child passes from one role to another in an unorganized, inconsistent fashion. He has, as yet, no unitary standpoint from which to view himself.²³ This lack of

²³ George H. Mead, Mind Self and Society (Chicago: The University of Chicago Press, 1934), pp. 144-164.

ability to form any integrated self concept would seemingly be reflected in the structuring of his beliefs into a unified system.

Piaget introduces four stages of development which seem to parallel Mead's three stages. The second stage which he calls the "egocentric stage" corresponds to Mead's "play stage." Here Piaget speaks of the "application of rules" which might be rephased as it applies here as the application of norms. During this stage the child receives examples of codified rules from adults but makes no attempt to unify them in his own thinking. Piaget asserts this notion in stating that

...the very nature of the relation between the child and the adult places the child apart, so that his thought is isolated, and while he believes himself to be sharing the point of view of the world at large he is really still shut up in his own point of view.²⁴

Thus inconsistency at this stage is manifested in a spontaneous egocentrism, which according to Piaget, is "peculiar to all primitive mentality."²⁵

During later stages in the developmental process the child begins to integrate beliefs into a system which meets most of the expectations in the various social situations he finds himself. In the earlier stage the child takes on various roles and develops a series of discrete and more or less inconsistent selves. However, as he passes into the "game stage," according to Mead, a more consistent self-concept emerges.

²⁴ Jean Piaget, The Moral Judgment of the Child (New York: The Free Press, 1965), p. 36.

²⁵ Ibid., p. 36.

As the child takes each of the individual roles, he incorporates into his cognitive structure the beliefs associated with each of them. At first he is unable to recognize the interrelations among the beliefs identified with each of the roles but as he takes the role of all others, the "generalized other," the beliefs identified with each of these roles become structured in a manner to meet the general expectations. As the shared prescriptions for conduct in commonly encountered situations are internalized, he not only develops a generalized other but also a more consistent belief system.²⁶

Mead's game stage has something in common with the fourth and last stage which Piaget has distinguished in mastering the rules of the game. This stage he calls the "codification of the rules." Here the players are concerned with mutual control and unification of the rules; cooperation follows egocentrism and "autonomy follows heteronomy." Piaget describes the autonomous individual as manifesting "rationality," as the "source of criticism," as "recognizing formal logic," as having "coherent moral ideas," and as possessing a "rational mentality."²⁷ Piaget's last stages which are marked by the development of formal abstract operations of thought therefore help us in the understanding of how the child's "self" "autonomy" and consistency emerges.

If consistency closely parallels the socialization process as we have argued above, then it would seem to follow that as the emergence

²⁶ Mead, Op. cit., pp. 152-164.

²⁷ Piaget, Op. cit., p. 324.

of autonomy occurs a corresponding increase in consistency would be expected. It is suggested that this relationship will also hold for adult populations.

Intersystem involvement

Intersystemic involvement is defined primarily in terms of various kinds of behavior patterns which logically reflect some sort of exposure to socio-cultural systems other than the system of primary socialization. Exposure to the mass media, for example, is one indicator of intersystemic involvement; assuming of course that the communications were not restricted to local matters. Membership in or attendance at local organizational functions, especially when these organizations are preoccupied with community or family concerns rather than with national or international problems, might also be an indication of the lack of intersystemic involvement. It would seem that the more local clubs or organizations that a person identified with the less he would tend to be involved with the problems of other social systems.

Increased mobility of any kind would seem to also increase the frequency of interaction with members of other societies and an increase in either of these factors would be another indicator of high intersystemic involvement. Other indicators included attendance at foreign films, concerts, and plays.²⁸

²⁸ Merton distinguishes between what he refers to as the "localite" and "cosmopolite" influential. The localite confines his interest to the community whereas the cosmopolite is also oriented significantly to the world outside. Other theorists make similar distinctions, i.e., Toennies' Gesellschaft, Becker's "secular," etc., which parallel increased intersystemic involvement. See R.K. Merton, Social Theory and Social Structure (New York: The Free Press), 1957, p. 393.

It was thought that any behavior pattern in which the individual became more exposed to actions and ideas characteristic of other social systems would tend to widen his frame of reference, increase his tolerance and decrease the "social distance" between him and the other system. Actions which bring about increased intersystemic involvement were then conceived of as giving rise to more autonomous personalities.

V. PREVIEW OF THE ORGANIZATION OF THE STUDY

This chapter has outlined the nature and purpose of the study. It has been concerned with the theoretical development of and the rationale for the hypotheses as well as the definitions of the major terms.

The remainder of the study will consist of a review of the related literature, indications of procedures used in the collection of data, the tabulation and analysis of data and some summary and concluding statements.

Chapter two will be confined to the review of some of the research which is related to each of the three major hypotheses. Studies indicating interrelationships among the properties of autonomy will be surveyed first. The later part of the chapter will be concerned with the discussion of the findings which relate autonomous properties to consistency and intersystem involvement.

The procedures used in the collection of data will be elaborated upon in the third chapter. The development of the survey instruments

used to measure autonomy, consistency and intersystem involvement is discussed, along with the administration procedures. Definitions of the research populations, sampling information and data collection strategies are also included in chapter three.

The fourth chapter will deal with the tabulation and the analysis of data. Correlational statistics and factor analyses will be used to test the extent of interrelationships among the institutional and structural properties of autonomy. Correlational measures will also be used to test the second and third hypotheses.

The last chapter will present a summary of the most important findings, a critique of the rationale for some of the hypotheses, suggestions for further research and some concluding remarks.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

In reviewing the research pertaining to the various properties of autonomy this section of the chapter will be subdivided into 1) findings dealing with intrastructural relationships, 2) findings dealing with interstructural relationships, 3) findings dealing with inter-institutional relationships and 4) findings dealing with structural-institutional relationships. A review of the literature relevant to the interrelationships between autonomy and consistency and between autonomy and inter-systemic involvement will follow.

I. INTERRELATIONSHIPS OF THE COMPONENTS OF AUTONOMY

Intrastructural Relationships

The four structural properties of autonomy will be discussed separately in terms of the research findings which support the internal consistency of each of them respectively.

Scientific method.

After a review of the literature dealing with processes reflecting scientific and unscientific thought, a list of the variables which reflect these kinds of properties was compiled. All of the variables listed in the left column are thought to represent the more "traditional" or heteronomous properties whereas those in the right hand column represent the "modern" or autonomous properties.

Unscientific (heteronomous)

emotionality
 high ego-involvement
 general reasoning inability
 non-sylogistic reasoning inability
 decision-making inability
 intellectual inability
 general reasoning and deduction
 inability
 low problem solving ability
 intellectual rejection
 practical orientation
 superstitious
 irrationality
 unwilling to admit inadequacies
 denial of weakness
 inclined to project faults
 suspicious
 pessimistic
 high rigidity
 inflexibility
 unyielding in perception and
 judgement
 high opinionation
 intolerance of ambiguity
 high absolutism (fundamentalism)
 high sense of sureness or correctness

 high attitude intensity
 certainty of judgement
 militaristic
 acquiescence
 low creativity

Scientific (autonomous)

unemotionality
 low ego-involvement
 general reasoning ability
 non-sylogistic reasoning ability
 decision-making ability
 intellectual ability
 general reasoning and deduction
 ability
 high problem solving ability
 intellectual acceptance
 theoretical orientation
 pseudo-scientific
 rationality
 willingness to admit inadequacies
 admittance to weaknesses
 not inclined to project faults
 unsuspicious
 optimistic
 low rigidity
 flexibility
 yielding in perception and
 judgement
 low opinionation
 tolerance of ambiguity
 low absolutism
 low sense of sureness or
 correctness
 low attitude intensity
 uncertainty of judgement
 anti-militaristic
 skepticism
 high creativity

Festinger indicates an understanding of the unscientific cognitive cluster in asserting that:

This syndrome of inability to make decisions, of being very 'decided' and 'one-sided' about issues, and of reaction vigorously in the face of disagreement from others, is one which would be consistent with an interpretation that the person had such low tolerance for dissonance that he learned to react in anticipation of it.¹

¹ Leon Festinger, A Theory of Cognitive Dissonance, (Stanford: Stanford University Press, 1957), p. 270.

Some empirical support for the interrelationships among this cluster is provided by Riland. In a study of attitudes toward a local company he reports findings which indicated a significant positive relationship between the intensity of attitudes expressed and personal involvement in the attitudes toward the company.² Another example of evidence which supports the logic of grouping these variables together was offered by Messick. He obtained significant negative correlations between acquiescence and measures of general reasoning ability and deduction.³

Egalitarianism.

A symmetrical distribution of power as it was previously defined is reflected in attitudes suggesting a more equalitarian distribution of status, wealth, or authority. The following list indicates the kinds of variables which would tend to be closely related to authoritarian and egalitarian forms of power distribution.

Authoritarian (heteronomous)

high status consciousness
high upward social mobility
concern for higher status
identification

Egalitarian (autonomous)

low status consciousness
low upward social mobility
lack of concern for high status
identification.

² Lane H. Riland, "Relationship of the Guttman Components of Attitude Intensity and Personal Involvement," Journal of Applied Psychology, XL (August, 1959), pp. 279-284.

³ S. Messick and N. Frederickson, "Ability, Acquiescence and Authoritarianism," Psychological Report, IV (1958), pp. 687-697.

conformity to high status
 lack of status congruency
 high admiration of status
 high status aspiration
 high achievement of wealth
 orientation
 high self-seeking orientation
 high power-strength orientation
 high admiration of force
 respect for power (fighting
 effectivity)
 totalitarianism
 high authoritarian family orientation

 authoritarianism

lack of conformity to high status
 status congruency
 low admiration of status
 low status aspiration
 low achievement of wealth
 orientation
 low self-seeking orientation
 low power-strength orientation
 low admiration of force
 lack of respect for power

 anti-totalitarianism
 low authoritarian family
 orientation
 equalitarianism

Supporting the logical consistency among the authoritarian forms, Jaco,
 in an experimental analysis argued that prestige is a component of
 power.⁴ In 1954 Siegel found a positive relationship between authori-
 tarianism and high status orientation ($r=.36$)⁵ and four years later
 Millon reported that authoritarian students were generally more suscept-
 ible to the set identified with in-group status than were equalitarians.⁶
 Stagner, in an exploratory study presented evidence which indicated
 that pro-authority subjects tended to have conscious idealization of
 parents, endorse war as a policy, lean toward forceful solutions to social
 problems and have more concern about power.⁷

⁴ Gartly E. Jaco, "Prestige and esteem as power components; An Experimental Analysis," Southwestern Social Science Quarterly, XXXIII (March, 1953), pp. 319-327.

⁵ Sidney Siegel, "Certain Determinants and Correlates of Authoritarianism," (unpublished Doctoral dissertation, Stanford University, 1954)

⁶ Theodore Millon, "Authoritarianism and Acceptance of an Ingroup Set," Journal of Social Psychology, IIL (November, 1948), pp. 199-204.

⁷ Ross Stagner, "Attitude Toward Authority; An Exploratory Study," Journal of Social Psychology, XL (1954), pp. 197-210.

Homogeneity.

Associative social processes which tend to integrate individuals or groups into larger or expanding levels of identification or loyalty can be represented by the kinds of properties listed in the right hand column below. Those on the left would have the effect of promoting more narrow levels of identification and would therefore be considered more heteronomous in character.

Heterogeneous (heteronomous)

conventionality
 ingroup orientation
 high conformity
 high solidarity
 high nationalism
 high ethnocentrism
 high conservatism (status quo)
 high patriotism
 ingroup homogeneous attitudes
 interpersonal conflict
 high ingroup status orientation
 intolerance of fluctuation
 disciplinarianism
 high outgroup condemnation
 aggressive orientation
 conversion orientation
 high outgroup hostility
 high cruelty
 scapegoating (common enemy)
 high outgroup prejudice
 support for censorship
 favoring outside attacks
 ingroup-outgroup differentiation
 increased social distance
 high alienation via rejection
 opposing the bill of rights
 high stereotypy
 unsympathetic
 prejudice

Homogeneous (autonomous)

unconventionality
 intergroup orientation
 low conformity
 low solidarity
 low nationalism
 low ethnocentrism
 low conservatism
 low patriotism
 ingroup heterogeneous attitude
 interpersonal cooperation
 low ingroup status orientation
 tolerance of fluctuation
 antidisciplinarianism
 low outgroup condemnation
 non-aggressive orientation
 non-conversion orientation
 low outgroup hostility
 low cruelty
 lack of scapegoating
 low outgroup prejudice
 opposition to censorship
 opposing outside attacks
 ingroup-outgroup integration
 decreased social distance
 low alienation via rejection
 favoring the bill of rights
 low stereotypy
 sympathetic
 tolerant

Adorno, et al, suggest support for the grouping of variables in the above manner when they assert that "to the highly prejudiced subject the idea of the total right of the ingroup, and of its tolerating nothing which does not strictly 'belong' is all pervasive."⁸ Becker, in his study of conflict as a source of solidarity, argues that two of the factors making for solidarity are the existence of a common enemy and the favoring of outside attack."⁹ Martin and Westie add to the evidence by reporting a negative relationship between tolerance and nationalism.¹⁰ Kuethe, in his research however found no significant relationship between prejudice and aggression.¹¹ Perhaps the best indication of the nature of this belief cluster was introduced by Adorno, et al. in their description of the "conventional syndrome." In their summary they include phrases such as "does not like contact with the outgroup," "are ethocentric," "hostility mitigated by his general conformity,"

⁸ T.W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson, R. Nevitt Sanford, The Authoritarian Personality, (New York: John Wiley and Sons, Inc., 1964), p. 614.

⁹ William Becker, "Conflict as a Source of Solidarity," Journal of Social Issues, LXIV, Number 1 (1953), pp. 25-27.

¹⁰ James Martin and Frank Westie, "The Tolerant Personality," American Sociological Review, XXIV (August, 1959), pp. 521-528.

¹¹ James L. Kuethe, "Prejudice and Aggression," Perceptual and Motor Skills, XVIII (1964), pp. 107-115.

"enters conflict situations which tend to reinforce his hostility," and "intense prejudice."¹²

Sanctioning.

This cluster includes variables which pertain to criteria which is used to reward or punish individuals or groups. Accessible criteria include those which the individual has some control over such as effort or the amount of time spent performing some kind of task. Inaccessible criteria refers to those kinds of factors which the individual cannot alter such as race, age, sex or national origin. The belief in environmental determinism as opposed to free will or volition reinforces the opposition to apply strong sanctions of any kind since the individual is seen as having little or no control over his behavior. Weak sanctioning would then seem to be a logical outgrowth of using only accessible sanctioning criteria.

Another way to view this cluster suggests that the kinds of criteria which have been defined as inaccessible are predominantly "ascribed" to the individual (race, intelligence, inheritance, etc.). Those defined as accessible, on the other hand, can be "achieved" by the individual (occupation, effort, values, etc.). A qualification to this dichotomy, however, pertains to the question of the extent to which the social environment controls or determines the individual's beliefs and behavior. If determinism is carried to the extreme, the actions, attitudes and interests of the individual are as inaccessible as his biologically

¹² Adorno, op. cit., p. 757.

structured characteristics. The determinists would then tend to look to the social structure rather than the individual for causes of predispositional or behavioral patterns. Thus from the absolute deterministic perspective even the kinds of attributes which are known as "achieved" must also be considered inaccessible. From this viewpoint the justification of any form of sanctioning would seem to be for purposes of conditioning behavior rather than for the purpose of "retributive justice" or on the other hand, for the glorification of cultural heroes.

Strong sanctioning (heteronomous)

self determinism
 ingroup homogeneous ability
 ethnic prejudice
 high racial hostility-intolerance
 sex inequality
 high ethnic distance
 high anti-minority group orientation

 importance of race
 high anti-semitism

Weak sanctioning (autonomous)

environmental determinism
 ingroup heterogeneous ability
 ethnic tolerance
 low racial hostility-intolerance
 sex equality
 low ethnic distance
 low anti-minority group orientation
 unimportance of race
 low anti-semitism

Although extensive analyses have not been conducted to find the nature of the various interrelationships which may occur among these variables, some evidence is available which indicates that people who believe in the application of one of the inaccessible sanctioning criterion tend also to favor the use of others. For example, Kelly, et al., in their study of "Attitudes Toward the Negro in the South" found that anti-Semitism and intolerance toward the Negro were moderately

correlated.¹³

This cognitive cluster is probably the least understood and has less empirical support than any of the first three. It seems however, that the questions of how strong sanctioning should be, as well as what criteria should be used to reward and to punish individuals, has far-reaching consequences in the study of religious values, in the distribution of the wealth in a society and certainly in the area of interpersonal relations.

Interstructural relationships

Since there are four structural clusters which have been defined, there are six subsets of two clusters which can be examined in terms of research which supports their possible interrelationships. Each of the possible subsets of two clusters will be considered separately and the evidence pertaining to the relationships between the listed variables in each cluster pair will be reviewed.

Scientific method and authority.

Several studies have been conducted which have explored the relationships between the listed variables in these two clusters. The major findings discussed by MacKinnon in his report on opinion and personality was that authoritarians more frequently manifested a sense of sureness or correctness of their information on the Russian system and way of

¹³ James G. Kelly, E. Jeon and Wayne H. Holtzman, "The Measurement of Attitudes Toward the Negro in the South," Journal of Social Psychology, III (November, 1958), pp. 305-317.

life than did the equalitarians.¹⁴ Zagona seemed to concur with this observation in reporting that openmindedness correlated positively with the acceptance of the hypothesis that social changes toward a described libertarian system would tend to promote social changes toward a described equalitarian system.¹⁵ In another study, Millon concluded that his general results were consonant with an earlier study regarding the typical rigid behavior of the authoritarians.¹⁶ The data collected by Brown in yet an earlier study, supports this relationship between rigidity and authoritarianism after arousing some anxiety over achievement.¹⁷ Other investigators found relationships between indications of rationality and authoritarianism. Shelley for example reported that high F-Scale subjects made significantly more errors on the Thistlethwaite test of non-syllogistic reasoning than the low F-Scale subjects.¹⁸ In a similar report, Messick and Fredrickson found significant but low negative correlations between authoritarian content and general reasoning ability.¹⁹ Other cognitive processes were also

¹⁴ W.J. MacKinnon, and R. Centers, "Some Aspects of Opinion and Personality," Journal of Social Psychology, LX No. 2 (1963), pp. 339-342.

¹⁵ Salvatore Zagona and W.J. MacKinnon, "Openmindedness and Hypotheses of Interdependence Between Libertarian and Equalitarian Processes," Journal of Psychology, LII (1961), pp. 347-361.

¹⁶ Theodore Millon, "Authoritarianism, Intolerance of Ambiguity and Rigidity Under Ego- and Taskinvolving conditions," Journal of Abnormal and Social Psychology, LV (1957), pp. 29-33.

¹⁷ Roger W. Brown, "A Determinant of the Relationship Between Rigidity and Authoritarianism," Journal of Abnormal and Social Psychology, IIL (1953), pp. 469-476.

¹⁸ H.P. Shelley and R.E. Davis, "Relationship of Attitude to Logical Problem Solving," Psychological Reports, III (1957), pp. 525-530.

¹⁹ S. Messick and N. Fredrickson, "Ability, Acquiescence and Authoritarianism," Psychological Report, IV (1958), pp. 687-697.

found to be related to authoritarianism. In his dissertation, Seigel reported a positive relationship between authoritarianism and intolerance of ambiguity ($C=.40$).²⁰ Another study described by Deutsch indicated that subjects with high F-Scale scores tended to be suspicious and untrustworthy.²¹

This sampling of the research literature was intended to demonstrate possible relationships between the first two structural cognitive clusters. The evidence presented here seems empirically to suggest that the unscientific properties listed are positively associated with the authoritarian properties.

Scientific method and homogeneity

One of the most closely examined social processes is conformity. DiVesta related it to the cognitive processes in reporting a significant negative correlation between conformity and intellectual ability.²² Wiener, in his study of conformity behavior, concluded that certainty of judgement was an important variable in understanding conformity.²³ Nakamura extended the understanding of this concept by reporting a negative association between a tendency to conform and achievement in

²⁰ Sidney Siegel, "Certain Determinants and Correlates of Authoritarianism," (unpublished Doctoral Thesis, Stanford University, 1954), p. 89.

²¹ Morton Deutsch, "Trust, Trustworthiness and the F-Scale," Journal of Abnormal and Social Psychology, LXI, No. 1 (July, 1960), pp. 138-140.

²² Francis J. DiVesta and Landon Cox, "Some Dispositional Correlates of Conformity Behavior," Journal of Social Psychology, LII (1960), pp. 259-268.

²³ Morton Wiener, "Certainty of Judgement as a Variable in Conformity Behavior," Journal of Social Psychology, IIL (November, 1958), pp. 257-263.

problem solving when the influence of intelligence was statistically controlled.²⁴ In his thesis, Harvey presented results which indicated that persons high in dogmatism would conform more than those who were low in dogmatism.²⁵

Another social process which has been discussed extensively in the literature is the tolerance-prejudice dimension. Rokeach reported a significant negative correlation between prejudice as defined by the Levenson Ethnocentrism Scale and intelligence as measured by the A.C.E.²⁶ In support of Rokeach's findings Schuman concluded that prejudice appeared to be positively related to two dimensions of irrationality, but the correlation was not great.²⁷ Martin examined various correlates of tolerance and found that tolerant subjects were significantly less intolerant of ambiguity and less predisposed to be superstitious and pseudo-scientific.²⁸ According to Cooper, prejudices are seen to be emotional attitudes.²⁹ According to Cooper, prejudices are seen to be

²⁴ Charles Nakamura, "Conformity and Problem Solving," Journal of Abnormal and Social Psychology, LVI (1958), pp. 315-320.

²⁵ Terry Bankston Harvey, "Type of Influence, Magnitude of Discrepancy and Degree of Dogmatism as Determinants of Conformity Behavior," (Doctoral Thesis, University of Texas, Austin, Texas, 1963), p. 63.

²⁶ Milton Rokeach, "Prejudice, Concreteness of Thinking, and Reification of Thinking," Journal of Abnormal and Social Psychology, XXXVI (1951), pp. 83-91.

²⁷ H. Schuman and J. Harding, "Prejudice and the Norm of Rationality," Sociometry, XXVII, No. 3 (1964), pp. 353-371.

²⁸ James Martin and Frank Westie, "The Tolerant Personality," American Sociological Review, XXIV, No. 4 (August, 1959), pp. 521-528.

²⁹ Joseph B. Cooper and David N. Singer, "The Role of Emotion in Prejudice," Journal of Social Psychology, XXXIV (1956), pp. 241-247.

emotional attitudes.²⁹ Other measures of emotionalism are apparently also related to the heterogeneous social processes. Terhune, for example, in his thesis pertaining to nationalism and patriotism shows a significant correlation between ego-involvement and nationalism.³⁰ Patriotism, on the other hand, was found to be positively related to military training in a study reported by Gage.³¹ If military training promotes highly rigid and opinionated thinking then the relationship suggested by Gage would add support to the argument that unscientific processes are positively correlated with heterogeneous social processes. Further evidence for this argument is provided by Triandis. In his research he concluded that dyads that are heterogeneous in attitudes and homogeneous in abilities are more creative than dyads that are homogeneous in attitudes and homogeneous in abilities.³² Adorno et.al. in the summary of their research relevant to these clusters of attitudes stated that "it has been established in the previous chapters that the mentality of the prejudiced subject is characterized by thinking in terms of rigidly contrasting ingroups and outgroups."³³

²⁹ Joseph B. Coopers and David N. Singer, "The Role of Emotion in Prejudice," Journal of Social Psychology, XXXIV (1956), pp. 241-247.

³⁰ Kenneth Terhune, "Nationalism and Patriotism," (Doctoral Thesis, Mich. State University, East Lansing, Michigan, 1960), p. 120.

³¹ Robert W. Gage, "Patriotism and Military Discipline as a Function of Degree of Military Training," Journal of Social Psychology, LXVIII, No. 1 (1964), pp. 101-111.

³² H.C. Triandis, "Member Heterogeneity and Dyadic Creativity," Human Relations, XVIII, No. 1 (1965), pp. 33-35.

³³ T.W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson and R. Nevitt Sanford, The Authoritarian Personality, (New York: John Wiley and Sons, Inc., 1964), p. 623.

These findings would then seem to support the notion that the structural cluster defined as unscientific is positively associated with the belief cluster defined as heterogeneous.

Scientific method and sanctioning.

Of the four clusters, sanctioning criteria was the least researched. Race as an inaccessible sanctioning criterion has been studied by many scholars in the form of Negro prejudice. If we can parallel increased education with increased scientific evaluation then Kahn's findings which established that the less well educated group exhibit greater hostility toward the Negro than the more educated group³⁴ provides some indication as to the nature of the relationships which exist between these two clusters. Rokeach has thrown some light in this area in his study of generalized mental rigidity as a factor in ethnocentrism. He found that children scoring high on ethnic prejudice were more rigid in their response sets to problems.³⁵ The use of ethnic characteristics as sanctioning criteria are apparently related to some of the unscientific processes. This is suggested by Adorno et. al. They stated that "the anti-Semitic pattern or orientation offers emotional narcissistic gradifications which tend to break

³⁴ S.A. Stouffer provides some relevant findings indicating that the better educated are more likely to tolerate non-conformity. See Communism, Conformity and Civil Liberties (Gloucester: Peter Smith), 1963, p. 104.

³⁵ Milton Rokeach, "Generalized Mental Rigidity as a Factor In Ethnocentrism," Journal of Abnormal and Social Psychology, XXXXIII (1948), pp. 259-278.

down the barriers of rational self-criticism."³⁶

Although the evidence here is not extensive, it does seem to indicate that there is some indirect support for the positive relationships between unscientific processes and inaccessible and strong sanctioning.

Authoritarianism and homogeneity.

Several studies have been conducted which relate concern for social status to various social processes. Scott, for example, reported positive correlations between admiration of status and nationalism.³⁷ Frenkel-Brunswik reported similar results in finding that a relatively high percentage of ethnocentric families among workers aspired to higher status.³⁸

Adorno et. al. maintain that several of the anti-Semites who had strong "conformist" tendencies indulged in the defamation of other groups in order to put their own status in a better light.³⁹ In another study, Wells showed that subjects who yielded more to conformity pressures were significantly more authoritarian than non-yielders.⁴⁰ A study per-

³⁶ T.W. Adorno, op. cit., p. 619.

³⁷ William A. Scott, "International Ideology and Interpersonal Ideology," Public Opinion Quarterly, XXIV (1960), pp. 419-435.

³⁸ Else Frenkel-Brunswik, "A Study of Prejudice in Children," Human Relations, I (1948), pp. 295-306.

³⁹ T.W. Adorno, op. cit., p. 611.

⁴⁰ William D. Wells, Guy Weinert and Marilyn Rubel, "Conformity Pressure and Authoritarian Personality," Journal of Psychology, XXXIII (1956), pp. 133-136.

taining to authoritarianism and intolerance of fluctuation by Jones confirms this finding. He argues as a result of his research that authoritarianism may be symptomatic of a basic personality structure and one of the elements of this structure is intolerance of fluctuation.⁴¹ In a more recent study Struening found significant direct relationships between authoritarianism and conventionality and between authoritarianism and alienation via rejection.⁴² However, the relationship between conventionality and alienation via rejection was slightly negative. Thus it seems that over-conformity to the norms is reflected by conventionality and over-non-conformity is reflected by alienation from the group. It would seem that on the basis of these findings the authoritarian tended to be either fully dedicated to the norms of the group or in complete opposition to them. Examining the correlations from this perspective suggests a rationale for the negative relationship between alienation and conventionality. It further seems that this rationale justifies the logic of placing both alienation via rejection and conventionality among the heterogeneous social processes. The corresponding homogeneous process might be characterized by toleration of deviation but not to the extent that the deviation takes on an

⁴¹ Marshall B. Jones, "Authoritarianism and Intolerance of Fluctuation," Journal of Abnormal and Social Psychology, L, No. 1 (January, 1955), pp. 125-126.

⁴² Elmer Struening, "A Factor Analytic Exploration of the Alienation, Anomia and Authoritarian Doman," American Sociological Review, XXX, No. 5 (October, 1965), p. 770.

intolerant form (individuality perhaps rather than over-conformity or over-non-conformity).

Wealth as an indication of power is another relevant factor as it relates to these social processes. Although not much research is available in this area, Hunt reports one study which showed that conforming behavior was found more among subjects with family income above \$5000 per year than below this level.⁴³

Totalitarianism and democracy are other concepts which reflect ways of distributing power. Adorno et. al., in their discussion of the prejudiced personality, indicate that "the extremely prejudiced person tends toward psychological totalitarianism, something which seems to be almost a microcosmic image of the totalitarian state at which he aims."⁴⁴ Earlier in their text in a discussion of stereotypy, they maintain that "the gap between this stereotypy on the one hand and real experience and still-accepted standards of democracy on the other leads to a conflict situation," something which, according to them, was clearly set forth in a number of their interviews.⁴⁵

⁴³ Raymond G. Hunt, "Some Democratic Factors in Conforming Behavior," Sociological and Social Research, XXXXII (1958), pp. 196-198.

⁴⁴ T.W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson and R. Nevitt Sanford, The Authoritarian Personality, (New York: John Wiley and Sons, Inc., 1964), p. 632.

⁴⁵ Ibid., p. 608.

These findings lead to the notion that there exists direct relationships between authoritarianism and heterogeneous social processes Authoritarianism and sanctioning.

Inaccessible sanctioning criteria refers to those factors which seem to be beyond the control of the individual. Some research has been reported which examines some of these characteristics (race, ethnic background, sex, environmental stimuli, etc.) as they are related to indicators of power distribution. Photiadis and Bigger for example have concluded that authoritarianism is positively related to ethnic distance.⁴⁶ Siegman provided a cross-cultural validation of this relationship.⁴⁷ Kelly et. al. reported that authoritarianism is also related to intolerance of the Negro and moderately related to anti-Semitism.⁴⁸ Adorno et. al. in reviewing the material in their interviews concluded that "it has to be recognized that a link between anti-Semitism and anti-democratic feelings exists."⁴⁹ In considering sex as an inaccessible sanctioning criteria, Centers has produced some relevant findings. He

⁴⁶ John D. Photiadis and Jeanne Bigger, "Religiousity, Education and Ethnic Distance," American Journal of Sociology, LXVII, No. 6 (1962), pp. 666-672.

⁴⁷ A.W. Siegman, "A Cross-cultural Investigation of the Relationship between Ethnic Prejudice, Authoritarian Ideology and Personality," Journal of Abnormal and Social Psychology, LXIII, No. 3 (1961), pp. 654-655.

⁴⁸ James G. Kelly, Jeon E. Ferson and Wayne H. Holtzman, "The Measurement of attitudes Toward the Negro in the South," Journal of Social Psychology, XXXVIII (November, 1948), pp. 305-317.

⁴⁹ Adorno et. al., op. cit., p. 653.

found significant support for the hypothesis that persons with more authoritarian personality structures will tend to manifest antipathy to women's having equality with men.⁵⁰

These findings seem to suggest support for the proposition that centralized power forms are associated with the use of inaccessible sanctioning criteria and strong sanctioning procedures.

Homogeneity and sanctioning.

Only two studies were uncovered which examines the relationships between properties of these two clusters. Robin and Story's research suggested an overall moderate relationship between anti-minority group sentiments and anti-Bill of Rights sentiments in the socio-political ideologies among students of a state university.⁵¹ The other study incorporated a sample of New Zealand students. Vaughan reported that the trends in his investigation could be attributed to the importance of race as a determinant of social distance.⁵² Although quite limited, these reports indicate direct associations between heterogeneous social processes and the application of inaccessible sanctioning criteria and strong sanctioning.

⁵⁰ Richard Centers, "Authoritarianism and Misogyny," Journal of Social Psychology, LXI, no. 1 (1963), pp. 81-85.

⁵¹ Stanley S. Robin and Fae Story, "Ideological Consistency of College Students; The Bill of Rights and Attitudes Toward Minority Groups," Sociology and Social Research, IIL, No. 2 (1964), pp. 187-196.'

⁵² Graham M. Vaughn, "The Social Distance Attitudes of New Zealand Students Toward Maoris and 15 other Groups," Journal of Social Psychology, LVII, No. 1 (1962), pp. 85-92.

Multi-cluster interrelationships.

Some researchers have examined cognitive structural properties which are reflected in more than just two of the defined clusters. Martin and Westie, for example, found that the strongly prejudiced subjects as opposed to the more tolerant tended to manifest predispositions favoring nationalism, intolerance of ambiguity, superstition-pseudo-science, threat-competition, authoritarianism and religiosity.⁵³ Budner, in his dissertation, reported that intolerance of ambiguity was positively related to intensity of religious beliefs, conventionality, dogmatism, analytic rather than somatic orientation, favorable attitudes toward censorship, authoritarianism, tendency to describe oneself as ordinary or conventional rather than individualistic, and cautious rather than daring.⁵⁴ Frenkel-Brunswik in a study of prejudice in children concluded that ethnocentric youngsters tended to display authoritarian aggression, rigidity, cruelty, superstition, externalization and projectivity, denial of weakness and a power orientation.⁵⁵ Stagner in his exploratory study of attitudes toward authority found that pro-authority subjects tended to have a conscious idealization of parents, intolerance of minority

⁵³ James G. Martin and Frank R. Westie, "The Tolerant Personality," American Sociological Review, XXIV (August, 1959), pp. 521-528.

⁵⁴ Stanley Budner, "An Investigation of Intolerance of Ambiguity," (Doctoral Dissertation, Columbia University, 1960), p. 93-96.

⁵⁵ Else Frenkel-Brunswik, "A Study of Prejudice in Children," Human Relations, I (1948), pp. 295-306.

groups, a conservative orientation, hostility toward labor unions, nationalistic orientations, endorsement of war as a policy, leanings toward forceful solutions to social problems, a perception of home discipline as strict but fair, more concerned about power, more ethnocentric and less sympathetic.⁵⁶ Stanley provided a cross-cultural validation for these kinds of interstructural relationships by reporting that fundamentalism among Australian students was directly related to dogmatism, authoritarianism, religious institutionalization and conversion.⁵⁷

Adorno et. al. in the development of their F-Scale have described various "clusters" which reflect a number of the variables listed in the definitions of the autonomous-heteronomous dimension. These descriptions include such phrases as;

rigid adherence to the conventional
 submissive uncritical attitude toward idealized moral authorities
 punish people who violate conventional values
 belief in mystical determinants
 disposition to think in rigid terms
 preoccupation with dominance-submission, strong-weak, etc.
 identification with power figures
 exaggerated assertion of strength and toughness
 generalized hostility
 projection outwards of unconscious emotional impulses.⁵⁸

⁵⁶ Ross Stagner, "Attitude Toward Authority; An Exploratory Study," Journal of Social Psychology, XXXX (1954), pp. 197-210.

⁵⁷ Gordon Stanley, "Personality and Attitude Characteristics of Fundamentalist University Students," Australian Journal of Psychology, XV, No. 3 (1963), pp. 199-200.

⁵⁸ T.W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson and R. Nevitt Sanford, The Authoritarian Personality, (New York: John Wiley and Sons, Inc., 1964), pp. 255-261.

These properties then are seen as being descriptive of the heteronomous syndrome. Adorno et. al. again in their summary of the personality differences of prison inmates cut across three of the heteronomous clusters. They describe the prejudiced subjects as feeling basically rejected, as devoting their energies to defending themselves against any sense of weakness, as striving for external power and status, and as power-oriented personalities driven to attack outgroups.⁵⁹

Rokeach, in describing the items making up the Dogmatism Scale incorporates some of the listed heteronomous properties which are not included in The Authoritarian Personality syndrome. He, for example, suggests that the closed-minded person tends to accentuate the differences between his "belief" and "disbelief" systems.⁶⁰ This can be looked upon as being rather analogous with some of the heteronomous social processes such as increased "social distance" and "ingroup-outgroup differentiation." Rokeach also suggests that closed-minded people would tend to manifest less differentiation of disbelief subsystems.⁶¹ The lack of differentiation among disbelief subsystems seems to imply the presence of "stereotypy" and "scapgoating (common enemy). Along the "central-peripheral dimension," Rokeach defines close-mindedness as righteous identification with a cause and concern with power and status.⁶² These definitions seem to be

⁵⁹ Ibid., p. 872.

⁶⁰ Milton Rokeach, The Open and Closed Mind, (New York: Basic Books, Inc., 1960), p. 73.

⁶¹ Ibid., p. 74.

⁶² Rokeach, op. cit., pp. 75-76.

quite closely related to the heteronomous properties of "absolutism," "admiration of status" and "power-strength orientation." He also defines close-mindedness as belief in force as a way to revise the present.⁶³ This dimension is reflected in the heteronomous properties listed as "outgroup hostility," "aggressive orientation" and "admiration of force." Other properties of the Dogmatism Scale could also be used to illustrate interrelationships among the four cognitive clusters.

These more comprehensive studies of cognitive properties seem to provide additional support for the first general hypothesis. Although most all of the studies reported provide evidence in favor of the hypothesis an attempt was made to uncover some contradictory findings. The overwhelming empirical support for the hypothesis is as much of a surprise to the author as it must be to the reader. There is probably some additional evidence to the contrary but in the review of the literature it failed to manifest itself.

Interinstitutional Relationships

There is some evidence suggesting that attitudes tend to change as the individual moves from one situation to another or from one group to another. For example a person might have one set of predispositions in the family setting and a different set in his occupational group and still a third set while attending religious functions. The individual seems to take on respectively the prescribed values of each

⁶³ Rokeach, op. cit., pp. 75-76.

of the groups in which he is actively participating. These values may or may not be logically consistent. To the extent to which these groups prescribe that their members should be logical and rational in their thinking is the extent that the individual seems to be pressured to reconcile or rationalize any inconsistencies among the various sets of values which he has borrowed from these groups. To the same extent it could be expected that a high correlation would exist among the individual's cognitive components as they correspond to the various value systems of the groups to which he identifies. To the degree that these groups were institutional in nature (family, political, religious, economic, etc.) there would seem to be some interinstitutional connections or consistencies reflected in the individual's cognitive structure. That is, there would seem to be some logically patterned interrelationships among the individual's cognitive clusters as they reflect the various institutional groups to which he identifies. The extent of these interrelationships would then be considered at least partly a function of the importance of the value of rationality or logical consistency prescribed by these groups. If these interrelationships do exist it should be possible to predict something about the individual's political attitudes, for example, if his religious or his family orientations were known. Of course, the higher the correlations among these institutional beliefs for a given group, the more predictive efficiency. If the correlations were low we might expect that the groups measured tend not to manifest values favoring general cognitive

consistency. This kind of situation would seem to produce cognitive compartmentalization and a lack of concern for a generally integrated belief system.

Several empirical studies have been conducted and reported which pertain to the relationships among institutionally oriented variables. Johnson, for example, found that Protestants who attend fundamentalist churches are more likely to be Republicans than are Protestants who attend more liberal churches.⁶⁴ Lipset indicated that a "variety of evidence from many countries suggests that low status and low education predispose individuals to favor extremist, intolerant forms of political and religious behavior."⁶⁵ Gregory reported that scores of a cross section sample of the public on the F-Scale correlated positively with scores on a scale of orthodoxy of religious belief.⁶⁶ A cross-cultural study by Elder provides support for the relationship between autocratic family ideology and religious hierarchies (Catholic).⁶⁷ Rokeach reported the results of a research project which related Catholicism to conservatism and Protestantism to the less conservative.⁶⁸ Stanley in a

⁶⁴ Benton Johnson, "Ascetic Protestantism and Political Preference in the Deep South," American Journal of Sociology, LXIX (April, 1964), pp. 359-366.

⁶⁵ Martin Seymour Lipset, "Democracy and Working Class Authoritarianism," American Sociological Review, XXIV (August, 1959), pp. 482-501.

⁶⁶ Edgar W. Gregory, "The Orthodoxy of the Authoritarian Personality," Journal of Social Psychology, XXXV (1957), pp. 217-232.

⁶⁷ Glen Elder, "Role Relations, Socio-cultural Environment and Autocratic Family Ideology," Sociometry, XXVIII (June, 1965), p. 190.

⁶⁸ Milton Rokeach, The Open and Closed Mind, (New York: Basic Books, Inc., 1960), p. 111.

similar study found that fundamentalists as a group were more conservative than non-fundamentalists.⁶⁹ Kerr indicated that his data showed "liberal-conservatism" is not a unitary dimension of personality but a complex group of independent continua, five of which are separately identified as political, economic, religious, social and aesthetic.⁷⁰

These findings suggest that value systems of various institutional groups, as they are reflected in the cognitive structures of individuals, seem to be interrelated.

Structural-institutional Relationships.

The intercorrelations among cognitions reflecting different institutional areas indicate that there is some common factor running through their value systems. It is suggested that the structural properties in the value systems of these institutional groups are reflected in the structural cognitive clusters defining autonomy. These were discussed in the first part of the chapter. The structural properties would then be common to each of the various institutional areas. Consequently, it would seem that one possible explanation as to why institutional value systems are interrelated is that these general structural properties, which seem to be characteristic of personalities as well as groups, tie them together.

⁶⁹ Gordon Stanley, "Personality and Attitude Characteristics of Fundamentalist Theological Students," Australian Journal of Psychology, XV (1963), pp. 121-123.

⁷⁰ Willard A. Kerr, "Untangling the Liberalism-conservatism Continuum," Journal of Social Psychology, XXXV (1952), pp. 111-125.

Several studies have been reported which pertain to the relationships between structural and institutional components of autonomous or heteronomous beliefs. Stanley found, for example, that fundamentalists as a group were higher on the lie scale, more conservative, more certain and dogmatic than non-fundamentalists. He further suggested that fundamentalism represented the religious manifestation of the closed mind.⁷¹ Mayor in his dissertation provided evidence which clearly indicated that eminent scientists tend not to believe in a personal God.⁷² Over 86 percent of the members of the academy who replied, or 42 percent of the total membership, indicated either uncertainty or disbelief in a God. In a factor analytic study, Swickard reported that authoritarian child-rearing attitudes appeared to be related to certain conceptions of God, while more democratic conceptions of child-rearing practices are associated with more generally liberal qualities.⁷³ O'Reilly and O'Reilly related religiosity to two of the sanctioning criteria. They reported a significant tendency for those scoring high on the Religion Scale to be less favorable toward Jews and Negroes and to favor segregation of

⁷¹ Stanley, op. cit., pp. 121-123.

⁷² Ronald Wesley Mayor, "Religious Attitudes of Scientists," (Doctoral Thesis, Ohio State University, Columbus, Ohio, 1959), p. 241.

⁷³ Don Lourone Swickard, "A Factor Analytic Study of the Patterns of Religious Belief, Degree of Prejudice and Perceived Child-rearing Practices," (Doctoral Dissertation, University of Denver, Denver, Ohio, 1963), p. 211.

Negroes in their own parish.⁷⁴

Himmelhoch in his dissertation found that prejudice toward one out-group was correlated with prejudice toward other outgroups. Additional intercorrelations suggested that the presence of an even more general common attitude factor which was manifested by intense patriotism, political conservatism, hostility toward ethnic outgroups, and, in the case of members of minorities, hostility toward the ethnic ingroup also.⁷⁵ Simmons validated these findings to some degree in his study reporting that tolerance increased with liberalism.⁷⁶ McClosky related conservatism to the less intelligent. He maintained that the data clearly showed that the most articulate and informed classes in the American society are preponderantly liberal in their outlook. He further argued that conservatives tended to be more backward and frightened, hostile and suspicious, rigid, and compulsive, intolerant, inflexible and unyielding in their perception and judgments, poorly integrated psychologically, anxious, subject to excess feelings of guilt and inclined to project onto others the faults they most dislike and fear in themselves.⁷⁷

⁷⁴ Charles T. O'Reilly and Edward J. O'Reilly, "Religious Beliefs of Catholic College Students and Their Attitudes Toward Minorities," Journal of Abnormal and Social Psychology, XXXIX (1954), pp. 378-380.

⁷⁵ Jerome Himmelhoch, "The Dynamics of Tolerance: A study of Social and Psychological Factors in the Development of Ethnic Attitudes Among Certain College Students," (Doctoral Thesis, Columbia University), p. 55.

⁷⁶ J.L. Simmons, "Tolerance of Divergent Attitudes," Social Forces, XXXIII (1965), pp. 347-352.

⁷⁷ Herbert McClosky, "Conservatism and Personality," American Political Science Review, LII (1958), pp. 27-45.

Struening in a factor analytic exploration of alienation, anomia and authoritarianism found some interesting correlations among these five relevant variables.

	(1)	(2)	(3)	(4)	(5)
(1) Alienation via rejection41	-.12	-.14	.34
(2) Authoritarianism	29	.22	.54
(3) Conventionality		25	.14
(4) Religious orthodoxy			05
(5) Self determinism					

In another study of high school youths across the country, Horton reported that "belief in the Bill of Rights," "rejection Fascist ideology," "rejection of the chauvinistic ideas of super patriotism" and "rejection of Marxian ideology" all tended to vary concomitantly.⁷⁹ In his discussion of the open and closed mind, Rokeach indicated that the means for Catholics are significantly higher than those obtained by the Protestants and non-believers on Opinionation, Dogmatism, F Scale and Ethnocentrism. Later in his book he argues that closeminded people tended to be less flexible in forming their new belief systems.⁸⁰

One of the most comprehensive studies of the interrelationships among the structural and institutional properties of cognitive structures was conducted by Goldstein. Goldstein confirmed that a general tolerance-prejudice factor existed along with a closely associated authoritarian syndrome. The study indicated that the prejudice-authoritarian

⁷⁹ Roy E. Horton, "American Freedoms and the Values of Youth," in H.H. Remmers (ed.) Anti-democratic Attitudes in American Schools, (Evanston: Northwestern University Press, 1963), p. 45.

⁸⁰ Milton Rokeach, The Open and Closed Mind, (New York: Basic Books, Inc., 1960), p. 111.

individuals possessed the following characteristics in excess of the tolerant-non-authoritarian ones; an ingroup orientation toward their families and close associates; a tendency to be disturbed by association with people of poorer social standing; political-economic conservatism; a conventional approach to society; a tendency to condemn social non-acceptables; a disciplinarian approach to life; a power-strength orientation; and agressive orienation; little sympathy for ones fellow man; a dim view of human nature; a self-seeking approach to people; a preference for business and politics over abstract knowledge and art; anti-intraceptive tendencies; and a tendency to deny the possibility that oneself is sexually inadequate.⁸¹

In summarizing the research presented in this part of the chapter it seems that the various structural and institutional properties of autonomy discussed might be interrelated in such a manner, and to such a degree as to suggest the possibility of one general factor running through them. It is the nature of the first hypothesis to test this suppostioon. The operationalization of these structural and institutional properties of autonomy as they become the units of analysis will be discussed in the following chapter.

⁸¹ Myron Goldstein, "General Tolerance-prejudice and the Authoritarian Syndrome," (Doctoral Dissertation, Princeton University, 1953), p. 97.

II. AUTONOMY AND CONSISTENCY

It is suggested in the second major hypothesis that there exists a positive relationship between how autonomous people are and how consistent they are. A review of a sample of the literature which pertains to this interrelationship follows.

Since both of these variables have been defined somewhat uniquely in this study and neither of them has been researched as defined here, it is necessary to look at the studies which suggest relationships among the properties of autonomy and consistency rather than at autonomy and consistency themselves. Consistency was discussed in the first chapter as the "integration of beliefs," the "unification of rules," and "abstract operation of thought," and as "rationality" and "logic." Several of the variables which were used to define autonomy and which reflect these notions of consistency have already been discussed in the review of the literature pertaining to the first hypothesis. For example, Shelley's study negatively relating reasoning ability (a property of consistency) to authoritarianism (a property of heteronomy), or DiVesta's research which negatively related intellectual ability (a property of consistency) with conformity (a property of heteronomy). Achievement in problem solving, intelligence, rationality, self criticism, analytic orientation, and psychological integration were also related to properties of autonomy. Thus it would seem that some of the research which pertained to the first hypothesis interrelating the autonomous properties also is applicable to the relationship between autonomy and consistency.

Since consistency is seen here as the extent to which beliefs tend to "go together" or "follow from one another," the notions and research of balance theorists also seem to be relevant. They imply that in the event of dissonance (cognitions or actions not following from one another) there will be manifested some kind of psychological stress which in turn will motivate the individual to reduce the dissonance in some way.⁸² Thus it would seem that dissonance or inconsistency, as it is seen here pertaining only to belief interrelationships, is connected to the emergence of psychological stress symptoms. Evidence pertaining to the consistency hypothesis would seem to be available in studies relating these kinds of symptoms to the various properties of heteronomy.

McClosky produced evidence that subjects who are conservative (a property of heteronomy) tend to be anxious, subject to feelings of guilt, frightened, suspicious and inclined to project faults.⁸³ Adorno et. al. described the authoritarian personality in such terms as "frustrated," "did not succeed in adjusting themselves to the world," "highly projective and suspicious," "paranoid tendencies" and "affinity to psychosis," among other characteristics.⁸⁴ Research by Frenkel-Brunswik, Rokeach, Martin and others have reported interrelationships among heteronomous properties and symptoms of psychological stress. If

⁸² Many of the balance theorists including Festinger, Osgood, Heider and Newcomb assert such propositions and have provided some empirical support for them.

⁸³ Herbert McClosky, "Conservatism and Personality", American Politics Science Review, (Vol. 52, 1958) pp. 27-45.

⁸⁴ T.W. Adorno, et. al., The Authoritarian Personality, (New York: John Wiley & Sons, Inc.,) Part Two, 1964, pp. 765-767.

in consistency as defined here is closely related to the notions of dissonance or imbalance perhaps the research suggesting intercorrelations among psychological stress symptoms and the properties of heteronomy add support to the second hypothesis.

III. AUTONOMY AND INTERSYSTEMIC INVOLVEMENT

Little research has been conducted relating the predispositional properties of autonomy with behavioral, structural or attitudinal properties of intersystemic involvement. There of couse have been as reviewed above, studies relating attitudes suggesting intersystemic involvement to other attitudes in the autonomy syndrome. Any of the variables listed as associative social processes would seem to have a direct bearing upon the relationship between autonomy and intersystemic invovlement. The evidence therefore which indicated positive relationships between the associative social processes and any other property of autonomy would seem to apply to this third general hypothesis.

In summarizing the research literature pertaining to the three general hypotheses it seems that there is a great deal of support for the first hypothesis suggesting the interrelationships among autnonomous properties, but the evidence in regard to the second and third hypotheses is very weak and indirect.

The next chapter will be concerned with the procedures used to obtain the data.

CHAPTER III

PROCEDURES USED IN OBTAINING DATA

The purpose of this chapter is to describe the development and the administration of the survey instruments used to obtain the necessary data to test the hypotheses outlined in chapters one and two.

I. THE DEVELOPMENT OF THE SURVEY INSTRUMENTS

In this part of the chapter the operationalization of the properties of autonomy, consistency and intersystemic involvement will be delineated along with discussion dealing with the composition of the survey instruments.

The Autonomy Scale (A Scale)

The first sample was intended to serve as an item pre-test for the construction of a scale to measure autonomy. The primary purpose of the pre-test was to select a set of items which were most discriminating in measuring autonomy according to several criteria. These most discriminating items then would constitute the autonomy scale.

Item construction and criteria. In order to derive a measure of the extent to which individuals or groups manifest the structural and institutional properties of autonomy over 300 items were constructed. All of the items theoretically reflected both a structural and an institutional property. For example, in the item "Workers should have the authority to hire and fire managers," the words "workers" and "managers" indicate an economic institutional content and the phrase

"authority to hire and fire," a power-distributing structural content.

Each of the items were also worded to either represent autonomous or heteronomous polar properties. Thus the item used above, "Workers should have the authority to hire and fire managers," reflects the properties of autonomy; but if it were changed to read "Workers should not have the authority to hire and fire managers," then the item would be representative of the heteronomous polar-type. Half of the items were constructed so as to represent the autonomous pole and the other half reflected the properties of heteronomy.

Each item then was constructed with the notion of including both structural and institutional components. The 64 items making up the final Autonomy Scale are listed in Appendix B. Each item is followed by 1) an indication of whether or not the item reflects an autonomous or heteronomous property, 2) the correlation of the item scores with its cell total scores and 3) an indication of which of the four structural areas the items are intended to measure. On examination of any given item then, indications of the institutional area which it reflects and the particular structural property which it was intended to measure should be rather apparent. Each item was constructed in terms of these two elements as they reflect the theoretical paradigm, to fit specifically into a given cell in the belief system matrix.

The items were also worded so as not to be "time-bound." That is, they were constructed so that theoretically they would have meaning to

the respondent regardless of the historical setting. Again using the same example, it was thought that the item "Workers should have the authority to hire and fire managers," would have as much meaning several centuries ago or hence as it does in the present. On the other hand if such terms as "unions," "closed shop" or "wall street" were included in the items they might have no or rather different meanings at another time-setting. Of course it is extremely difficult if not impossible to eliminate all time-bound content from the items, but it is nevertheless desirable to make this attempt so as to formulate an instrument which might be of some utility several years from now.

The last factor which was considered in the construction of the items was the avoidance of giving the statement "culture-bound" content. The culture-bound concept is similar to the notion of time-bound, but rather than reflecting a vertical-like dimension of time it could be conceived in terms of a horizontal dimension. The primary interest here is in constructing items so that they will have meaning regardless of where they are applied as compared to when they were or will be applied. Thus an item might have meaning no matter when in the history of a given culture it was applied but might not have meaning in a cross-cultural study. For example, consider the item, "Alexander Hamilton would have been a good president." This statement would be more or less exempt from time-boundness in the American culture but would be considered culture-bound since peoples of other nations might not have any meaning for the name Alexander Hamilton. However, if the item were

worded, "People who support the present social value system make good leaders," then it would be void of culture-bound as well as time-bound content. The consideration of the factors discussed above in the construction of the items would hopefully broaden the scope and utility of the proposed autonomy scale.

The structure of the A Scale. In order to measure the degree of autonomy each individual manifests in each of the structural and institutional areas a total of 320 belief items were constructed (see next page). Each of the items contained one of the four structural characteristics (S_j) and one of the four institutional characteristics (I_i). Twenty items were constructed for each of the structural-institutional cells ($S_j I_i$); 10 of which represented the autonomous polar-type and the other 10 representing the heteronomous polar-type. There was a total of 80 items representing each of the structural columns and a total of 80 items representing each of the institutional rows. Five units of analysis were used in the analysis of data collected for the purpose of selecting the final items for the scale; they include 1) the item responses, 2) the total cell scores ($S_j I_i$), 3) the total column scores (S_j), 4) the total row scores (I_i), and the total system score ($\sum I_i$).

Construction of the pre-test instrument. The instrument used to select the most discriminating items for the final A Scale was composed of four parts. Each of the four parts were made up of the 80 items constructed for each of the institutional areas (see Appendix A).

Part I was composed of the 80 items which contained political content. Since the four political cells corresponded to the four structural properties, the 80 items could be divided into four subsets, each reflecting one of the structural properties. On the instrument all the political items were grouped together but the structural properties of these items were scattered throughout that institutional sub-scale. The economic items made up Part II, the ethical items Part III, and the general items Part IV. The items with any of the four given structural properties were again scattered throughout the institutional sub-scale.

Item analysis. Subjects were asked to respond to each of the belief items in one of the five possible response categories. They indicated that they 1) strongly agreed, 2) agreed, 3) were undecided, 4) disagreed or 5) strongly disagreed with each item.) The response categories were scored 0, 1, 2, 3, and 4 respectively for each of the autonomous items and reverse scoring was used on the heteronomous items. Thus a high score would represent a more heteronomous response and a low score a more autonomous response. Total scores were computed for each cell, row, column and for the total matrix in the case of each of the respondents. Product-moment correlation coefficients were computed indicating the extent of relationship between each of the item scores and 1) the total scores of the items in each cell, 2) the total scores of the items in its row, 3) the total scores of the items in its column and 4) the total score of all the items in the matrix. A Likert-type item analysis was used to select the most discriminating items for

FIGURE I
THE STRUCTURE OF THE MEASURE OF AUTONOMY
STRUCTURAL VARIABLES (s_j)

Institutional Variables (I_i)	Structural Variables (s_j)			
	Scientific Method s_1 (80)	Authority s_2 (80)	Homogeneity s_3 (80)	Sanctioning s_4 (80)
Political I_1 (80)	(s_{11}) (10) A (10) M	(s_{21}) (10) A (10) M	(s_{31}) (10) A (10) M	(s_{41}) (10) A (10) M
Economic I_2 (80)	(s_{12}) (10) M (10) O (10) N	(s_{22}) (10) M (10) O (10) N	(s_{32}) (10) M (10) O (10) N	(s_{42}) (10) M (10) O (10) N
Ethical I_3 (80)	(s_{13}) (10) O (10) E (10) M	(s_{23}) (10) O (10) E (10) M	(s_{33}) (10) O (10) E (10) M	(s_{43}) (10) O (10) E (10) M
Integrative I_4 (80)	(s_{14}) (10) A (10) E (10) H	(s_{24}) (10) A (10) E (10) H	(s_{34}) (10) A (10) E (10) H	(s_{44}) (10) A (10) E (10) H
				(320)

*The number of items is indicated in parenthesis.

use in the A Scale for the second sample.

Each of the 320 items was evaluated in terms of how well it met several criteria set up to determine its discriminating power. The criteria used is listed below beginning with the criterion thought to be most important to the one considered to be least important.

1. The rank of item scores as they correlated with total cell scores.
2. The rank of item scores as they correlated with total column scores, and with total row scores.
3. The rank of items in terms of whether or not its scores correlated higher with the total scores in its cell than with the total scores in other cells.
4. A more or less balance between the selected number of autonomous and heteronomous items.
5. The extent to which the means of the responses to each item approximated the mean of all the responses in its cell.

The primary intent in the item selection process was to pick the items which best reflected the properties of their respective cells. Even though the greater emphasis was on how well each item measured the cell in which it was placed, the question of how well each item measured its structural (column), and institutional (row) properties was also taken into consideration. Using the above criteria 64 items, four from each of the 16 cells, were selected for the final A Scale. These items were used in the instrument for the second and third samples and are presented in both Appendix B and C. The items selected for the A Scale all correlated significantly with their respective cell totals. The coefficients ranged from .20 to .68. After each of the items on the A Scale

in Appendix A the structural property reflected in that item is followed by whether or not the item is representative of the autonomous or heteronomous polar-type. Along with this information the correlation of each item score with its cell total is listed.

The Measure of Consistency

Consistency was defined in the first chapter as the extent to which individual's responses "logically follow from" one another. Rather than using the total score of the responses of an individual as was done to measure autonomy, the extent of variability among his responses was used as the measure of his consistency. For example, if the scoring key on two of the items is as follows:

Item 1	SA	A	U	D	SD	(a heteronomous item)
	0	1	2	3	4	
Item 2	SA	A	U	D	SD	(an autonomous item)
	4	3	2	1	0	

then we could assume that a consistent person who strongly agreed to item one would respond strongly disagree to item two. The extent to which he agreed to item two in this case would be the extent to which he would be considered inconsistent for these two items. The average deviation from the individual's mean score utilizing this kind of scoring system would then be considered as the index of his consistency. The greater the average deviation, the greater the inconsistency.

In the operationalization of autonomy, the extent of autonomy was computed by summing the individual's scores for all of the belief items (the extent to which he agreed to the autonomous items and disagreed with the heteronomous items). The measures of autonomy and

consistency, although they are taken from the same response scores, are statistically independent of one another since the consistency measure is based upon a variance model and the autonomy measure is computed as a sum or a mean. The second hypothesis suggests that in the case of autonomy and consistency the two measures will be correlated.

Measures of Intersystemic Involvement

Measures of intersystemic involvement were ascertained by asking subjects to respond to a number of structural and behavioral variables.

These variables include:

1. The extent to which the respondent has lived most of his life in an urban rather than a rural environment.
2. The number of times which the respondent attended a foreign film in the past year.
3. The number of magazine subscriptions in the respondents home.
4. The extent to which the respondent reads magazines such as Saturday Review, Harpers, The Reporter, etc. rather than magazines such as Sports Illustrated, McCalls, Life, etc.
5. The average number of books per month the respondent reads.
6. The extent to which the respondent does not attend church.
7. The number of states in which the respondent has spent more than a week in residence.

It was thought that some valid indicators of intersystemic involvement included the extent to which the individual was mobile, to which he was exposed to mass media pertaining to information about other societies and to which he identified with people or organizations reflecting interests in other societies. The greater the response value on each of these seven

variables, the greater his intersystemic involvement was seen as being.

The Composition of the Survey Instruments

Three samples in the Lansing, Michigan area were taken for the purpose of providing data to test the three major hypotheses. A different instrument was used for each of these samples. The three instruments can be found in Appendices A, B and C. The first instrument contained the 320 pre-test items for the A Scale along with items requesting respondents to indicate their sex, religious preference, hometown population, age, level of educational achievement and occupation. The variables incorporated in this last section of the instrument were included to provide some indication of the representatives of the sample and to possibly direct attention to independent variables closely related to the total scores on the A Scale.

The second instrument contain the 64 item A Scale and several additional structural and predispositional variables not included on the first instrument.

The third instrument again contain the 64 item A Scale. The last part of this instrument included the battery of intersystemic involvement variables as well as several other structural variables which could be used as controls in the analyses.

II. THE ADMINISTRATION OF THE SURVEY INSTRUMENTS

The administration of the survey instruments will be discussed first in terms of the definition of the populations and the nature of the

samples and secondly in terms of the procedures used in the collection of the data.

The First Sample

A judgemental sample of 105 adults in Lansing, Michigan and its adjacent suburban areas was taken in October of 1964. The instruments were first distributed to 140 Lansing Community College students. The students were given explicit instructions on how to interview subjects and complete the questionnaire. Each of them was directed to go out into the Lansing community area and select one subject. Of the 140 instruments distributed, 105 were returned completed. The student interviewers reported that 26 of the subjects refused to complete the questionnaire (18.6%); some indicated that "it is too long" or that they "didn't have time to fill it out." Six of the interviewers failed to return the instrument and indicated that they did not attempt an interview.

It was hoped that the first sample might be somewhat representative of the defined population. Since the sample was not of the probabalistic type some of its characteristics will be reviewed as a check on its representativeness. Certainly anyone applying statistical tests to these data would have to take into account the fact that the assumption of a random sample was not met. Some justification for violating this assumption can be argued if the distributions of a number of variables measured in the sample resemble the distributions thought to exist in the population. A general summary of the age, sex, education and

religious preference distributions of the respondents is indicated below for the purpose of examining the representativeness of the sample.

Sex

Male: 43%

Female: 57%

Age

21-30: 29% 31-40: 17% 41-51: 31% 51-60: 14% 61 and over: 9%

Education

Less than high school: 6% High School: 48% College: 37% Graduate: 10%

Religious Preference

Protestant: 67% Catholic: 19% Other: 14%

It is apparent that the distributions above are somewhat different from what one would expect in a representative sample of an urban area. There seems to be a much larger percentage of young, female, college educated, protestants in the sample than is the case in the population as a whole. As a result of this rather obvious distortion of the sample, any inferred generalizations concerning the nature of the population based on these data would certainly be questionable if not unwarranted.

Several other factors might also have affected the representativeness on the sample and caused a bias in the findings. Since the instrument was rather long and generally required from one to three hours to complete, it is very possible that the sample consisted in an over proportion of individuals who tended to be more patient and deliberate in their activities. And since several of the subjects who refused to take

the questionnaire indicated that it was too long or that they did not have the time to complete it, and if the attributes of patience and deliberation were related to the measured variables, it seems reasonable that the sample might well manifest a bias due to these factors.

Another factor which might have distorted the sample is the fact that the students who did the interviewing had very little training or experience in that capacity. It was certainly conceivable that some of them filled out the questionnaires themselves or gave them to other students to fill out. The rather high proportion of young, college educated respondents in the sample lends support to this notion. Other factors which could possibly have distorted the findings were increased fatigue on the part of the respondents resulting in inaccurate responses and the discussion of the items between the subject and someone else in the room during the administration of the instrument. Although the sample is subject to a great deal of criticism, it was thought that the data might still provide a sufficient body of information from which to select discriminating items for the A Scale and from which some preliminary indications could be made as to the nature of the inter-relationships proposed in the first hypothesis.

The Second Sample

A second judgemental sample of 117 adults in Lansing, Michigan and its adjacent suburban areas was taken in April of 1965. The procedures used in obtaining the data from the second sample were the same as those used in the first sample. Of the 147 instruments distributed, 117 were

returned completed. The student interviewers reported that 30 of the subjects refused to answer the questionnaire (20.4%). The distributions on the sex, age, education and religious preference variables for the second sample are listed below.

Sex

Male: 49%

Female: 51%

Age

21-30: 15% 31-40: 11% 41-50: 41% 51-60: 28% 61 and over: 5%

Education

Less than high school: 6% Attended high school: 12%

Graduated high school: 47% Attended college: 35%

Religious Preference

Protestant: 65%

Catholic: 30%

Other: 5%

It seems that the same variables for the second sample are more normally and representatively distributed than for the first sample. The other arguments suggesting the inadequacy of the first sample, however, would generally seem to apply to the second sample.

The Third Sample

A third judgemental sample of 235 completed instruments containing the 64 item A Scale and a set of selected structural, behavioral and predispositional variables. The subjects were drawn from a student population at Lansing Community College, Lansing, Michigan during the summer session of 1967. Selected classes from the various liberal arts areas were used in the sample. Instructors in psychology, sociology,

political science, natural science and language arts were asked to distribute the instrument to their students the first day of their classes. The instruments were completed and collected at the end of the class hour. The sample included students with a median age between 19 and 20; about 53% males and 47% females. Over 24% of the respondents were Catholic; 55% indicated their preference for some Protestant denomination and 20% were either non-Christian, atheist, agnostic or Unitarian. The sample seemed to be fairly representative on these variables but any generalizations would have to be limited to liberal arts students and not to those majoring in the business, technological or pre-professional areas.

CHAPTER IV

ANALYSIS OF DATA

The data from all of the three samples will be treated in this chapter as they pertain to each of the three general hypotheses. The data used to test the first hypothesis were taken from both the first and the second sample. The data used to test the second and the third hypotheses were taken from the second and the third sample respectively.

I. AUTONOMY AS A GENERAL FACTOR

The first hypothesis suggested the unifactorial nature of autonomy. It was formally stated in the following manner:

Attitude responses reflecting the properties of autonomy are positively interrelated across institutional and structural belief subsystems.

To test the extent to which these subsystemic properties were interrelated three units of analysis were defined and the tests of the interrelationships among similar units were analyzed as indications of the extent to which autonomy may be viewed as a general factor. The three units of analysis for the purpose of testing the first hypothesis included 1) the structural belief subsystems, 2) the institutional belief subsystems and 3) the structural-institutional belief subsystems. Total autonomy scores were computed for each subject in each of the four structural columns (S_j), in each of the four institutional rows (I_i) and in each of the 16 structural-institutional cells ($S_j I_i$). The analyses will therefore be concerned with the correlations among the total autonomy

scores for each of the columns, the total autonomy scores among each of the rows and the total autonomy scores among each of the 16 cells.

Structural Belief Subsystem Analysis

In evaluating the interrelationships among the structural components of autonomy, each of the columns in the system (S_j) was used as the unit of analysis. The four total autonomy scores were obtained for each of the subjects including one for scientific method (S_1), one for authority (S_2), one for homogeneity (S_3), and one for sanctioning (S_4). The subhypothesis tested using these variables was that

The extent of autonomy manifested in each of the structural belief subsystems of the individuals total belief system was positively and significantly related to the extent of autonomy manifested in each of the other structural belief subsystems.

To test these interrelationships, the four total scores for each of the structural subsystems for each subject were intercorrelated. The six product-moment correlation coefficients were averaged and the average was tested for significance. The .05 level was used for the rejection of the null hypothesis; two alternative test.

This subhypothesis was tested using both the first and the second sample. The following r values indicate the extent of relationship among the four structural subsystems in the first sample.

	(S_1)	(S_2)	(S_3)	(S_4)
(S_1)	-	.46	.70	.56
(S_2)		-	.68	.69
(S_3)			-	.88
(S_4)				-

With the N equal to 105 all of the r values were significant at the .0005 level. The average r value was .66, also significant at the same level.

The following matrix using the same unit of analysis was taken from the second sample. Here each of the units were reduced from 80 items to 16. Because the total system was measured using 320 items in the first sample and only 64 in the second, lower intercorrelations were of course expected.

	(S ₁)	(S ₂)	(S ₃)	(S ₄)
(S ₁)	-	.51	.44	.43
(S ₂)		-	.49	.43
(S ₃)			-	.66
(S ₄)				-

With an N equal to 117, all of these r values were significant at the .0005 level. The mean r value was .49, also significant in the second sample.

Institutional Belief Subsystem Analysis

In evaluating the interrelationships among the institutional components of autonomy, each of the rows in the system (I₁) was used as the unit of analysis. Four total autonomy scores were obtained for each of the subjects including one each for political, (I₁), economic, (I₂), ethical (I₃) and integrative (I₄). The subhypothesis tested using these variables was that

The extent of autonomy manifested in each of the institutional belief subsystems of the individuals total belief system was positively related to the extent of autonomy manifested in each of the other institutional belief subsystems.

To test these interrelationships, the four total scores for each of the institutional subsystems for each of the subjects were intercorrelated. The six r values were averaged again and checked for significance using the same test.

The following r values indicate the extent of relationship among the four institutional subsystems in the first sample.

	(I ₁)	(I ₂)	(I ₃)	(I ₄)
(I ₁)	-	.52	.69	.68
(I ₂)		-	.30	.65
(I ₃)			-	.51
(I ₄)				-

With an N of 105 all of these r values were significant at the .005 level. The average r value was .56, significant at the .0005 level.

In the following matrix using the same unit of analysis are the results of the institutional intercorrelations from the second sample.

	(I ₁)	(I ₂)	(I ₃)	(I ₄)
(I ₁)	-	.43	.65	.55
(I ₂)		-	.40	.50
(I ₃)			-	.55
(I ₄)				-

With an N equal to 117, all of the r values were significant at the .0005 level. The mean r value was .51, also significant at the .0005 level.

Structural-institutional Belief Subsystem Analysis

In evaluating the interrelationships among the structural-institutional components of autonomy, each of the 16 cells in the system ($S_j I_i$) was used as the unit of analysis. Total autonomy scores were computed for each subject in each of the 16 cells; one for political scientific method ($S_1 I_1$), one for economic authority ($S_2 I_2$), etc. The subhypothesis tested using these variables was that

The extent of autonomy manifested in each of the structural-institutional belief subsystems of the individuals total belief system was positively related to the extent of autonomy manifested in each of the other structural-institutional belief subsystems.

The total cell autonomy scores from the first and the second sample were intercorrelated and factor analyzed. The purpose of the factor analysis was to determine the factorial structure of the A Scale. It was thought that if the measure of autonomy was as well integrated and as well interrelated as the first hypothesis suggests a unifactorial pattern should emerge where the first factor would account for a large proportion of the total variance in the system. Each of the additional factors would then account for a rather small percentage of the total variance. The hypothesis will be considered supported to the extent to which the unifactorial pattern emerges in both of the analyses taken from the data collected in the first two samples.

Factorial structure of autonomy; the first sample.

For the first sample data, the total cell scores were intercorrelated for the 105 adults subjects who completed the form. The resulting matrix is presented in Table I. All but three of the coefficients were positive; most of them significant at the .05 level. The three negative correlations were not significant.

The correlation matrix was factor analyzed by the principal axes method.¹ Unities were used for the communality estimates. Sixteen principal axes were extracted from the matrix. The first factor accounted for about one half of the total matrix variance. The second and third factors accounted for 14 and 8 per cent of the variance respectively. The remaining factors each accounted for less than six percent of the total variance. The factor loadings for the three highest factors and their percent of total variance accounted for are presented in Table II.

The three principal axes were rotated to approximate orthogonal simple structure by means of the Neuhaus-Wrigley quartimax method.² The rotated factor loadings for each of the three largest factors are also presented in Table II. The first rotated factor seems to have moderately high loadings on each of the test variables and suggests a unifactorial

¹ R.B. Cattell, Factor Analysis (New York: Harper and Brothers, 1952). pp. 129 ff.

² J.O. Neuhaus and C.F. Wrigley, "The Quartimax Method: An Analytic Approach to Orthogonal Simple Structure," British Journal of Statistical Psychology, VII (1954), pp. 81-91.

TABLE I
AUTONOMY CELL INTERCORRELATION MATRIX--FIRST
SAMPLE (N=105)

	S ₁ I ₁	S ₂ I ₁	S ₃ I ₁	S ₄ I ₁	S ₂ I ₁	S ₂ I ₂	S ₂ I ₃	S ₂ I ₄	S ₃ I ₁	S ₃ I ₂	S ₃ I ₃	S ₃ I ₄	S ₄ I ₁	S ₄ I ₂	S ₄ I ₃	S ₄ I ₄	Mean	SD
S ₁ I ₁	-																29.2	8.5
S ₂ I ₁	.60	-															39.1	9.3
S ₃ I ₁	.63	.68	-														34.4	10.4
S ₄ I ₁	.60	.55	.75	-													29.2	8.1
S ₁ I ₂	.60	.63	.68	.75	-												23.3	7.4
S ₂ I ₂	.60	.63	.68	.75	.37	-											44.7	9.4
S ₃ I ₂	.60	.63	.68	.75	.37	.23	-										36.4	8.3
S ₄ I ₂	.60	.63	.68	.75	.37	.23	.34	-									45.0	9.3
S ₁ I ₃	.60	.63	.68	.75	.37	.23	.34	.42	-								37.2	9.3
S ₂ I ₃	.60	.63	.68	.75	.37	.23	.34	.42	.29	-							37.6	9.5
S ₃ I ₃	.60	.63	.68	.75	.37	.23	.34	.42	.29	.76	-						34.2	9.5
S ₄ I ₃	.60	.63	.68	.75	.37	.23	.34	.42	.29	.76	.66	-					35.0	8.7
S ₁ I ₄	.60	.63	.68	.75	.37	.23	.34	.42	.29	.76	.66	.78	-				38.2	6.3
S ₂ I ₄	.60	.63	.68	.75	.37	.23	.34	.42	.29	.76	.66	.78	.53	.44	-		41.5	8.8
S ₃ I ₄	.60	.63	.68	.75	.37	.23	.34	.42	.29	.76	.66	.78	.53	.44	.52	.17	36.8	8.7
S ₄ I ₄	.60	.63	.68	.75	.37	.23	.34	.42	.29	.76	.66	.78	.53	.44	.52	.51	37.2	8.2

* The abbreviations stand for: Political (I₁), Economic (I₂), Ethical (I₃), Integrative (I₄), Scientific Method (S₁), Authority (S₂), Homogeneity (S₃) and Sanctioning (S₄).

Each of the 16 cell variable scores was the sum of 20 item scores.

TABLE II

AUTONOMY CELL FACTOR MATRIX--

FIRST SAMPLE (N=105)

Variable:	Principal axes loadings			Quartimax loadings			h^2
	I	II	III	I	II	III	
Political Scientific Method (S_{1I_1})...	.74	-.40	-.14	.81	-.27	-.06	.72
Political Authority (S_{2I_1}).....	.71	-.04	-.19	.72	.08	-.13	.55
Political Homogeneity (S_{3I_1}).....	.85	.01	-.31	.86	.14	-.25	.81
Political Sanctioning (S_{4I_1}).....	.81	.00	-.35	.82	.12	-.29	.78
Economic Scientific Method (S_{1I_2})....	.50	-.57	.11	.57	-.46	.20	.58
Economic Authority (S_{2I_2}).....	.37	.83	.09	.21	.88	.04	.83
Economic Homogeneity (S_{3I_2}).....	.85	.05	-.15	.83	.19	-.10	.74
Economic Sanctioning (S_{4I_2}).....	.46	.82	.02	.30	.89	-.03	.88
Ethical Scientific Method (S_{1I_3}).....	.79	-.09	.26	.77	.07	.32	.70
Ethical Authority (S_{2I_3}).....	.70	-.03	.55	.65	.14	.59	.79
Ethical Homogeneity (S_{3I_3}).....	.85	-.14	.08	.85	.02	.15	.75
Ethical Sanctioning (S_{4I_3}).....	.82	-.26	.21	.83	-.09	.29	.78
Integrative Scientific Method (S_{1I_4})..	.68	-.01	.45	.63	.15	.49	.66
Integrative Authority (S_{2I_4}).....	.63	.46	.14	.53	.58	.14	.63
Integrative Homogeneity (S_{3I_4}).....	.84	-.05	-.13	.85	.10	-.07	.73
Integrative Sanctioning (S_{4I_4}).....	.59	.09	-.51	.61	.15	-.47	.62
Percent Total Variance	.51	.14	.08	.50	.15	.08	

pattern. The loadings ranged from a low of .37 to a high of .85 on the first factor which accounted for 51 percent of the total matrix variance.

Factorial structure of autonomy; the second sample.

Using the second sample data, the total cell scores were inter-correlated for the 117 adult subjects who completed the instrument. The resulting matrix is presented in Table III. Sixty five percent of the coefficients were significantly positive at the .05 level. Only eight of the 120 coefficients were negative and none of these were significant using the two alternative test.

This matrix was factor analyzed using the same methods as were used in the first sample. Since the number of items used to measure each of the test variables was reduced from 20 in the first sample to four in the second it was expected that due to this loss of precision the general factor in the second sample analysis would account for much less of its total matrix variance. This in fact occurred. The first factor in the principal axes solution accounted for only 32 percent of the variance whereas in the first sample the first factor accounted for over half of the total variance. In the quartimax rotation using the second sample data, all of the loadings on the first factor were positive but the variance accounted for by this factor dropped to 28 percent. Each of the second and third factor loadings, both in the principle axis solution and the quartimax rotation ranged between .09 and .12. The remaining factors again each accounted for only a small percentage of

TABLE III
AUTONOMY CELL INTERCORRELATION MATRIX
SECOND SAMPLE (N=117)

	Cells*																Mean	SD
	S ₁ I ₁	S ₂ I ₁	S ₃ I ₁	S ₄ I ₁	S ₁ I ₂	S ₂ I ₂	S ₃ I ₂	S ₄ I ₂	S ₁ I ₃	S ₂ I ₃	S ₃ I ₃	S ₄ I ₃	S ₁ I ₄	S ₂ I ₄	S ₃ I ₄	S ₄ I ₄		
S ₁ I ₁	-	.38	.24	.26	.27	-.06	.27	.00	.37	.29	.41	.36	.08	.15	.40	.24	8.4	2.8
S ₂ I ₁		-	.32	.27	.10	.01	.30	.14	.27	.32	.34	.21	.15	.16	.30	.21	8.4	4.8
S ₃ I ₁			-	.29	.30	.09	.39	.02	.35	.33	.50	.40	.14	.32	.48	.40	9.6	2.9
S ₄ I ₁				-	.27	.01	.27	-.15	.20	.23	.34	.29	.13	.21	.30	.23	4.8	2.2
S ₁ I ₂					-	-.09	.14	-.14	.33	.28	.35	.26	.22	.01	.29	.19	4.8	2.2
S ₂ I ₂						-	.08	.30	.08	.05	.05	.14	.15	.01	.06	.12	10.1	2.7
S ₃ I ₂							-	.07	.33	.24	.41	.31	.01	.17	.54	.43	10.3	2.8
S ₄ I ₂								-	-.07	-.12	-.09	.01	.03	.08	-.03	.15	11.3	2.7
S ₁ I ₃									-	.56	.47	.58	.36	.11	.37	.31	7.7	3.4
S ₂ I ₃										-	.46	.42	.40	.09	.40	.31	7.3	2.4
S ₃ I ₃											-	.51	.25	.21	.46	.34	8.8	2.9
S ₄ I ₃												-	.33	.19	.39	.33	8.5	3.4
S ₁ I ₄													-	.06	.10	.08	8.1	2.4
S ₂ I ₄														-	.24	.30	10.5	2.4
S ₃ I ₄															-	.54	8.0	3.1
S ₄ I ₄																-	8.9	3.4

*The abbreviations stand for: Political (I₁), Economic (I₂), Ethical (I₃), Integrative (I₄), Cognitive Processes (S₁), Power Distribution (S₂), Social Processes (S₃) and Sanctioning Criteria (S₄).

Each of the 16 cell variable scores was the sum of four item scores.

the total matrix variance. These figures are presented in Table IV. Although it was not manifested as much in the second sample data, the relatively high variance accounted for in the first factor as compared to the other factors suggests the presence of unifactorial pattern in the matrix.

Summary of factor analyses.

The loadings on the quartimax rotations were used to interpret the factors. Most of the autonomy cell total scores used as test variables had moderately high loadings on the first rotated factor in both matrices. This factor accounted for 51 and 32 percent of the variances in the respective matrices. All of the first factor loadings were positive and ranged from .21 to .86 in the first sample analysis and from .04 to .78 in the second sample. The other two factors did not exhibit any systematic pattern in either matrix nor did they account for a high proportion of the variance. Evidently the A Scale measures one major factor. Since autonomy is the factor the test is designed to measure, it seems reasonable to conclude that the first factor is high vs. low autonomy.

The second factor in both matrices had very high loadings on two of the test variables; economic authority and economic sanctioning. The economic authority cell primarily deals with the extent to which the wealth of a society is decentralized and the sanctioning cell concerns the question of the extent of differentiated income and whether or not discriminating criteria should be used to distribute the wealth.

TABLE IV

AUTONOMY CELL FACTOR MATRIX--

SECOND SAMPLE (N=117)

Variable:	Principal axes loadings				Quartimax loadings			h^2
	I	II	III		I	II	III	
Political Scientific Method (S_{1I_1}).....	.57	-.07	-.18		.56	-.18	.12	.37
Political Authority (S_{2I_1}).....	.51	.15	-.05		.52	.07	.07	.29
Political Homogeneity (S_{3I_1}).....	.67	.17	-.11		.70	.05	.08	.49
Political Sanctioning (S_{4I_1}).....	.49	-.10	-.26		.51	-.25	.05	.33
Economic Scientific Method (S_{1I_2}).....	.47	-.41	-.07		.35	-.39	.36	.40
Economic Authority (S_{2I_2}).....	.11	.44	.60		.04	.71	.24	.57
Economic Homogeneity (S_{3I_2}).....	.60	.33	-.23		.70	.10	-.12	.52
Economic Sanctioning (S_{4I_2}).....	-.01	.68	.39		.05	.78	-.10	.62
Ethical Scientific Method (S_{1I_3}).....	.70	-.25	.28		.50	-.04	.61	.63
Ethical Authority (S_{2I_3}).....	.66	-.29	.25		.46	-.09	.60	.58
Ethical Homogeneity (S_{3I_3}).....	.75	-.11	-.03		.68	-.12	.33	.58
Ethical Sanctioning (S_{4I_3}).....	.70	-.09	.25		.55	.07	.50	.56
Integrative Scientific Method (S_{1I_4})...	.37	-.29	.63		.09	.14	.77	.62
Integrative Authority (S_{2I_4}).....	.35	.36	-.21		.47	.15	-.22	.30
Integrative Homogeneity (S_{3I_4}).....	.73	.17	-.23		.78	-.02	.01	.61
Integrative Sanctioning (S_{4I_4}).....	.60							
Percent Total Variance	.32	.10	.11		.28	.09	.12	

It seems that this factor possibly measures the extent to which subjects believe in a centralized distribution of wealth using for its distribution criteria which are beyond the control of the individual (heteronomy) or the extent to which they believe in a decentralized distribution of wealth using criteria over which they may have some control (autonomy). It would seem that some of the subjects in the samples who were rather autonomous may have deviated from their logic when it came to matters of distributing the wealth and the bases for its distribution. Perhaps this factor might be explained by the inconsistent value structure dominating this culture which encourages the accumulation of private wealth but frowns upon most of the other properties of heteronomy.

The third factor in each of the two matrices has relatively high loadings on the test variables dealing with ethics. The loadings on the third factor seem to present a pattern which is quite in opposition to the second factor loadings. Since the second factor seemed to be rather high in economic content and the third factor in ethical content, the possibility that there exists a basic inconsistency or conflict between the subjects economic and ethical beliefs presents itself. If the cultural values reflecting this inconsistency could be reconciled, perhaps as individuals beliefs became more integrated a greater proportion of the variance in the matrix would be attributed to the autonomous factor.

In general, it is tentatively concluded that the A Scale is mostly a measure of general autonomy but it also contains a small amount of variance due to a wealth distribution and sanctioning factor and to a

general ethical factor. In light of the above evidence it seems reasonable to accept the first general hypothesis which suggests the positive interrelationships among the properties of autonomy.

The discussion above pertains to the degree of consistency among the 16 cells in the total matrix. The question of the extent to which there exists consistency within each of the cells should also be considered. Internal consistency in the cells is a function of the extent to which the items in each cell are correlated with their cell total. If this is assumed, then an appropriate index of "within cell consistency" is the mean of the correlation coefficients for each of the item scores in a given cell as they are related to their respective total cell scores. These mean correlations for the Autonomy Scale are indicated below as they reflect the extent of internal consistency within each of the cells:

	Scientific method	Authority	Homogeniety	Sanctioning
Political	.45	.48	.52	.50
Economic	.47	.47	.47	.50
Ethical	.53	.49	.53	.60
Integrative	.35	.48	.48	.55

The internal cell consistency figures ranged from a high of .60 in the ethical sanctioning cell to a low of .35 in the integrative scientific method cell. Other than these two indices the range narrowed considerably to a ten point span. Better items are obviously needed in the integrative scientific method cell in order to bring about more of a balance.

The same kind of index for each of the institutional rows in the matrix yielded these means: political .42, economic .31, ethical .42 and integrative .37. The internal consistency indices among the institutional properties ranged from .31 to .42, a difference of nine points. The low internal consistency figure in the economic institutional area might be attributed to either the second factor in the above factor analyses or to the presence of poor items in the scale; or to both. The lower figure in the integrative institutional area might be a reflection of the miscellaneous nature in this part of the matrix.

II. AUTONOMY AS RELATED TO CONSISTENCY

The second hypothesis suggested a concomitant variation between autonomy and consistency. It was stated in the following manner.

As the amount of autonomy increases in the individual's belief system his responses to the belief items tend to become more consistent.

A pearson product-moment correlation coefficient was used to test this hypothesis. The computed r value was .01, obviously not significant at the specified .05 level. This of course demands a failure to reject the null hypothesis.

III. AUTONOMY AS RELATED TO INTERSYSTEMIC INVOLVEMENT

The third hypothesis suggested that autonomy is a function of involvement with other social systems. It was stated in the following manner:

As intersystemic involvement increases, self autonomy increases.

To test this third general hypothesis a battery of 20 subhypotheses were subjected to statistical testing and analyses. Each of these subhypotheses will be discussed in terms of the particular test used and the null hypotheses will be rejected at the .05 level of significance as in the case of the first two general hypotheses. The relationship between autonomy and intersystemic involvement will be supported to the extent to which the majority of the subhypotheses are significant in the predicted direction. These findings will be summarized following the discussion of the tests of significance.

Tests of the Subhypotheses

Each of the intersystemic involvement variables will be discussed separately as it is related to autonomy followed by an indication of its significance and possible interpretations.

1. Subjects who have been raised in an urban rather than rural environment tend to manifest a greater degree of autonomy.

The product-moment correlation coefficient used to test this hypothesis yielded an r value of .12. This value, was in the predicted direction, and was significant at the prescribed .05 level.

2. Subjects who attended a greater number of foreign films manifest a greater degree of autonomy.

The r value obtained testing this hypothesis was .15, significant at the .05 level.

3. Subjects who subscribe to a greater number of magazines in their homes tend to manifest a greater degree of autonomy.

The results obtained in the test of this hypothesis produced an r value of .31, significant enough to reject the null hypothesis at the prescribed level.

4. Subjects who read magazines such as Saturday Review, Harpers, The Reporter, etc. rather than Sports Illustrated, McCalls, Life, etc. tend to manifest a greater degree of autonomy.

The data collected pertaining to this hypothesis is summarized in the following table:

	<u>Saturday Review, Harpers, The Reporter, etc.</u>	<u>Sports Illustrated, Life, McCalls, etc.</u>
High Autonomy	74%	47%
Low Autonomy	<u>26%</u>	<u>53%</u>
	100%	100%

The results shown here indicate rather strong support for the hypothesis. The x^2 value calculated from this table was 7.20, significant enough to reject the null hypothesis.

5. Subjects who read more books per month tend to manifest a greater degree of autonomy.

The correlation coefficient testing this relationship yielded an r value of .27, significant at the .0005 level. Of the intersystemic involvement variables tested, the number of books read turned out to be the highest correlate of autonomy.

6. Subjects who do not attend church as much tend to manifest a greater degree of autonomy.

The test of this hypothesis yielded the r value of .23, significant at the .005 level. The results were in the predicted direction and allow for the rejection of the null hypothesis.

7. Subjects who have spent at least a week in a greater number of states tend to manifest a greater degree of autonomy.

The results obtained in the test of this hypothesis produced an r value of .04, not significant at the prescribed level. The relationship here was in the predicted direction but not enough to reject the null hypothesis.

Summary of the Findings

Each of the above subhypotheses was either rejected or not at the .05 level of significance. In the correlation coefficient tests the assumptions of continuous data and a random sampling procedure were made. A summary of the results testing this battery of subhypotheses is presented in Table V. All of the tests of the subhypotheses yielded estimates of the extent of relationship in the predicted direction. Only one relationship was not significant.

This information as the criterion to reject or fail to reject the third general hypothesis suggests the notion that a rejection is somewhat out of order. If the .05 level of significance is used as the criterion, 86% of the subhypotheses support the general positive relationship between intersystemic involvement and autonomy. Overall, it would seem reasonable to reject the null hypothesis with some reservation and qualifications. Several of the intersystemic involvement factors such as number of books read and lack of church attendance are apparently good predictors of autonomy. On the other hand high inter-state mobility, which was thought to be a good indicator of autonomy was

TABLE V

INTERSYSTEMIC INVOLVEMENT CORRELATES OF AUTONOMY

THIRD SAMPLE (N=235)

Intersystemic Involvement Variables	Subhypotheses test information				
	N	Test# Value	Probability Level	In the Predicted Direction	Significant in Predicted Direction
1. Urban-rural background	235	r=.12	.05	+	+
2. Attend foreign films	235	r=.15	.03	+	+
3. Magazine subscriptions	235	r=.13	.04	+	+
4. Type of magazines read	235	$\chi^2=7.20$.01	+	+
5. Number of books read	235	r=.27	.0005	+	+
6. Church attendance	235	r=.23	.005	+	+
7. Inter-state mobility	235	r=.04	.57	+	-

*The chi square test was used when the data on the intersystemic involvement variable was not continuous.

rather insignificant. The tests in general provide some evidence for concluding that autonomy and intersystem involvement are not independent of one another. They in fact vary concomitantly in all cases, sometimes to a great extent and other times to such a little extent that the relationships are almost non-existent. The acceptance of the third general hypothesis must be taken with great caution and skepticism and with the attitude that intersystemic involvement as measured in this study may not be valid nor unidimensional.

CHAPTER V

SUMMARY AND CONCLUDING REMARKS

This study has attempted to introduce a test of the interrelationships among the properties of autonomy as conceived by Piaget in his book The Moral Judgement of the Child. A measure of autonomy was constructed and tested for internal consistency. Total autonomy scores were related to scores indicating the extent of the individual's response consistency and to a number of variables which reflect his degree of involvement in other social systems. This chapter will present a summary of the findings of these relationships, a synopsis of the autonomous personality syndrome, a general critique of the study and some suggestions for further research.

I. SUMMARY OF THE FINDINGS

This study has produced many interesting findings and questions pertaining to the nature of self autonomy and its correlates. This section however will be confined to a summary of just the more important findings as they relate to each of the major hypotheses. The general hypotheses are listed below followed by their respective results.

1. The hypothesis. Attitude responses reflecting the properties of autonomy are positively interrelated across institutional and structural belief subsystems.

The findings. Computations pertaining to the interrelationships among the structural belief subsystems on the first sample were

positive with an average correlation coefficient of .66. This value was significant at the .0005 level. The interrelationships among the structural properties on the second sample were also significant at the .0005 level. The mean r value was .49. The number of items used to test these interrelationships in the second sample was reduced from 320 to 64 which partly accounts for the decrease in the test value. For the first sample, the interinstitutional correlations had a mean of .56, again significant at the .0005 level. The second sample interinstitutional correlations averaged .51. Each of these null subhypotheses were then rejected at the .0005 level of significance.

Using the structural-institutional cells as the unit of analysis all but three out of the 120 correlations were positive in the first sample. These three were not significant in the opposite direction. A factor analysis of this matrix using the principle axis solution yielded a general first factor with positive loadings ranging from .37 to .85. This factor accounted for 51 percent of the total matrix variance. The second and third factors accounted only for about 14 and 8 percent of the total variance respectively.

In the second sample using the same unit of analysis, all but six of the intercorrelations were positive. Only two of the six were significant in the opposite direction. The factor analysis here also yielded strong general first factor loadings. Although, as expected, the factor loadings were not as high

as they were on the first sample and ranged only between $-.01$ and $.75$; enough to account for 32 percent of the total matrix variance. The second and third factors accounted for ten and eleven percent of the total matrix variance respectively.

Quartimax rotations yielded similar results; 50, 15 and eight percent of the variance for the first three factors in the first sample and 28, nine and twelve percent of the variance in the second sample.

2. The hypothesis: As the amount of autonomy increases in the individual's belief system his responses to the belief items tend to become more consistent.

The findings. Autonomy scores were not correlated with the consistency scores. The coefficient was $.01$, certainly not significant.

3. The hypothesis: As intersystemic involvement increases, self autonomy increases.

The findings. Autonomy was found to be significantly and positively related to an urban rather than rural childhood environment ($r=.12$), to a greater number of magazines subscribed to in the home ($r=.13$), to reading of literary and liberal political magazines rather than other kinds ($\chi^2=7.20$), to the number of books read per month ($r=.27$), to the lack of church attendance ($r=.23$) and to attendance at foreign films ($r=.15$). Autonomy was found to be positively, but not significantly, related to inter-state mobility ($r=.04$).

In summarizing these results it was found that 86 percent of the intersystemic involvement variables were significantly related to autonomy in the predicted direction. One was related to autonomy in the predicted direction but was not significant. The greater part of the evidence discussed seems to support the hypothesis but the rejection of the null hypothesis should be considered with a degree of caution.

II. GENERAL CRITIQUE OF THE STUDY

Because of the rather comprehensive nature of the concept of autonomy, its definition as presented is somewhat general and vague. The various properties of autonomy, although given a great deal of thought, were arbitrarily specified and delineated. The equal weight given to each of the 16 structural-institutional cells in measuring autonomy was also arbitrary. Since this, however, was an exploratory study in understanding the nature of autonomy these kinds of ambiguities and assumptions were seen as being somewhat unavoidable. Perhaps in future research and analyses, with the aid of these findings, the meaning of autonomy will become more clear and meaningful.

In the factor analyses of the autonomy construct the cells were used as the test variables. An alternative and perhaps a more conventional approach would involve a pre-testing of a large battery of items, the selection of items with the greatest amount of internal consistency and then doing a factor analysis of these most discriminating items.

Perhaps in further research this kind of analysis could be applied but the primary interest in the present study was to deal with the structural properties of a belief system and not the individual items. A factor analysis of the 64 items in the final autonomy scale would however contribute to the understanding of the construct. Oblique rotations might also provide some interesting additional information.

The definition of consistency, on the other hand, seems to be operationalized adequately but increased precision could be achieved through the modification of the definition by taking other apparently relevant factors into consideration. For example the extent to which the respondent believes that a given item is important to his way of thinking or to his belief system as such, or the respective weights of each item as they are correlated with total system scores, could be incorporated into a revised mathematic model to measure consistency more precisely.

The variables used to measure intersystemic involvement were of course selected with only face validity. More of these kinds of factors could be taken into account in future research as they are related to autonomy. Factor analyses techniques could also be used to determine a more systematic definition of this rather complex variable.

The first two judgemental samples of adults in Lansing, Michigan were, as expected, not very representative of the defined population. If more time and more funds were available, the reduction of sampling error could be achieved by taking an area probability sample rather than allowing the selection of the subjects up to the discretion of the inter-

viewers. The importance of a random sampling procedure in this project was reduced, however, since generalizations to the population were not the primary intent in the hypothetical formulations. The procedure in the third student sample was equally poor; but for the same reasons, a more expensive and more precise sample in an exploratory study such as this, was not considered to be feasible.

The extent to which some of the assumptions in the statistical tests were met is also questionable. Interval data, normal distributions, linear relationships as well as random sampling procedures in some of the tests were assumed only with great reservation.

III. THEORETICAL IMPLICATIONS AND CONCLUSIONS

It was expected, as stated in the first hypothesis, that the properties of autonomy would be positively interrelated. The review of the research literature indicated rather one-sided support for the integration of Piaget's, Mead's and Lee's conceptual frame of reference. The test of the hypothesis yielded rather strong results in the same direction.

Although the evidence suggesting the unidimensionality or internal validity of the A Scale seems to be convincing, further research is needed to check its reliability, external validity and comprehensiveness. Other institutional belief areas for example could be incorporated into the system which might lead to an increase in the total variance accounted for in the factor matrices. Subsystems covering family,

educational or recreational belief areas might be isolated and defined as separate properties of autonomy. Of the four structural subsystems, sanctioning seemed to be the weakest both in terms of the amount of research reviewed and in terms of the strength of the intercorrelations. This cluster of beliefs more than the other three needs to be examined more carefully.

Another cluster of beliefs which needs interpretation is the second factor in the factor analyses of the interrelationships among the autonomous properties. This factor had high loadings on economic authority and sanctioning. This would suggest that maybe the autonomous person might waver a little when it comes to the notion of redistributing the wealth on the basis of non-discriminating criteria. It seems as though the subjects were somewhat consistent in their responses generally but when it came to their incomes or possessions, they lost some of their "rationality."

The contradictory values between the religious and economic institutions in the American culture might well account for this second factor. In religious groups the individual learns that it is desirable to want to share and to give his possessions to others whereas in economic circles the individual is encouraged to build up his possessions and to maintain a high standard of living. The contradictory value system perpetuated in this society might well rub off on the individual in the form of a compartmentalized belief system. What is suggested here of course is that the American culture tends to produce individuals who

maintain a compartmentalized belief subsystem in the area of bringing about a more non-discriminating redistribution of wealth.

The results of the second hypothesis indicating an irrelevant relationship between autonomy and consistency demands a re-examination of the validity of the autonomy construct. Autonomy as defined suggests in part the notions of rationality and the ability to organize cognitive responses into meaningful patterns. Consistency, defined as a measure of the extent to which beliefs "go together" or "follow from" one another, also implies a form of rationality. The crucial question of why the lack of a positive relationship between autonomy and consistency as reflected in the test of the second hypothesis presents itself.

One explanation is that autonomy does not in fact measure rationality, but only measures the extent to which subjects believe in a more rational approach to life. What is being argued here is that perhaps subjects who believe in a rational life are as a group no more rational than those who do not believe in rationality. This hypothesis may at first seem rather untenable. It appears, however, that the underlying logic integrating the various aspects of the autonomy construct is not well known or discussed even among the well educated. This would suggest that subjects in general whether they hold autonomous or heteronomous kinds of beliefs are not aware of the interrelations among them and are not able therefore to reason from one to another. They would then tend to see their beliefs as being somewhat independent of one another but respond more or less consistently because of differen-

tial or like pressures from their respective reference groups or "significant others." If this is the case, autonomy as defined is not a function of self-integration but rather a function of the socialization process. That is, the autonomous as well as the heteronomous person is one who has learned that certain attitude responses are appropriate but neither has generally developed an understanding of how the attitudes are related to one another in a logical system. What is suggested here is that perhaps the autonomous person is more than one who responds appropriately to the constructed scale proposed above. Perhaps the autonomous person also has a knowledge of the underlying logic or the relational system interconnecting the beliefs outlined in the "autonomy scale." If consistency as it has been defined above could be used as an index or an indicator of an understanding of this underlying logic, or if some other measure of such an understanding could be devised, it might be advisable to redefine autonomy not only in terms of what subjects believe but also in terms of their ability to relate how these beliefs are logically or systematically interrelated.

Another possible explanation for the irrelevancy of autonomy to consistency lies in the rather abstract manner in which some of the items in the scale were worded. Misinterpretation of words or phrases would tend to reduce consistency scores especially if the strongly agree and strongly disagree response categories were frequently used. High autonomy scores of course could be obtained only through the use of these extreme response categories.

It is also possible that heteronomous subjects tend to generally believe less intensely in respect to the items on the scale. That is they might tend to feel less strongly about these kind of items and therefore make use of the "undecided" response category more frequently. This could be checked by calculating the extent to which autonomous as compared to heteronomous subjects used the extreme response categories rather than the "undecided" category. The increased use of the "undecided" category would tend to reduce variability among the responses and therefore increase consistency. If this occurred then the higher consistency hypothesized on the part of the autonomous persons might well have been neutralized by the increased use of the "undecided" responses of the heteronomous subjects. The question of why the heteronomous subjects would be inclined to use the "undecided" responses more than the autonomous subjects is problematic. Perhaps they are less concerned with the kinds of issues suggested in the scale items, have thought less about their interrelationships and are therefore less inclined to express themselves in strongly agree or strongly disagree terms. This of course is a matter for further investigation.

A third possibility is that the lack of relationship between autonomy and consistency is a function of a rather biased sample. Replications of the relationship between these two variables should be studied in order to confirm this notion.

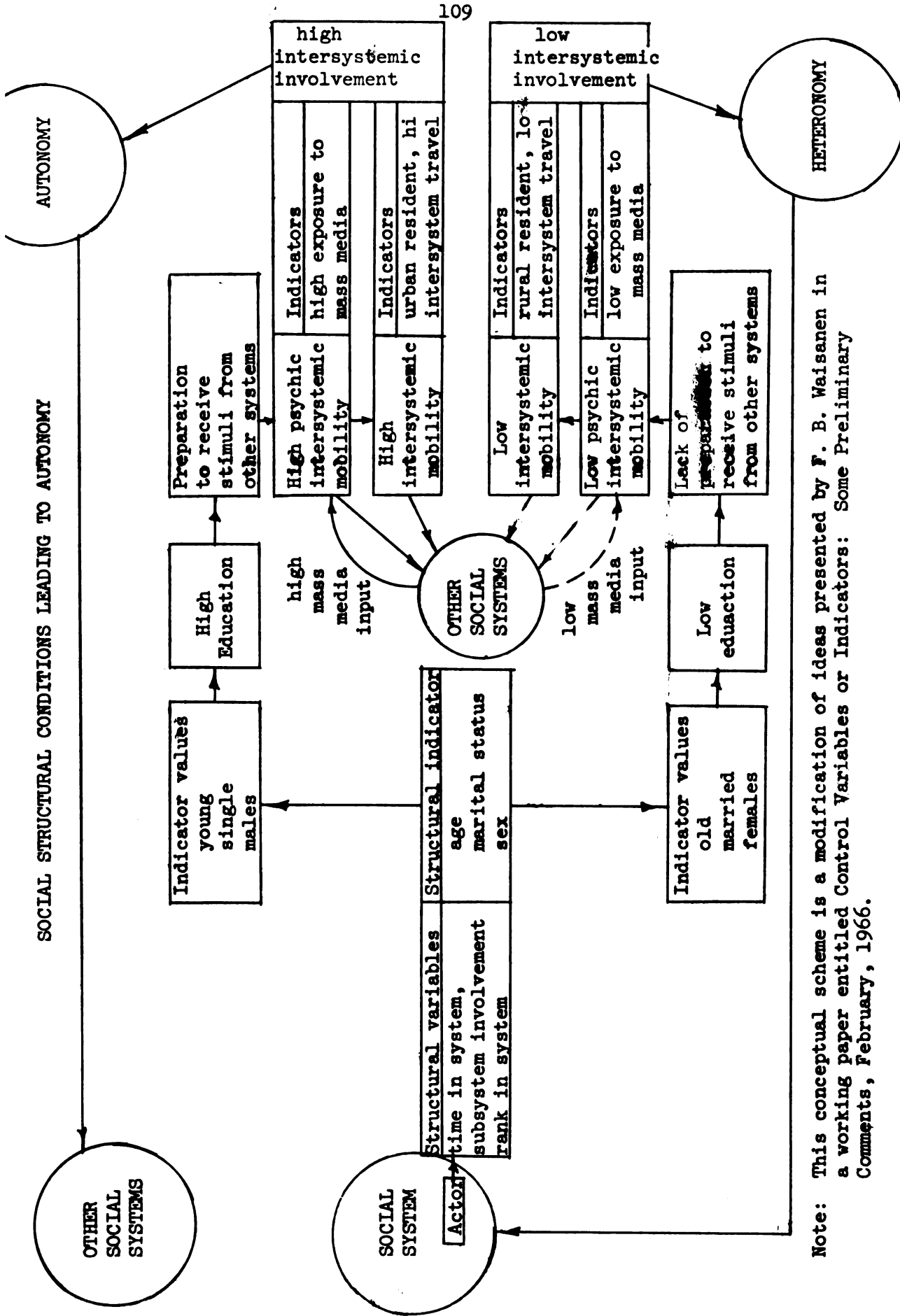
Whatever the explanation might be, the reconciliation of this problem is quite necessary if the validity of the autonomy construct is to be maintained.

Although some external validity was obtained for the autonomous construct as a result of testing its relationship with the intersystemic involvement variables, further research is needed in this area. It might be appropriate at this time to suggest a model which incorporates the notions of how certain social structural influences act as independent forces leading to increased intersystemic involvement and autonomy.

Beginning with a given social system and an actor in that system (see next page) the greater the amount of time the actor has invested in the system, the greater his involvement with subsystem activities and the higher his rank in the system, the lower his chances are for achieving higher education. For example the young single male as compared to the older married female is more likely to reach a higher level of education. As a result of his higher educational experiences he is more prepared in the skills and tools necessary to receive and internalize intersystemic stimuli via the mass media.

The degree to which the individual does in fact receive internalize and identify with mass media input can be measured by such indicators as the extent to which he reads books, magazines and newspapers and attends the movies. With increased internalization of stimuli from other systems, a corresponding identification with and a psychic mobility to these other systems seem to become manifest. This vicarious identification with other social systems is then inclined to motivate the individual to physical as well as psychic mobility among the systems.

SOCIAL STRUCTURAL CONDITIONS LEADING TO AUTONOMY



Note: This conceptual scheme is a modification of ideas presented by F. B. Waisanen in a working paper entitled Control Variables or Indicators: Some Preliminary Comments, February, 1966.

Indicators of actual mobility among systems include urban rather than rural residence, and the extent of interstate and international travel. Both psychic and physical mobility among social systems would seem to lead to increased involvement with these systems. A greater inter-systemic involvement then results in increased autonomy.

The older married female, on the other hand, is less likely to achieve a high level of education thereby not acquiring the skills and tools necessary to receive and internalize mass media stimuli. She is therefore less inclined to identify and visit other social systems. Her lack of involvement with other systems then results in increased heteronomy.

Some of the findings of the research involved in this study although they were not relevant to the stated hypotheses, provides some support for the rationale and the model described above. In the first sample data, males were more autonomous than females ($r = -.35$), younger subjects were more autonomous than older subjects ($r = .14$) and the higher educated subjects were more autonomous than the lower educated ($r = .22$). In the second sample, males were more autonomous than females ($r = .19$), the younger subjects were more autonomous than the older ($r = .29$), the well educated more than the less educated ($r = .11$) and urban socialization more than rural ($r = .18$). Other indicators of which might lead to higher educational achievement and to autonomy might also be examined in terms of this kind of model. Autonomy might well be a function of one's intellectual capacities for example. Student's grade point average, however, as indicators of intelligence were insignificantly related to

autonomy in the third sample ($r=.01$ and $r=.09$).

Other well examined attitude scales which were used to help define autonomy or were seen to be closely allied with autonomy should also be studied. Dogmatism, authoritarianism, ethnocentrism, tolerance of ambiguity, liberalism and prejudice, for example could be researched as they relate to autonomy.

Standard structural variables such as education, occupation, income, age and sex could be used as tests of external validity as well as independent variables in the explanation of autonomy. It might be expected for example that young, highly educated, low income males would be more autonomous than old, poorly educated, high income females. Other structural variables including the extent of the subjects mobility, occupational status and urban rather than rural exposure could be studied as they relate to autonomy.

It might be interesting to more closely study the relationships between various behavioral variables and autonomy. Behavioral traits of individuals can be examined as they effect the extent of autonomy. On the other hand, if increased autonomy does in fact, as suggested in the theoretical perspective, allow the individual to act relatively independent of his environment and as a result of a somewhat self-contained and well integrated cognitive structure, it could be treated as an independent variable leading to or producing specific behavioral patterns or modifications in the social structure.

Whether or not autonomy acts as an independent or dependent force in the process of understanding social psychological phenomena, however, is rather problematic. A great amount of research still needs to be conducted. It is hoped that this study will help to motivate deeper insights and investigations into the theory, correlates and structure of the autonomous personality.

APPENDIX A

Key

A = Autonomy

H = Heteronomy

Note: Correlation coefficients indicate the extent to which each item is related to the total autonomy scores.

* = Coefficient in the opposite direction predicted.

BELIEF SYSTEM INVENTORY

MICHIGAN STATE UNIVERSITY
East Lansing

We are doing some research on the opinions people have on several topics. It would be of great value to us if you would express your opinions on the following items and indicate your responses on the answer sheets provided. There are no right or wrong answers to these items.

DIRECTIONS

Each item on the answer sheet has 10 possible spaces for a response.

For example: 1---- 2---- 3---- 4---- 5---- 6---- 7---- 8---- 9---- 10----

The first five spaces after each item will be used for your responses.
Please do not write in the spaces numbered from 6 to 10.

Fill in the space marked one (1) if you STRONGLY AGREE with an item.
two (2) if you AGREE with an item.
three (3) if you ARE UNDECIDED about an item.
four (4) if you DISAGREE with an item.
five (5) if you STRONGLY DISAGREE with an item.

Be sure the number before each item corresponds to the number on the answer sheet. There are four (4) parts to the study with a different answer sheet to each part.

PART I POLITICAL BELIEFS
PART II ECONOMIC BELIEFS
PART III ETHICAL BELIEFS
PART IV GENERAL BELIEFS

Please fill in one (1) space for every item using a pencil (please do not use a pen). If you change a response, thoroughly erase the old response. Feel free to underline any word or phrase in the items which is not clear but be sure to respond to every item on the answer sheet.

NOW START ON PART I, POLITICAL BELIEFS USING ANSWER SHEET ONE (I).

PART I POLITICAL BELIEFS

1. Extreme local and national loyalty and patriotism is becoming increasingly necessary. (H, -.47)
2. The doubting and skepticism of strongly held political principles is a healthy practice. (A, .26)
3. Only countries who have favorable political values should be offered economic aid. (H, -.24)
4. An international court should be able to overrule any decision made by national or local courts. (A, .23)
5. Man does not possess the absolute truth which can direct proper political behavior patterns. (A, -.00)
6. Every man should have required military training so that they know how to protect themselves from enemy forces. (H, -.36)
7. If man put his faith in the ideas of progressive political change and toleration, the world would become a better place to live. (A, .04)
8. There is nothing wrong with people in political positions giving jobs to their friends. (H, -.03)
9. One of the quickest means to destroy freedom is to allow those who are extremely opposed to freedom to live in our communities. (H, -.39)
10. World cooperation is of great importance even if nations have to compromise some of their national values and interests. (A, .14)
11. There are some political values to which everyone should accept without question. (H, -.23)
12. We should throw away rules and regulations that stop the questioning of all political "truths." (A, .25)
13. To insist that a particular political principle that you hold is absolutely true, does not reflect a prejudice. (H, -.43)
14. The United Nations should have the power to tax individuals. (A, .17)
15. Sacred political values or ideas must be subjected to the court of human reason and experience. (A, .13)
16. Political chaos tends to occur when flexibility and tolerance is practiced for long periods of time. (H, -.38)
17. A strong desire to achieve political power and influence is a favorable ambition. (H, -.20)

18. Rehabilitation and parole are more effective in treating criminals than long prison terms. (A, .24)
19. Man should not hinder his inborn drives but attempt to provide legal means for their expression. (A, .05)
20. Wars and conflict will always exist because there will always be misguided nations who resist the acceptance of "truth." (H, -.32)
21. Any individual should have the right to criticize any government or government official anywhere in the world. (A, .10)
22. In a sane world there will be little or no use for military service. (A, .11)
23. To bring about a better society we should make those who have inferior political values leave the country. (H, -.30)
24. We could come closer to world peace if all military units were placed under international control. (A, .21)
25. We should give food products to our political enemies if they are in need of them. (A, .29)
26. War is justified with a nation when the majority of people in that nation are fooled into believing false political values. (H, -.09)
27. Political rallies or meetings would be more appealing to me if the horns, drums, slogans and emotional speeches were done away with. (A, -.05)
28. "An eye for an eye and a tooth for a tooth" is a good basis for establishing justice. (H, -.11)
29. Government should place no limitations on the right of individuals to travel anywhere in the world. (A, .31)
30. Our political behavior should be directed more by established "truths" than by reason and experience. (H, -.28)
31. Possibly our only political prejudice should be against political intolerance. (A, .29)
32. Both Nazis and Communists should be able to give their views on religion over television. (A, .41)
33. Our government would be better off if it listened more to men who are well versed in military tactics. (H, -.20)
34. Believing that "the greatest happiness for the greatest number" through peaceful social change is indeed a favorable belief. (A, .36)

35. The creation of new political ideas which are in conflict with ours should be encouraged. (A, .39)
36. No biological factor should prevent a person from having complete civil rights. (A, .14)
37. People who refuse to fight for their country tend to be politically ignorant. (H, -.24)
38. The military services should stress occupational training programs instead of war time strategy and tactics. (A, .11)
39. It is not really undemocratic to recognize that the world is divided into superior and inferior groups of people. (H, -.35)
40. Nations need military heroes to look up to and to live up to. (H, -.23)
41. That your political values could possible be wrong should be the right way of thinking. (A, .16)
42. Individuals should be taught proper political values using a strong and concentrated educational program. (H, -.35)
43. It is better to convince other people of the importance of our political practices than it is to seek the "truth" in theirs. (H, -.28)
44. Groups who do not hold their political values subject to change are one of the greatest threats to a peaceful society. (A, .21)
45. An individual who opposes the government of a group or society should still be given as much authority and power as each of the other members. (A, .36)
46. Individuals who hold political views which extremely oppose ours, should still be allowed to speak in our communities. (A, .43)
47. Experimental political programs are a waste of time since political "truth" can be found in the readings of the great philosophers. (H, -.30)
48. People who say they see some good in both Communistic and Facist politics are probably untrustworthy and should be closely watched. (H, -.28)
49. People who are extremely patriotic seem also to be very prejudiced. (A, .24)
50. In settling international disputes, the policy of "force if necessary" is superior to "firmness without violence." (A, -.13)
51. All nations should fly the United Nations flag along with their national flag. (A, .02)

52. There are some people who should not have the right to vote for political leaders. (H, -.16)
53. I would not be content if I had more political power than the lowest member of the society. (A, -.05)
54. There may be some good in political philosophies which differ from ours so we should learn not to completely condemn them. (A, .13)
55. Men with military backgrounds generally make excellent political leaders. (H, -.17)
56. No laws should be made which would discriminate against people of any race, creed or nationality. (A, .17)
57. In making political decisions, the heart is as good a guide as the head. (H, -.09)
58. Democracy is based upon "the agreement to disagree" rather than "the agreement to agree" to a set of principles. (A, .15)
59. The government should provide students with an adequate standard of living as long as they are successful in their college training. (A, .22)
60. Some political philosophies are all bad; I wouldn't believe any part of them. (H, -.13)
61. The political leader of a nation should not have the power to make policy; only to enforce it. (A, .05)
62. People who don't know anything about politics should not have the right to vote or take part in political decisions. (H, -.06)
63. We live in a changing world and our laws should always be subject to change to meet new situations. (A, .14)
64. One of the most important goals of society is to maintain a more powerful military force. (H, -.23)
65. Someone with extremely conflicting political values should not be allowed to teach in our colleges. (H, -.47)
66. Political power should be centered in the hands of individuals who are capable of using it rather than be evenly distributed among all men. (H, -.08)
67. Science and democracy together offer an ever richer life and ever larger satisfaction to all people. (A, .17)
68. The way to world peace is through the destruction of groups that cling to false political ideas. (H, -.36)

69. International cooperation is a higher value than the love of one's country. (A, .22)
70. Some people have more intelligence than others and therefore should be given much more power to make political policies for the society. (H, -.31)
71. The world will be a better place to live when all military functions are reduced to police action. (A, .13)
72. Movies, plays and books should be banned when they offend any particular political group. (H, -.20)
73. Final political beliefs should not be attempted because there is always the possibility of discovering new evidence. (A, .16)
74. The desire to achieve power and authority is a basic part of human nature. (H, -.10)
75. Individuals who go against the laws of the group or society should be punished so everyone can see what happens to those who do wrong. (H, -.32)
76. Medical aid for the people in other countries is not our responsibility. (H, -.24)
77. As societies change, political power and influence should be more evenly distributed among all the people of the world. (A, .21)
78. Authority and conformity should be the basic defenses against the tendency toward violence. (H, -.36)
79. Our political values are far too precious to allow outsiders to openly criticize. (H, -.33)
80. The United Nations would be much more effective if all nations regardless of political values were given full membership. (A, .27)

PART II ECONOMIC BELIEFS (Use the second answer sheet for these items)

1. There are economic systems which will bring about the destruction of the world if they are allowed to continue to exist. (H, -.33)
2. Aid should be given to all countries which are in need regardless of their economic values. (A, .43)
3. Industry should distribute its profits rather equally to all their working members and their families. (A, -.12) *
4. Different occupations have different functions to perform and therefore should have different degrees of importance and status. (H, -.21)

22. The workers in a given industry should have the power to fire any manager if he shows favoritism or bias in promoting or dismissing workers. (A, .10)
23. Any propaganda against our economic values should not be allowed to go through the mail. (H, -.34)
24. Some jobs are more important and people holding them should be given larger salaries. (H, -.11)
25. Communistic and Capitalistic nations should work together to overcome their differences. (A, .25)
26. Economic policy should be determined only by those at the highest level of command. (H, -.17)
27. The work of a ditch digger or a garbage collector is as necessary to society as the work of a doctor. (A, -.02) *
28. It is a necessary fact of life that some people must be wealthy while others remain poor. (H, -.34)
29. Strong loyalty to your employer promotes a stronger economic system in the society. (H, -.40)
30. Neither "private enterprise" nor "public ownership" are in themselves the answer to economic problems. (A, .24)
31. I enjoy owning things that most people can't have; it makes me feel more important. (H, -.04)
32. Mental labor is no more important to society than physical labor and wages should not be based upon this factor. (A, .04)
33. Men should not tolerate working situations where their jobs are dependent upon how well they adjust to the employer's personality. (a, .16)
34. Some people are superior to others and therefore deserve higher incomes. (H, -.30)
35. The perfected economic philosophy has already been written; all we have to do is to find it and put it into practice. (H, -.15)
36. I believe that there is only one true economic philosophy. (H, -.46)
37. Workers should not have the right to strike if they are discontent with the way they are treated. (H, .02) *
38. Businesses are more stable when they are based upon continuous re-evaluation and change. (A, .10)

5. Our emotions and sentiments rather than our mind provides us with the better guide in business matters. (H, -.13)
6. An ideal economic unit would consist of a given number of employees each owning and controlling an equal share of that unit. (A, -.07) *
7. Tax laws should be made to stop people from getting more than their share of wealth. (A, .09)
8. Owning property in itself is not bad; the danger is in using private property for building private fortunes. (A, -.16)
9. The unfit are burdens on society and should not expect to be paid the same high wages as those who have talent and ability. (H, -.27)
10. The function of the president of any economic enterprise would be to enforce the policy made by all of the workers in that enterprise. (A, -.16) *
11. Employees have no right to try and tell the employer how to run a business. (H, -.13)
12. People will tend to be more creative if they are dissatisfied with their profession. (H, -.10)
13. In hiring people for employment the person applying for a job should not be accepted or rejected on the basis of race, religion, or natural origin. (A, .15)
14. Workers as a group should not have the right to discharge an official of their plant if he refuses to change the wage or production policy. (H, -.20)
15. Parties given by employers should be attended if by doing so it would help in getting a possible promotion. (H, -.08)
16. All workers should be given equal medical treatment regardless of their positions. (A, .11)
17. Facts which are not consistent with our basic economic values are probably distorted and should not be taken seriously. (H, -.43)
18. The success of any business depends upon the unquestioning obedience of the workers to their bosses. (H, -.28)
19. Conflict in industry is bound to develop if the workers believe in following their feelings rather than their reasoning. (A, -.09) *
20. Wages should not depend on the kind of work you do but more on how much time you put in and how hard you work. (A, .09)
21. Occupational groups should not be ranked according to importance or status. (A, .26)

39. One of the main goals in life is to move up to a more important position or job. (H, -.33)
40. It is alright with me if an employer wants to hire someone on the basis of factors other than the ability of the applicant. (H, -.06)
41. Foreign manufacturers should not have to pay tariffs to our government to sell their goods in this country. (A, .43)
42. A low status worker is not entitled to as much praise and respect as those who hold higher positions. (A, .03)
43. We should take great effort to convert ignorant people to the "right" economic principles. (H, -.50)
44. Ownership and control of an economic enterprise should be in the hands of the workers in that enterprise. (A, .20)
45. A better society will result if man learns to question all perfected and absolute economic ideals. (A, -.04) *
46. The most important thing in industry is to get ahead of your competition and stay there. (H, -.17)
47. Free education in learning a trade should be provided to anyone who is interested. (A, .22)
48. All of the workers in an economic unit should determine the wages for all of the jobs from the president to the laborer. (A, .17)
49. Generally speaking, families with larger numbers of children should not expect to be given extra income. (H, -.15)
50. Since there is no perfect economic system the need to continuously develop new and creative economic programs and production techniques is necessary to compete in the world market. (A, .09)
51. People are becoming too specialized in their jobs and industry is becoming too mechanized. (H, -.03)
52. Income should be primarily based upon how well one does his particular job rather than on the importance of the job. (A, -.07)
53. All economic values are relative and subject to change; none are absolute and unchangeable. (A, .04)
54. To argue that governmental and industrial leaders should have higher wages than the average working man is destructive to the building of a better society. (H, .01) *
55. There is no way as of yet to determine any perfected economic "principles" or "truths." (A, .10)

56. Some economic ideas should be censored in our schools because of their harmful effects. (H, -.32)
57. We should not consider altering cherished economic values even if some matter-of-fact evidence is against them. (H, -.31)
58. It is unwise to assume that mental labor is of greater value than physical labor and should be rewarded with higher wages. (A, .11)
59. Top professional and industrial leaders are entitled to very high wages due to the importance of their jobs. (H, -.11)
60. In industry laborers should work for shorter hours and higher wages. (A, .12)
61. The higher officials in industrial plants should have complete power to set wages and determine working conditions. (H, -.11)
62. Property, like money, is a form of wealth and should not be owned by the few. (A, .09)
63. Man's economic values should be challenged continuously using the rules of reason and logic. (A, .03)
64. People should not own and control more property than they themselves can maintain. (A, .13)
65. We should stop thinking about economic cooperation in the world and concentrate on destroying our enemies' economic systems and values. (H, -.12)
66. Laborers should be able to afford as nice a home as the company president. (A, .16)
67. Economic systems based upon eternal truths are more reliable than those based upon a critical and systematic evaluation. (H, -.42)
68. Just because a person is willing to work doesn't mean he deserves to be paid as much as anyone else working. (H, -.20)
69. Although ownership of business and property should be in the hands of the workers, some control by the national and international government is necessary. (A, .17)
70. Foreign economic policy should be directed only toward programs which protect our overseas investments. (H, -.08)
71. It is the responsibility of society to provide adequate standards of living for the families of men who cannot find jobs. (A, .08)
72. The best economic system ever developed still needs many changes and corrections. (A, .06)

73. Everyone should be indoctrinated in the values of the "true" economic system. (H, -.39)
74. Hard working laborers in society should be admired much more than lazy doctors. (A, -.03)
75. Living in a large home with a big car, a swimming pool and tennis court is nothing to be ashamed of. (A, -.04) *
76. Government should probably stay out of industry unless private business refuses to provide a service needed by the public. (A, -.18) *
77. When it comes to earning a living the world is a "dog eat dog" place to live in. (A, .14)
78. Most workers in industry should have nothing to say about the major policies of the company due to their inability to cope with these problems. (H, -.01)
79. A good employer encourages his workers to offer him constructive criticism. (A, -.01) *
80. It is nonsense to think that the world will be a better place to live if everyone had about the same standard of living. (H, -.33)

PART III ETHICAL BELIEFS (Use the third answer sheet for these items)

1. For a nation to be great, it must have a strong leader to which the masses of the people are strongly devoted. (H, -.25)
2. Criticism of an ethical code will only aid in making it stronger and should therefore be encouraged. (A, -.10) *
3. A strong and rigid position on religion is necessary for the attainment of "the good life." (H, -.48)
4. Each individual has a responsibility to the welfare of all mankind. (A, .18)
5. I admire men who do not hesitate to tell me when they disagree with me. (A, -.04) *
6. I envy people who know in their hearts that they have found the perfect meaning in living. (H, -.07)
7. A primary purpose in life includes the learning of duties and the unquestioning acceptance of the natural order of the universe. (H, -.38)
8. I enjoy talking to people who extremely disagree with my beliefs about the spiritual world. (A, .21)

9. The ethical values which I believe should be the basis of behavior for all of mankind. (H, -.20)
10. No man has any right to determine moral values for anyone but themselves. (A, .32)
11. Any experience has ethical qualities when it awakens a child to wondering, questioning, and searching. (A, .13)
12. Only wicked people turn against true moral principles. (H, -.42)
13. There is no perfected set of values in the world today and there probably will never be one. (A, .03)
14. Ethical values should be taught in the public education program. (H, -.32)
15. Man should always be ready and willing to change his ethical codes in light of new evidence. (A, .11)
16. Good men have subconscious desires and wishes which are in conflict with what they should desire or wish. (H, -.05)
17. Some groups of people are naturally more intelligent than others and are therefore better qualified to determine the ethics for society. (H, -.40)
18. Allowing all moral philosophies to be preached openly and without fear will bring the end to a free society. (H, -.19)
19. It is better to have people select their own values than to try and convert them to yours. (A, .34)
20. I wouldn't mind living right next to a family who has entirely different moral views than mine. (A, .38)
21. Great leaders who can stir my emotions greatly influence my ethical views. (H, -.12)
22. People who follow the "true" ethical dictates should be praised and rewarded. (H, -.34)
23. Groups should not use any pressure to get the individual members to conform to their ethical codes. (A, .09)
24. Groups with false ethical beliefs should not be tolerated because they will eventually corrupt all our children. (H, -.33)
25. The only way to obtain a real universal ethical unity is to allow for and to tolerate as much ethical deviation as possible. (A, .14)
26. The spread of beliefs or disbeliefs about the spiritual world should not be interfered with by the government. (A, -.01) *

27. Men should look to higher authority rather than to their own thinking for proper ethical values. (H, -.19)
28. The only thing we know about the spiritual world is that, at the present time, we don't know anything at all about it. (A, .20)
29. People with wrong or false values about religion should not be allowed to live in our communities. (H, -.09)
30. We should encourage children to search for newer and better ethical systems than those we have already. (A, .17)
31. Science is an incomplete philosophy of life because it strips man of any values to believe in. (H, -.01) *
32. Since my society teaches me what to believe, I can't really be held responsible for my actions. (A, -.04) *
33. I don't feel a need to come to any final conclusions about the nature of heaven or hell. (A, .32)
34. All good people should get together to destroy the evil values which are spreading throughout the world. (H, -.26)
35. The best ethical values are found by choosing the "truth" and resisting and destroying whatever opposes it. (H, -.37)
36. A person who continually tries to convince others of the perfection in his values must not be taken too seriously. (A, .04)
37. We should insure conformity to our set of ethical values by promoting fear of non-conformity. (H, -.38)
38. Facts are much more important than loyalty or devotion in the search for truth. (A, .19)
39. I think the world would be a terrible place to live in if everyone had the same morals as I do. (A, .10)
40. We should give high honor to our great moral leaders of the past. (H, -.26)
41. A primary goal of society should be to satisfy each individuals desires as each individual sees them. (A, .29)
42. Men of high moral values should be given positions of power and prestige in our society. (H, -.14)
43. Either you believe in God or you don't; there are no two ways about it. (H, -.45)

44. Any behavior is alright as long as it doesn't interfere with the desired behavior of anyone else. (A, .30)
45. Each individual has the right to establish a system of ethics although it is in complete conflict with what is considered the "truth" by men of higher status. (A, .26)
46. We should expect greater creative wisdom from older men than from younger men, because they have experienced more. (H, -.24)
47. Since man will probably never reach the perfect society, his joy should be in the journey, not the end or destination. (A, .18)
48. Comedians who make jokes about our cherished beliefs should not be allowed on radio or television. (H, -.33)
49. The only thing that man really knows for sure is that he doesn't know anything for sure. (A, .23)
50. Each man alone decides his values and could change them "at will" if he wanted to. (H, .07) *
51. Everyone should have someone with authority to look up to for moral guidance. (H, -.32)
52. Rather than resist our desires, we should increase the means for their satisfaction. (A, .28)
53. The noble views of the "good society" are available to all mankind; we should learn and apply them. (H, -.32)
54. People who have not made up their minds as to whether God exists or not are either ignorant or misguided. (H, -.33)
55. All people interested in moral values should be able to talk to each other on the same level of prestige, authority and influence. (A, -.10)
56. People should not be allowed to become officers of a group or club unless they have proper ethical values. (H, -.34)
57. The "good" people who I know deserve better homes and incomes than those who have false values. (H, -.25)
58. A given behavior might be acceptable at one time and not at another; it should depend on the situation and not upon what is "right" or "wrong." (A, .22)
59. Objects which are used for decoration alone and serve no other function, possess no real beauty or value. (A, -.14) *
60. Our ethical principles should be based on the interests of the whole of mankind. (A, .11)

61. Those who follow "truth" without question deserve the highest reward. (H, -.30)
62. The greatest man that ever lived made many mistakes during his life. (H, -.09)
63. People who do not accept "true" ethical values should be given the lowest ranking in the group. (H, -.31)
64. Both extremely religious people and atheists are entitled to all the privileges of society given to everyone else. (A, .35)
65. The welfare of groups or nations which oppose our values is not our responsibility. (H, -.24)
66. People should be punished for promoting and believing false values. (H, -.30)
67. Unfortunately, too many people believe in ethical codes because of their fear of what will happen if they don't. (A, .17)
68. Individuals should not have a feeling of guilt for failing to accept certain ethical creeds. (A, .20)
69. It is wiser at the present to make judgements about the spiritual world than to remain undecided or skeptical. (H, -.29)
70. Men who do not listen to their moral leaders tend to promote the decay of society. (H, -.48)
71. The way to live a good life is to completely obey the people who teach the best moral values. (H, -.25)
72. Moral values should not be imposed upon us from "above" or "below;" they should start with the individual. (A, .17)
73. When a man admits his conviction to a set of ethical principles he is obligated to follow the orders of the leaders representing those convictions. (H, -.17)
74. The world has many different ethical value systems; we must just learn to appreciate the good in each of them. (A, .18)
75. Man really has little choice as to what values he believes in. (A, -.19) *
76. The toleration of all ethical views will bring the destruction of the world. (H, -.19)
77. Those who refuse to believe in the true ethical values will be eventually punished for their disbelief. (H, -.31)

78. What is "wrong behavior" for one person may be "right behavior" for another. (A, .13)
79. It should be the desire of parents to encourage children to build their own ethical philosophy based on reason and in harmony with science. (A, .20)
80. Those groups who oppose the right and good values of human existence must be defeated. (H, -.40)

PART IV GENERAL BELIEFS (Use the fourth answer sheet for these items)

1. A family works better if one member acts as the head and makes all the important decisions. (H, -.19)
2. A person's economic, religious and political beliefs are largely guided by the kinds of people he comes in contact with. (A, .41)
3. Murderers and traitors should be executed. (H, -.31)
4. Passion has helped build a better society but in the future it will be our enemy. (A, .27)
5. It is best to stay out of trouble by not stating controversial views to your friends. (H, .18)
6. If a man is respected for his wisdom and knowledge in one area of interest, he is bound to have something worthwhile to say in other areas. (H, -.28)
7. People who can't make up their minds are generally ignorant or uninformed. (H, .01) *
8. Men should place their faith in the process of uncovering new principles rather than in a set of established doctrines. (A, .54)
9. Everyone is entitled to the same treatment regardless of their beliefs. (A, .19)
10. Some people are naturally superior to others and therefore deserve the rewards which society has to offer. (H, -.24)
11. People who have new and different ideas cause more trouble than they do good. (H, .07) *
12. No one person is more important to society than anyone else. (A, -.07)
13. If we start to accept political, economic and social values without any doubt about their "truth," we will tend to become weak in our philosophy of life. (A, .37)

14. The solution to human problems lies in changing the society, not in punishing individuals who do not fit in. (A, .38)
15. By the time children are teen-agers they should be able to run their own lives without parents telling them what to do. (A, .04)
16. We should continuously press our children to achieve in life, beginning with walking, talking and throwing. (H, -.03)
17. People should be severely punished if they do not conform to accepted codes of conduct. (H, -.38)
18. The great leaders in the world are entitled to high status, wealth and authority. (H, -.18)
19. We should encourage more cultural exchange with enemy or unfriendly nations. (A, .64)
20. Some teen-agers are naturally no good and should be put away so they can't teach other children wrong behavior patterns. (H, -.38)
21. Each man is not to blame for his own success or failure in life. (A, -.06) *
22. Children must be carefully directed and controlled so they learn to behave properly. (A, .03)
23. Alcoholism is an illness which causes people to do things for which they, as individuals, are really not to blame. (A, -.09) *
24. Jewelry such as bracelets, earrings and necklaces contribute to the attractiveness of those who wear them. (H, -.14)
25. Men have the right to use the powers which they have been given by nature or by good fortune, for their own self-advancement. (H, .21) *
26. Romantic poetry is of great educational value. (H, .35) *
27. Criminal behavior is a result of poor social planning and the blame should rest on society; not on the criminal. (A, .10)
28. In many cases the only way to solve a problem is through physical force. (H, .11) *
29. One of the most important parts of living is working for social status. (H, -.21)
30. Some groups of people are inferior and should be denied certain rights and privileges. (H, .10)
31. The individual is largely a helpless unit of society and his extreme antisocial behavior should be treated as an illness. (A, -.02) *

32. Criminals should be punished to teach them to obey laws. (H, -.31)
33. "Good" leaders are "born" leaders. (H, -.27)
34. The status and prestige of an occupation should not be an important consideration in selecting a life's work. (A, .22)
35. I would probably not go out of my way to see a famous person. (A, .35)
36. Men who know the most assert they know nothing at all except under extremely limited conditions. (A, .16)
37. Some men, by nature, are better fit to command. (H, -.05)
38. Poets and artists are as important to the progress of society as are scientists and builders. (H, .13) *
39. We should spend more time learning the solutions to social problems rather than wasting time studying methods, techniques and procedures used in attempting to uncover these solutions. (H, -.29)
40. Newly gained knowledge should be the common property of all men regardless of their political, religious or economic philosophy. (A, .10)
41. Man is a victim of society which shapes his personality. (A, .07)
42. I enjoy speakers much more if they have the ability to stir my feelings and emotions. (H, -.17)
43. Wealthy nations should provide economic aid to poorer nations even if they have opposing political and religious values. (A, .33)
44. It is honorable and courageous to give your life in the defense of what you stand for. (H, .10)
45. To achieve lasting peace on earth, all peoples must alter their values and standards to adjust to a new set of universal laws (A, .22)
46. All books and papers which support false political, ethical and economic ideas should be burned or destroyed. (H, -.35)
47. Individuals who hold false ethical values should still be allowed to hold public office. (A, .19)
48. Homosexuals are a disgrace to society. (H, -.28)
49. Freedom means the right to do anything you want to as long as it doesn't stop someone else from doing what they want to. (A, .13)
50. Man's attitudes and actions are molded and shaped by the society in which he was raised. (A, .14)

51. Men have to take things in their own hands if they ever want to get what they are entitled to; that's the way it will always be. (H, .02) *
52. It is unfair to try and rank people in terms of their importance in society. (A, .11)
53. People should take more interest in ideas which they strongly oppose. (a, .34)
54. People who are willing to die for a cause should be admired by society. (H, .12) *
55. It is nonsense to say that "children should be seen and not heard." (A, .13)
56. Learning respect for superiors is certainly not one of the most important parts of growing up. (A, .22)
57. Ranking people socially into high and low status is a part of human nature and should be continued and accepted. (H, -.22)
58. Crime is a disease; criminals should be treated, not punished. (A, .29)
59. Parades, flag waving and marching men are fun to watch but they should not be taken too seriously. (A, .18)
60. Man lives in a world where everyone is out for themselves; it will probably stay that way. (H, -.10)
61. Men of great artistic or musical talent should be admired with much praise and given high status and special privileges in society. (H, .06) *
62. If a man commits the worst crime possible, he should be confined, but never executed. (A, .35)
63. The world would be a better place to live if we could do away with the social class structure. (A, .14)
64. I think that the groups which I belong to should allow people who have different economic political and ethical values to become members. (A, .39)
65. A man can be measured by the extent to which he is able to curb his desires. (H, -.12)
66. It is safest to rely on the rules and judgements of older, wiser and superior persons. (H, -.17)
67. The whole society should assume the responsibility of raising children. (A, .14)

68. Some people are just no good; the world would be better off without them. (H, -.15)
69. All people regardless of their occupation and education should have the same social status in society. (A, .16)
70. The strong should rule the weak; it is their duty and obligation to do so. (H, -.11)
71. If it is possible to control mans surroundings, his behavior could also be controlled. (A, .11)
72. The energies of human nature should be freed through the fearless use of reason. (A, .34)
73. I'm not really prejudiced, I just think that some people are naturally inferior to others. (A, -.35)
74. Man alone determines his own behavior. (H, -.13)
75. Man's knowledge is limited to those things which he can experience through his senses. (A, -.01)
76. Children should be taught to obey their parents and not to challenge their decisions. (H, -.30)
77. A man is indeed great if he devotes his life to duty, honor and his country. (H, -.19)
78. All worthwhile discussions are rational, logical and based upon fact. (A, .01)
79. We should be more concerned with the methods we use to improve society than with prescribing what the best society should be like. (A, .07)
80. People should not be concerned with their social status in the community. (A, .21)

PLEASE CHECK TO SEE IF YOU HAVE MARKED ONE RESPONSE FOR EACH ITEM.

Name: (if desired) _____

Sex: Male _____ Female _____

Religious Preference: (be specific) _____

Hometown Population: Over 10,000 _____ Under 10,000 _____

Age: _____

Name of last school attended: _____

Last grade completed: 1st _____ 2nd _____ 3rd _____ 4th _____ 5th _____ 6th _____
7th _____ 8th _____ High School Freshman _____ Soph. _____
Jr. _____ Sen. _____ College Freshman _____ Soph. _____
Jr. _____ Sen. _____ Graduate Student 1st year _____
2nd year _____ 3rd year _____

Occupation: (be specific) _____

THANK YOU!

APPENDIX B

KEY

A = Autonomy
H = Heteronomy
sm = Scientific Method
au = Authority
ho = Homogeneity
sa = Sanctioning

Note: Correlation coefficients
indicate the extent to
which each item is related
to it's cell total autonomy
scores.

BELIEF SYSTEM INVENTORY

MICHIGAN STATE UNIVERSITY
East Lansing

We are doing some research on the opinions people have on several topics. It would be of great value to us if you would participate in this project by providing us with your responses to items relating to several important areas of interest. This questionnaire is designed to give us more accurate and specific knowledge concerning the way people think about those problems which make-up and shape their personality.

There are no right or wrong answers for the items to which you are requested to respond, for we are more concerned with what people believe than we are with the extent of their knowledge. Also because we are interested only in your opinion (not your identity) your name is not required. We would greatly appreciate your time and co-operation in completing this questionnaire.

DIRECTIONS

Each item numbered on the questionnaire corresponds to the same number on the enclosed answer sheet. Be sure that your responses to each item is marked opposite the number on the answer sheet which corresponds to the item number on the questionnaire.

Each item on the answer sheet has 10 spaces for a response.

For example: 1--- 2--- 3--- 4--- 5--- 6--- 7--- 8--- 9--- 10---

The first five spaces after each item will be used for your responses. Please do not write in the spaces numbered from 6 to 10.

Fill in the space marked one (1) if you STRONGLY AGREE with an item
two (2) if you AGREE with an item
three (3) if you ARE UNDECIDED about an item
four (4) if you DISAGREE with an item
five (5) if you STRONGLY DISAGREE with an item

For example if you AGREE with an item, mark; 1--- 2~~---~~ 3--- 4--- 5---

Please fill in one (1) space on the answer sheet for every item on the questionnaire using a pencil (please do not use a pen). If you change a response, thoroughly erase the old response. Feel free to underline any word or phrase in the items which is not clear, but be sure to respond to every item.

There are five parts to the questionnaire:

PART I	POLITICAL BELIEFS
PART II	ECONOMIC BELIEFS
PART III	ETHICAL BELIEFS
PART IV	GENERAL BELIEFS
PART V	PERSONAL DATA

NOW REMOVE THE ANSWER SHEET AND BEGIN ON PART I. POLITICAL BELIEFS.

(Please ignore the top part of the answer sheet.)

PART I POLITICAL BELIEFS

1. Extreme local and national loyalty and patriotism is becoming increasingly necessary. (H, -.57) ho
2. Final political beliefs should not be attempted because there is always the possibility of discovering new evidence. (A, .41) sm
3. Political power should be centered in the hands of individuals who are capable of using it rather than be evenly distributed among all men. (H, -.53) au
4. No inherited biological factor should prevent a person from having complete civil rights. (A, .47) sa
5. Both Nazis and Communists should be able to give their views on religion over television. (A, .57) ho
6. Individuals should be taught proper political values using a strong and concentrated educational program. (H, -.47) sm
7. To bring about a better society we should make those who have inferior political values leave the country. (H, -.52) sa
8. Nations need military heroes to look up to and to live up to. (H, -.42) au
9. The world will be a better place to live when all military functions are reduced to police action. (A, .48) au
10. Someone with extremely conflicting political values should not be allowed to teach in our colleges. (H, -.50) ho
11. Believing that "the greatest happiness for the greatest number" through peaceful social change is indeed a favorable attitude. (A, .42) sa
12. Our political behavior should be directed more by established truths than by reason or experience. (H, -.53) sm
13. It is not really undemocratic to recognize that the world is divided into superior and inferior groups of people. (H, -.45) ho
14. We should throw away rules and regulations that stop the questioning of all political "truths." (A, .40) sm
15. As societies change, political power and influence should be more evenly distributed among all the people of the world. (A, .41) au
16. People who say they see some good in both Communistic and Fascist politics are probably untrustworthy and should be closely watched. (H, -.58) sa

CONTINUE ON THE NEXT PAGE

PART II ECONOMIC BELIEFS

17. I believe that there is only one true economic philosophy. (H, -.49) sm
18. Laborers should be able to afford as nice a home as the president of the company. (A, .50) sa
19. Workers as a group should not have the right to discharge an official from their plant if he refuses to change the wage or productive policy. (H, -.38) au
20. We should make great effort to convert ignorant people to the "right" economic principles. (H, -.50) ho
21. Since there is no perfect economic system, the need to continuously develop new and creative economic programs and production techniques is necessary to compete in the world market. (A, .39) sm
22. Foreign manufacturers should not have to pay tariffs to our government to sell their goods in this country. (A, .46) ho
23. People should not own and control more property than they themselves can maintain. (A, .36) sa
24. All economic values are relative and subject to change; none are absolute and unchangeable. (A, .54) sm
25. Most workers in industry should have nothing to say about the major policies of the company due to their inability to cope with these problems. (H, -.50) au
26. It is nonsense to think that the world will be a better place to live if everyone had about the same standard of living. (H, -.45) sa
27. Economic aid should be given to all countries which are in need, regardless of their economic values. (A, .34) ho
28. Economic systems based upon eternal truths are more reliable than those based upon a critical and systematic evaluation. (H, -.46) sm
29. All of the workers in an economic unit should determine the wages for all of the jobs from the president to the laborer. (A, .45) au
30. Some economic ideas should be censored in our schools because of their harmful effects. (H, -.57) ho
31. Some jobs are more important and people holding them should be given larger salaries. (H, -.39) sa
32. The function of the president of any economic enterprise would be to enforce the policy made by all of the workers in that enterprise. (A, .54) au

CONTINUE ON THE NEXT PAGE

PART III ETHICAL BELIEFS

33. Man should always be ready and willing to change his ethical codes in light of new evidence. (A, .50) sm
34. Groups with false ethical beliefs should not be tolerated because they will eventually corrupt all our children. (H, -.61) ho
35. I don't feel a need to come to any final conclusions about the nature of heaven or hell. (A, .52) sa
36. It is better to have people select their own values than to try and convert them to yours. (A, .49) au
37. People should not be allowed to be officers of clubs or groups unless they have proper ethical codes. (H, -.57) sa
38. Any behavior is all right as long as it doesn't interfere with the desired behavior of anyone else. (A, .48) ho
39. A strong and rigid position on religion is necessary for the attainment of "the good life." (H, -.57) sm
40. Those who refuse to believe in the "true" ethical values will be eventually punished for their disbelief. (H, -.68) sa
41. Each individual has the right to establish a system of ethics even though it is in complete conflict with what is considered the "truth" by men of great status. (A, .50) au
42. People who have not made up their minds as to whether or not God exists are either ignorant or misguided. (H, -.52) sm
43. People who do not accept "true" ethical values should be given the lowest ranking in the group. (H, -.48) au
44. A given behavior might be acceptable at one time and not at another; it depends upon the situation and not upon what is "right" or "wrong." (A, .53) sm
45. I wouldn't mind living next to a family who has entirely different moral views than mine. (A, .46) ho
46. Those who follow "truth" without doubting, deserve the highest reward. (H, -.62) sa
47. We should give high honor to our great moral leaders of the past. (H, -.50) au
48. Comedians who make jokes about our cherished beliefs should not be allowed on radio or television. (H, -.58) ho

CONTINUE ON THE NEXT PAGE

PART IV GENERAL BELIEFS

49. People should not be concerned with their social status in the community. (A, .53) au
50. People who can't make up their minds are generally ignorant or uninformed. (H, -.52) sm
51. Criminal behavior is a result of poor social planning and the blame should rest on the society; not on the criminal. (, .56) sa
52. Individuals who hold false ethical values should still be allowed to hold public office. (A, .51) ho
53. Murderers and traitors should be executed. (H, -.49) sa
54. Some men, by nature, are better fit to command. (H, -.50) au
55. To achieve lasting peace on earth, all peoples must alter their values and standards to adjust to a new set of universal laws. (A, .20) sm
56. Some people are naturally superior to others and therefore deserve the rewards which society has to offer. (H, -.50) sa
57. People who are willing to die for a cause should be admired by society. (H, -.39) sm
58. I think that the groups to which I belong should allow people who have different economic, political and ethical values to become members. (A, .45) ho
59. Crime is a disease, criminals should be treated, not punished. (A, .64) sa
60. All books and papers which support false political, economic and ethical ideas should be burned or otherwise destroyed. (H, -.52) ho
61. All people regardless of their occupation and education should have the same status in society. (A, .44) au
62. Men who know the most assert that they know nothing at all except under extremely limited conditions. (A, .29) sm
63. If a man commits the worse crime possible, he should be confined, but never executed. (A, .42) ho
64. It is safest to rely on the rules and judgments of older, wiser and superior persons. (H, -.46) au

YOU ARE NOW FINISHED WITH THE ANSWER SHEET BUT

CONTINUE TO RESPOND ON THE NEXT PAGE

PART V PERSONAL DATAPLEASE CHECK ONE CATEGORY BELOW FOR EACH ITEM

65. Age:

- | | |
|-----------------------------------|--------------------------------------|
| 1) <input type="checkbox"/> 21-25 | 6) <input type="checkbox"/> 46-50 |
| 2) <input type="checkbox"/> 26-30 | 7) <input type="checkbox"/> 41-55 |
| 3) <input type="checkbox"/> 31-35 | 8) <input type="checkbox"/> 56-60 |
| 4) <input type="checkbox"/> 36-40 | 9) <input type="checkbox"/> 61-65 |
| 5) <input type="checkbox"/> 41-45 | 10) <input type="checkbox"/> Over 65 |

66. Sex:

- 1) ☐ Male
 2) ☐ Female

67. What school did you last attend? _____

Formal education:

- 1) ☐ Attended college
 2) ☐ Graduated high school
 3) ☐ Attended high school
 4) ☐ Did not attend high school

68. Where have you lived most of your life?

- 1) ☐ On a farm
 2) ☐ In the open country (not farm)
 3) ☐ In a small town (under 5,000)
 4) ☐ In a small city (5,000-25,000)
 5) ☐ In a medium sized city (25,000-100,000)
 6) ☐ In a large city (over 100,000)

69. How much time have you spent outside of this country in the last five years?

- | | |
|---|---|
| 1) <input type="checkbox"/> More than 3 years | 6) <input type="checkbox"/> 2 weeks to a month |
| 2) <input type="checkbox"/> 2-3 years | 7) <input type="checkbox"/> 1-2 weeks |
| 3) <input type="checkbox"/> 1-2 years | 8) <input type="checkbox"/> 5-7 days |
| 4) <input type="checkbox"/> 6 months to a year | 9) <input type="checkbox"/> 1-4 days |
| 5) <input type="checkbox"/> 1 month to 6 months | 10) <input type="checkbox"/> have not been out of the country during the last five years. |

70. How can your (your husband's) occupation best be described?

- 1) ☐ Businessman (executive)
 2) ☐ Businessman (junior executive)
 3) ☐ Professional (doctor, lawyer, teacher, etc.)
 4) ☐ Other white collar (salesman, insurance, government work, etc.)
 5) ☐ Blue collar (foreman, supervisor, crew chief, etc.)
 6) ☐ Craftsman (carpenter, plumber, electrician, etc.)
 7) ☐ Laborer (assembly line worker, farm worker, clerical, etc.)
 8) ☐ Other (specify) _____

CONTINUE ON NEXT PAGE

71. Which category best describes your religious belief or affiliation?
- 1) ☐ Agnostic
 - 2) ☐ Unitarian or Universalist
 - 3) ☐ Atheist
 - 4) ☐ Non-Christian (Jew, Buddhist, etc.)
 - 5) ☐ Protestant (Congregational or Interdenominational)
 - 6) ☐ Protestant (Methodist)
 - 7) ☐ Protestant (Presbyterian)
 - 8) ☐ Protestant (Lutheran or Episcopal)
 - 9) ☐ Protestant (Baptist or any other fundamentalist denomination)
 - 10) ☐ Catholic
 - 11) ☐ Other (specify) _____
72. Which of the following political categories best describes you?
- | | |
|---|---|
| 1) <input type="checkbox"/> Socialist | 5) <input type="checkbox"/> Liberal Republican |
| 2) <input type="checkbox"/> Liberal Democrat | 6) <input type="checkbox"/> Moderate Republican |
| 3) <input type="checkbox"/> Moderate Democrat | 7) <input type="checkbox"/> Conservative Republican |
| 4) <input type="checkbox"/> Conservative Democrat | 8) <input type="checkbox"/> Other (specify) _____ |
73. About how much land would you estimate that you own?
- | | |
|---|--|
| 1) <input type="checkbox"/> More than 100 acres | 6) <input type="checkbox"/> 2-5 acres |
| 2) <input type="checkbox"/> 50-100 acres | 7) <input type="checkbox"/> 1-2 acres |
| 3) <input type="checkbox"/> 25-50 acres | 8) <input type="checkbox"/> less than 1 acre |
| 4) <input type="checkbox"/> 10-25 acres | 9) <input type="checkbox"/> 1 lot |
| 5) <input type="checkbox"/> 5-10 acres | 10) <input type="checkbox"/> None |
74. What would you estimate is the average value of the homes in your neighborhood?
- | | |
|--|---|
| 1) <input type="checkbox"/> Less than \$10,000 | 5) <input type="checkbox"/> \$21,000-\$24,000 |
| 2) <input type="checkbox"/> \$10,000-\$15,000 | 6) <input type="checkbox"/> \$24,000-\$27,000 |
| 3) <input type="checkbox"/> \$15,000-\$18,000 | 7) <input type="checkbox"/> \$27,000-\$30,000 |
| 4) <input type="checkbox"/> \$18,000-\$21,000 | 8) <input type="checkbox"/> Over \$30,000 |
75. What would you estimate is the value of the house that you live in?
- | | |
|--|---|
| 1) <input type="checkbox"/> Do not live in a house | 6) <input type="checkbox"/> \$21,000-\$24,000 |
| 2) <input type="checkbox"/> Less than \$10,000 | 7) <input type="checkbox"/> \$24,000-\$27,000 |
| 3) <input type="checkbox"/> \$10,000-\$15,000 | 8) <input type="checkbox"/> \$27,000-\$30,000 |
| 4) <input type="checkbox"/> \$15,000-\$18,000 | 9) <input type="checkbox"/> Over \$30,000 |
76. What would you estimate is the average income of the families in your neighborhood?
- | | |
|--|--|
| 1) <input type="checkbox"/> More than \$12,000 | 3) <input type="checkbox"/> \$9,000-\$12,000 |
| 2) <input type="checkbox"/> Less than \$5,000 | 4) <input type="checkbox"/> \$5,000-\$9,000 |
77. Approximately what were your (or your husband's) gross earning last year (12 months) before taxes?
- | | |
|--|--|
| 1) <input type="checkbox"/> More than \$12,000 | 3) <input type="checkbox"/> \$9,000-\$12,000 |
| 2) <input type="checkbox"/> Less than \$5,000 | 4) <input type="checkbox"/> \$5,000-\$9,000 |

CONTINUE ON NEXT PAGE

78. What make of car do you own?

- 1) ☐ Don't own a car
- 2) ☐ Small foreign compact
- 3) ☐ Ford, Chevrolet or Plymouth compact
- 4) ☐ Ford, Chevrolet or Plymouth
- 5) ☐ Mercury, Dodge or Pontiac
- 6) ☐ Oldsmobile or Buick
- 7) ☐ Lincoln, Chrysler or Cadillac
- 8) ☐ Custom make or high priced sports car or sedan

79. What year is your car?

- 1) ☐ Don't own a car
- 2) ☐ Older than 1940
- 3) ☐ 1941-1945
- 4) ☐ 1946-1950
- 5) ☐ 1951-1955
- 6) ☐ 1956-1959
- 7) ☐ 1960-1963
- 8) ☐ 1964 or newer

80. Please list any clubs, organizations or groups to which you belong or would like to belong.

Religious

Economic

Political

Social

Professional

PLEASE RECHECK THE WHOLE FORM TO BE SURE THAT YOU RESPONDED TO EACH OF THE QUESTIONS.

PLACE THE ANSWER SHEET BACK INTO THE FORM AND RETURN BOTH.

THANK YOU VERY MUCH FOR YOUR TIME AND CO-OPERATION!

APPENDIX C

WE ARE DOING SOME RESEARCH ON WHAT LANSING COMMUNITY COLLEGE STUDENTS THINK ABOUT VARIOUS SUBJECTS AND ABOUT THE WAY THEY SPEND SOME OF THEIR LEISURE TIME. WOULD YOU PLEASE HELP US BY FILLING OUT THE ENCLOSED QUESTIONNAIRE AS SOON AS POSSIBLE AND RETURN IT TO YOUR INSTRUCTOR. IF YOU HAVE ALREADY TAKEN ONE OF THESE QUESTIONNAIRES DURING THE LAST WEEK, PLEASE DO NOT DO IT AGAIN.

DO NOT FILL IN THE TOP PART OF THE IBM ANSWER SHEETS. THIS INFORMATION IS NOT NEEDED. BEGIN BY READING THE INTRODUCTION AND DIRECTIONS ON THE FIRST PAGE OF THE QUESTIONNAIRE AND THEN RESPOND TO THE BELIEF ITEMS ON THE ANSWER SHEET. USE ANY KIND OF PENCIL. PLEASE DO NOT USE INK OR BALL POINT. IF YOU DO NOT HAVE A PENCIL, ASK THE INSTRUCTOR FOR ONE TO USE.

IF THE WORDS OR PHRASES IN THE BELIEF ITEMS SEEM UNCLEAR, INTERPRET THEM THE BEST YOU CAN, BUT RESPOND TO ALL OF THE ITEMS.

THANK YOU FOR YOUR COOPERATION.

BELIEF SYSTEM INVENTORY

MICHIGAN STATE UNIVERSITY
East Lansing

We are doing some research on the opinions people have on several topics. It would be of great value to us if you would participate in this project by providing us with your responses to items relating to several important areas of interest. This questionnaire is designed to give us more accurate and specific knowledge concerning the way people think about those problems which make-up and shape their personality.

There are no right or wrong answers for the items to which you are requested to respond. For we are more concerned with what people believe than we are with the extent of their knowledge. Also because we are interested only in your opinion (not your identity) your name is not required. We would greatly appreciate your time and co-operation in completing this questionnaire.

DIRECTIONS

Each item numbered on the questionnaire corresponds to the same number on the enclosed answer sheet. Be sure that your responses to each item is marked opposite the number on the answer sheet which corresponds to the item number on the questionnaire.

Each item numbered on the answer sheet has 10 spaces for a response.

For example: 1⁻⁻⁻ 2⁻⁻⁻ 3⁻⁻⁻ 4⁻⁻⁻ 5⁻⁻⁻ 6⁻⁻⁻ 7⁻⁻⁻ 8⁻⁻⁻ 9⁻⁻⁻ 10⁻⁻⁻

The first five spaces after each item in parts I-IV will be used for your responses. Please do not write in the spaces numbered from 6 to 10.

Fill in the space marked one (1) if you STRONGLY AGREE with an item
two (2) if you AGREE with an item
three (3) if you ARE UNDECIDED about an item
four (4) if you DISAGREE with an item
five (5) if you STRONGLY DISAGREE with an item

For example if you AGREE with an item, mark; 1⁻⁻⁻ 2⁻⁻⁻ 3⁻⁻⁻ 4⁻⁻⁻ 5⁻⁻⁻

Please fill in one (1) space on the answer sheet for every item on the questionnaire using a pencil (please do not use a pen). If you change a response, thoroughly erase the old response. Feel free to underline any word or phrase in the items which is not clear, but be sure to respond to every item.

There are five parts to the questionnaire:

PART I	POLITICAL BELIEFS
PART II	ECONOMIC BELIEFS
PART III	ETHICAL BELIEFS
PART IV	GENERAL BELIEFS
PART V	PERSONAL DATA

NOW REMOVE THE ANSWER SHEET AND BEGIN ON PART I. POLITICAL BELIEFS.

(Please ignore the top part of the answer sheet)

PART I POLITICAL BELIEFS

1. Extreme local and national loyalty and patriotism is becoming increasingly necessary.
2. Final political beliefs should not be attempted because there is always the possibility of discovering new evidence.
3. Political power should be centered in the hands of individuals who are capable of using it rather than be evenly distributed among all men.
4. No inherited biological factor should prevent a person from having complete civil rights.
5. Both Nazis and Communists should be able to give their views on religion over television.
6. Individuals should be taught proper political values using a strong and concentrated educational program.
7. To bring about a better society we should make those who have inferior political values leave the country.
8. Nations need military heroes to look up to and to live up to.
9. The world will be a better place to live when all military functions are reduced to police action.
10. Someone with political beliefs extremely conflicting with ours should not be allowed to teach in our colleges.
11. "The greatest happiness for the greatest number" through peaceful social change, is a good principle to promote.
12. Our political behavior should be directed more by established truths than by reason or experience.
13. It is not really undemocratic to recognize that the world is divided into superior and inferior groups of people.
14. We should throw away rules and regulations that stop the questioning of all political "truths".
15. As societies change, political power and influence should be more evenly distributed among all the people of the world.
16. People who say they see some good in both Communistic and Fascist politics are probably untrustworthy and should be closely watched.

CONTINUE ON THE NEXT PAGE

PART II ECONOMIC BELIEFS

17. I believe that there is only one true economic philosophy.
18. Laborers should be able to afford as nice a home as the president of the company.
19. Workers as a group should not have the right to discharge an official from their plant if he refuses to change the wage or productive policy.
20. We should make great effort to convert ignorant people to the "right" economic principles.
21. Since there is no perfect economic system, the need to continuously develop new and creative economic programs and production techniques is necessary to compete in the world market.
22. Foreign manufacturers should not have to pay tariffs to our government to sell their goods in this country.
23. People should not own and control more property than they themselves can maintain.
24. All economic values are relative and subject to change; none are absolute and unchangeable.
25. Most workers in industry should have nothing to say about the major policies of the company due to their inability to cope with these problems.
26. It is nonsense to think that the world will be a better place to live if everyone had about the same standard of living.
27. Economic aid should be given to all countries which are in need, regardless of their economic values.
28. Economic systems based upon eternal truths are more reliable than those based upon a critical and systematic evaluation.
29. All of the workers in an economic unit should determine the wages for all of the jobs from the president to the laborer.
30. Some economic ideas should be censored in our schools because of their harmful effects.
31. Some jobs are more important and people holding them should be given larger salaries.
32. The function of the president of any economic enterprise would be to enforce the policy made by all of the workers in that enterprise.

CONTINUE ON THE NEXT PAGE

PART III ETHICAL BELIEFS

33. Man should always be ready and willing to change his ethical codes in light of new evidence.
34. Groups with false ethical beliefs should not be tolerated because they will eventually corrupt all our children.
35. I don't feel a need to come to any final conclusions about the nature of heaven or hell.
36. It is better to have people select their own values than to try and convert them to yours.
37. People should not be allowed to be officers of clubs or groups unless they have proper ethical codes.
38. Any behavior is all right as long as it doesn't interfere with the desired behavior of anyone else.
39. A strong and rigid position on religion is necessary for the attainment of "the good life."
40. Those who refuse to believe in the "true" ethical values will be eventually punished for their disbelief.
41. Each individual has the right to establish a system of ethics even though it is in complete conflict with what is considered the "truth" by men of great authority.
42. People who have not made up their minds as to whether or not God exists are either ignorant or misguided.
43. People who do not accept "true" ethical values should be given the lowest ranking in the group.
44. A given behavior might be acceptable at one time and not at others; it depends upon the situation and not upon what is "right" or "wrong".
45. I wouldn't mind living next to a family who has entirely different moral values than mine.
46. Those who follow "truth" without doubting, deserve the highest reward.
47. We should give high honor to our great moral leaders of the past.
48. Comedians who make jokes about our cherished beliefs should not be allowed on radio or television.

CONTINUE ON THE NEXT PAGE

PART IV GENERAL BELIEFS

49. People should not be concerned with their social status in the community.
50. People who can't make up their minds are generally ignorant or uninformed.
51. Criminal behavior is a result of poor social planning and the blame should rest on the society; not on the criminal.
52. Individuals who hold false ethical values should still be allowed to hold public office.
53. Murderers and traitors should be executed.
54. Some men, by nature, are better fit to command.
55. To achieve lasting peace on earth, all peoples must alter their values and standards to adjust to a new set of universal laws.
56. Some people are naturally superior to others and therefore deserve the rewards which society has to offer.
57. People who are willing to die for a cause should be admired by society.
58. I think that the groups to which I belong should allow people who have different economic, political and ethical values to become members.
59. Crime is a disease, criminals should be treated, not punished.
60. All books and papers which support false political, economic and ethical ideas should be burned or otherwise destroyed.
61. All people regardless of their occupation and education should have the same rank in society.
62. Men who know the most assert that they know nothing at all except under extremely limited conditions.
63. If a man commits the worst crime possible, he should be confined, but never executed.
64. It is more desirable to rely on the rules and judgments of older, wiser and superior persons.

CONTINUE ON THE NEXT PAGE

PART V PERSONAL DATA (USE SECOND IBM ANSWER SHEET FOR THIS PART)

PLEASE MARK ONE SPACE ON THE ANSWER SHEET FOR EACH ITEM BELOW. IN THIS PART OF THE QUESTIONNAIRE YOU MAY USE ANY OF THE TEN SPACES TO INDICATE YOUR RESPONSE.

1. Age:
 - 1) 17 6) 22
 - 2) 18 7) 23
 - 3) 19 8) 24
 - 4) 20 9) 25
 - 5) 21 10) 26 or over
2. Sex:
 - 1) Male
 - 2) Female
3. What is the highest level of education completed by your Father?
 - 1) Attended grade school
 - 2) Graduated grade school
 - 3) Attended high school
 - 4) Graduated high school
 - 5) Attended college
 - 6) Graduated college
 - 7) Attended graduate school
 - 8) Completed graduate school
4. What is the highest level of education completed by your Mother?
 - 1) Attended grade school
 - 2) Graduated grade school
 - 3) Attended high school
 - 4) Graduated high school
 - 5) Attended college
 - 6) Graduated college
 - 7) Attended graduate school
 - 8) Completed graduate school
5. Where have you lived most of your life?
 - 1) On a farm
 - 2) In the open country (not farm)
 - 3) In a small town (under 5,000)
 - 4) In a small city (5,000-25,000)
 - 5) In a medium-sized city (25,000-100,000)
 - 6) In a large city (over 100,000)
6. How can you best describe your Father's occupation?
 - 1) Businessman (executive)
 - 2) Businessman (junior executive)
 - 3) Businessman (owner of small business)
 - 4) Professional (doctor, lawyer, teacher, etc.)
 - 5) Other white collar (salesman, insurance, government work, etc.)
 - 6) Blue collar (foreman, supervisor, crew chief, etc.)
 - 7) Craftsman (carpenter, plumber, electrician, etc.)
 - 8) Laborer (assembly line worker, farm worker, clerical, etc.)
 - 9) Other (specify) _____

7. Which category best describes your religious belief or affiliation?
- 1) Agnostic
 - 2) Unitarian or Universalist
 - 3) Atheist
 - 4) Non-Christian (Jew, Buddhist, etc.)
 - 5) Protestant (Congregational or Interdenominational)
 - 6) Protestant (Methodist)
 - 7) Protestant (Presbyterian)
 - 8) Protestant (Lutheran or Episcopal)
 - 9) Protestant (Baptist or any other fundamentalist denomination)
 - 10) Catholic
8. Which of the following political categories best describes you?
- | | |
|--------------------------|----------------------------|
| 1) Socialist | 5) Liberal Republican |
| 2) Liberal Democrat | 6) Moderate Republican |
| 3) Moderate Democrat | 7) Conservative Republican |
| 4) Conservative Democrat | 8) Other (specify) _____ |
9. What would you estimate is the average income of the families in the neighborhood which you were raised?
- | | |
|----------------------|-----------------------|
| 1) Less than \$5,000 | 4) \$9,000-\$12,000 |
| 2) \$5,000-\$7,000 | 5) More than \$12,000 |
| 3) \$7,000-\$9,000 | |
10. Approximately what was your family's gross earnings last year before taxes?
- | | |
|----------------------|-----------------------|
| 1) Less than \$5,000 | 4) \$9,000-\$12,000 |
| 2) \$5,000-\$7,000 | 5) More than \$12,000 |
| 3) \$7,000-\$9,000 | |
11. On the average, how much time a day do you spend reading the newspaper?
- | | |
|---------------------------------------|--------------------------|
| 1) I don't usually read the newspaper | 6) 20-25 minutes |
| 2) 1-5 minutes | 7) 25-30 minutes |
| 3) 5-10 minutes | 8) 30-35 minutes |
| 4) 10-15 minutes | 9) 35-40 minutes |
| 5) 15-20 minutes | 10) More than 40 minutes |
12. Which of the following part of the newspaper do you spend the most time reading?
- | | |
|------------------------------|---------------------------|
| 1) Comic strips | 5) Entertainment features |
| 2) Personal columns or items | 6) Front page news items |
| 3) Sport section | 7) Editorial items |
| 4) Society news | |
13. About how many times in the last year have you attended a foreign film?
- | | |
|-----------------------|-----------------------|
| 1) Not at all or once | 6) Six times |
| 2) Twice | 7) Seven times |
| 3) Three times | 8) Eight times |
| 4) Four times | 9) Nine times |
| 5) Five times | 10) Ten times or more |

14. How many times in the last year have you attended a concert or a play?
- | | |
|-----------------------|-----------------------|
| 1) Not at all or once | 6) Six times |
| 2) Twice | 7) Seven times |
| 3) Three times | 8) Eight times |
| 4) Four times | 9) Nine times |
| 5) Five times | 10) Ten times or more |
15. Do you listen more to AM radio or FM radio?
- | | |
|----------------|-------------------------------|
| 1) To AM radio | 3) Do not listen to the radio |
| 2) To FM radio | |
16. About what proportion of your television viewing times is spent on educational television rather than commercial television?
- | | |
|-------------------------|---------------------------|
| 1) None of it | 6) 30-40 per cent |
| 2) Less than 5 per cent | 7) 40-50 per cent |
| 3) 5-10 per cent | 8) 50-60 per cent |
| 4) 10-20 per cent | 9) 60-70 per cent |
| 5) 20-30 per cent | 10) More than 70 per cent |
17. About what proportion of your television viewing time is spent watching news, special documentaries and concerts?
- | | |
|-------------------------|---------------------------|
| 1) None of it | 6) 30-40 per cent |
| 2) Less than 5 per cent | 7) 40-50 per cent |
| 3) 5-10 per cent | 8) 50-60 per cent |
| 4) 10-20 per cent | 9) 60-70 per cent |
| 5) 20-30 per cent | 10) More than 70 per cent |
18. About how many magazines are subscribed to in your home?
- | | |
|----------------|-----------------|
| 1) None or one | 6) Six |
| 2) Two | 7) Seven |
| 3) Three | 8) Eight |
| 4) Four | 9) Nine |
| 5) Five | 10) Ten or more |
19. Which of the following categories of magazines do you read the most?
- 1) Sports Illustrated, True, Field and Stream, etc.
 - 2) Ladies Home Journal, McCall, Home Companion, etc.
 - 3) Life, Look, Time, Reader's Digest, etc.
 - 4) Saturday Review, Harper's, Atlantic Monthly, etc.
 - 5) The Reporter, the Nation, The New Republic, etc.
20. How many books on the average do you read each month?
- | | |
|----------------|-----------------|
| 1) None or one | 6) Six |
| 2) Two | 7) Seven |
| 3) Three | 8) Eight |
| 4) Four | 9) Nine |
| 5) Five | 10) Ten or more |
21. Approximately how many times a month do you attend church services, fellowships or church club meetings?
- | | |
|----------------|-----------------|
| 1) None or one | 6) Six |
| 2) Two | 7) Seven |
| 3) Three | 8) Eight |
| 4) Four | 9) Nine |
| 5) Five | 10) Ten or more |

22. Approximately how many times during the last year have you attended some political function such as political speeches, fund raising dinners, conventions, party meetings, etc.
- | | |
|----------------|-----------------|
| 1) None or one | 6) Six |
| 2) Two | 7) Seven |
| 3) Three | 8) Eight |
| 4) Four | 9) Nine |
| 5) Five | 10) Ten or more |
23. In how many local organizations such as clubs, fraternities, church groups, teams, school groups, etc. are you active?
- | | |
|----------------|-----------------|
| 1) None or one | 6) Six |
| 2) Two | 7) Seven |
| 3) Three | 8) Eight |
| 4) Four | 9) Nine |
| 5) Five | 10) Ten or more |
24. About how many people that you come in contact with frequently are citizens of foreign countries?
- | | |
|----------------|-----------------|
| 1) None or one | 6) Six |
| 2) Two | 7) Seven |
| 3) Three | 8) Eight |
| 4) Four | 9) Nine |
| 5) Five | 10) Ten or more |
25. In how many different communities have you lived in the past ten years?
- | | |
|----------------|-----------------|
| 1) None or one | 6) Six |
| 2) Two | 7) Seven |
| 3) Three | 8) Eight |
| 4) Four | 9) Nine |
| 5) Five | 10) Ten or more |
26. Approximately how many of the states in the United States have you spent more than a week visiting or living?
- | | |
|----------|-----------------|
| 1) One | 6) Six |
| 2) Two | 7) Seven |
| 3) Three | 8) Eight |
| 4) Four | 9) Nine |
| 5) Five | 10) Ten or more |
27. Do you or your parents own the home in which you are living?
- | | |
|--------|-------|
| 1) Yes | 2) No |
|--------|-------|
28. What is the highest degree you hope to achieve during your formal education?
- | |
|---|
| 1) High school |
| 2) One year college program |
| 3) Associate Degree (2 years of College) |
| 4) Bachelor Degree (4 years of college) |
| 5) Master Degree (5 or 6 years of college) |
| 6) Doctorate Degree (7 to 9 years of college) |

- ~~198~~
29. To what extent have your parents encouraged you to attend college?
- 1) They have encouraged me to not attend college
 - 2) They are rather indifferent about me attending college
 - 3) They have encouraged me a little
 - 4) They have encouraged me some
 - 5) They have encouraged me a great deal
30. Which of the following is your most important reason for attending college?
- 1) So I can make more money in the future
 - 2) So I can get a better job
 - 3) I believe that I will enjoy the kind of work that I am preparing for
 - 4) I find the subject matter very interesting
31. In what curriculum are you enrolled at the present?
- | | |
|---------------------------|-------------------------|
| 1) Business | 5) Associate in science |
| 2) Pre-professional | 6) Associate in arts |
| 3) Engineering technology | 7) General studies |
| 4) Health sciences | 8) Non-preference |
32. What was your approximate grade point average in high school?
- | | |
|-------------------|--------------------------|
| 1) 0.00-1.25 (D) | 6) 2.25-2.50 (C+) |
| 2) 1.25-1.50 (D+) | 7) 2.50-2.75 (B-) |
| 3) 1.50-1.75 (C-) | 8) 2.75-3.00 (B) |
| 4) 1.75-2.00 (C) | 9) 3.00-3.25 (B+) |
| 5) 2.00-2.25 (C) | 10) 3.25-4.00 (B+ to A-) |
33. What is your approximate grade point average in all of your college work?
- | | |
|-------------------|--------------------------|
| 1) 0.00-1.25 (D) | 6) 2.25-2.50 (C+) |
| 2) 1.25-1.50 (D+) | 7) 2.50-2.75 (B-) |
| 3) 1.50-1.75 (C-) | 8) 2.75-3.00 (B) |
| 4) 1.75-2.00 (C) | 9) 3.00-3.25 (B+) |
| 5) 2.00-2.25 (C) | 10) 3.25-4.00 (B+ to A-) |

NOW PLACE BOTH ANSWER SHEETS BACK INTO THE QUESTIONNAIRE AND RETURN THEM TO THE INSTRUCTOR.

THANK YOU.

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