ATTITUDES OF MICHIGAN CLERGYMEN TOWARD MENTAL RETARDATION AND TOWARD EDUCATION: THEIR NATURE AND DETERMINANTS

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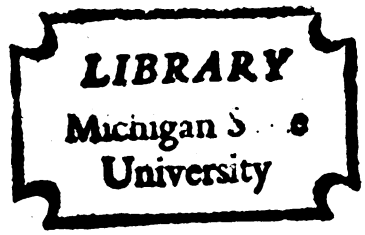

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ABSTRACT

ATTITUDES OF MICHIGAN CLERGYMEN TOWARD MENTAL RETARDATION AND TOWARD EDUCATION: THEIR NATURE AND DETERMINANTS

by William Henderson Heater

The purposes of this attitude study were to test hypotheses relative to the attitudes elicited, and to explore methodological problems in rehabilitation research. The hypotheses were derived from research findings in the field of social psychology to the effect that certain aspects of a person's values and of his contact with the subjects serve as determinants of that person's attitudes toward education and toward handicapped persons. The special focus of the hypotheses was upon attitudes towards mental retardation. Religiosity was studied as a relevant variable. The problems of methodology included problems in sampling, attitude measurement, and the interpretation of religious and social differences. Both the hypotheses and the methodology considerations extended a large, continuing, international study[1] of attitudes toward various disabilities, centered at Michigan State University.

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[1]The large international study, under the direction of Dr. John E. Jordan of the College of Education, Michigan State University, utilizes samples from eleven populations in the United States, Asia, Europe and Latin America.

Between June 1 and October 31, 1966, a total of 405 clergymen completed and returned by mail a packet of research instruments consisting of the following: the Kerlinger Education Attitude Scale; the Gordon Survey of Interpersonal Values; a Personal Questionnaire, to measure contact with education, demographic variables, and orientation toward change; an Attitude Toward Mental Retardation Scale; and a Personal Questionnaire:MR, a set of items to measure the variables of contact with mental retardation. To secure the sample, 5,113 positions of professional, congregation leadership had been identified throughout the state. These had been stratified according to theoretically appropriate geographical and ecclesiastical groupings. From each stratum cell, one-tenth of the positions were selected proportionately, at random, with first and second substitutions designated. Individuals currently filling the positions selected were then contacted by mail; the response therefore constituted a sample of those willing to participate.

Some of the hypotheses, those related to the scalability of the attitude instruments and the comparison of attitude content with attitude intensity, were not tested because the appropriate computer program was not available when needed. It was recommended that multidimensional scale analysis should be attempted in future studies, using the same instruments and a larger sample. Nevertheless in the present study this deficiency did not preclude testing the other hypotheses.

Statistical procedures used to analyze the data for evidence relative to the other hypotheses included analysis of variance, simple correlation, partial correlation, and multiple correlation. Significant support was found for four research hypotheses. Clergymen with more frequent contact with mentally retarded persons tended to feel more strongly about their attitudes toward mental retardation, regardless of whether the attitudes were favorable or unfavorable. Clergymen who placed more value on doing things for other people and being generous tended to show more favorable attitudes toward mental retardation. Sources of the variance of attitudes toward mental retardation were within denominational groups and geographical areas; for there was no evidence of differences between any of these groups and areas in respect to attitude content. Similarly, there were no differences between any two of these groups and areas in respect to the clergymen's conformity to the rules and regulations of their own religions.

In showing lack of support for the remaining hypotheses, the statistical analysis yielded information which might be of interest to other studies. Age and amount of education of respondents were found to be significant, relevant variables in the relationship between benevolence values and attitudes toward mental retardation. When religiosity is high, conformity should be considered as a variable which is potentially relevant to variation in

attitude; high scores on conformity tended to be made by clergymen who held unfavorable attitudes toward mental retardation. The fact that the clergymen were exceptionally consistent in reporting very high benevolence values and very low leadership and recognition values may have reduced the expected effect of these values on attitude variance. Finally, it was noted that in considering contact with education as a source of the variance of attitudes toward education, it is relevant to note both whether the contact has been with teaching or with educational administration, and also whether the respondent is identifying the purposes of education with maintenance or extension of his religion.

ATTITUDES OF MICHIGAN CLERGYMEN TOWARD MENTAL RETARDATION AND TOWARD EDUCATION: THEIR NATURE AND DETERMINANTS

By

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PREFACE

This study is one in a series, jointly designed by several investigators as an example of the concurrent-replicative model of cross-cultural research. A common use of instrumentation, and theoretical material, as well as analytic procedures, was both necessary and desirable.

The authors, therefore, collaborated in many respects although the data were different in each study as well as certain approaches to design, procedure, and analysis. The particular studies are discussed more fully in the review of literature chapter in each of the individual theses.

While these studies are not all available yet for review, since some of the investigations are still in progress, they are all related to the same, larger, concurrent-replicative, cross-cultural research project on attitudes toward education and toward handicapped persons, now underway at Michigan State University.

The additional studies, with their respective authors and their actual or projected completion dates, are as follows: the pilot study, of attitudes toward physical disability in Costa Rica (Felty, 1964); attitudes in Columbia and Peru (Friesen, 1966); maternal attitudes toward

emotionally disturbed and physically handicapped persons (Sinha, 1966); attitudes in Europe (Kreider, 1967); attitides in Japan (Cessna, 1967); attitudes of various subgroups of special educators (Mader, 1967); comparison of special versus regular educators (Green, 1967); relationships between attitudes, values, contact, and theological orientations (Dean, 1967); attitudes of college counselors (Palmerton, 1967); attitudes toward general disability versus blindness (Dickie, 1967); factors influencing attitudes toward integration of handicapped children in regular classes (Proctor, 1967); and attitudes toward general disability versus deafness (Weir, 1968).

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There are many people to whom I am deeply indebted for assistance without which this research would not have been possible. First of all, I acknowledge with thanks the fellowship assistance from the Vocational Rehabilitation Administration, of the Department of Health, Education, and Welfare, of the United States Government; also, to Dr. Gregory Miller, of Michigan State University, College of Education, for his essential support in obtaining this fellowship.

Many religious leaders throughout the state of Michigan devoted much valuable time to the research. I am obligated not only to the 405 clergymen who diligently cooperated as respondents, but also to the Catholic, Jewish, and Protestant leaders who provided needed advice and information. In this regard, I wish to acknowledge particularly the help of Father John Grathwohl, Rabbi Philip Frankel, and the entire staff of the Michigan Council of Churches.

I feel particularly appreciative toward the chairman of my advisory committee, Dr. John E. Jordan. His generous attention to my work, his helpful advice, and his personal encouragement sustained the investigation and filled it

with interest for me. I am also grateful for the counsel of Dr. William W. Farquhar, Dr. Don E. Hamachek, and Dr. Orden C. Smucker, who showed encouraging interest as the other members of the advisory committee.

I owe special thanks to my wife's parents, Dr. Julius Fischbach and Mrs. Fischbach. While the investigation was being conducted, they opened their home as a place for my family to live and for the paraphernalia involved in the project.

Above all, I wish to thank my family. My three children, John, Susan, and David, patiently allowed their father to postpone activities with them and also helped to collate the thousands of pages for the mailings. Particularly am I grateful to my wife, Mary Ellen. Not only did she encourage me while she cheerfully accepted the strains of graduate study; but she also devoted many hours to helping with the painstaking task of drawing the sample, and with other processes of the investigation itself.

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CHAPTER I

STATEMENT OF THE PROBLEM

The purpose of this study is twofold. First, it is to meet a need in the field of vocational rehabilitation for additional information concerning attitudes toward mentally retarded persons, particularly correlates of these attitudes which theoretically might be determinants. Second, it is to extend certain aspects of a larger, long-range, international study of attitudes relative to rehabilitation.[1]

Purpose of the Study

The larger study is a comprehensive attempt to investigate technical and theoretical questions involved in cross-cultural research of attitudes toward education, and specifically toward educating disabled persons. It is employing a set of instruments designed to elicit and measure attitudes in such a way as to make possible a comparison of these attitudes from one cultural group to another. These instruments permit thorough consideration

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[1]The large international study, under the direction of Dr. John E. Jordan of the College of Education, Michigan State University, utilizes samples from eleven populations in the United States, Asia, Europe and Latin America.

of differing socio-economic patterns, differing value systems, differing systems of contact with disabled persons and with education, and differing cultural norms. As projected, the study will utilize samples from Belgium, Colombua, Denmark, England, France, Holland, Peru, Yugoslavia, India, Israel, Japan, and Surinam, and other nations not yet specified, as well as contrasting subcultural groups within the United States.

A pilot project for the international study was conducted in 1964 in San Jose, Costa Rica. Focus of interest was on three major considerations: a. the need for "normative data about attitudes of various interest groups toward education and rehabilitation," within a given nation; b. how to make rehabilitation research "comparable from one cultural and/or linguistic setting to another"; and mainly, c. the importance of testing "the assumption that both value and contact variables serve as determinants of attitudes" (Felty, 1965; quotations from pages 2, 3).

Underlying the entire international study is an interest in knowledge of attitudes toward education as a valuable factor in developing, funding, and organizing educational programs. Implicit in this interest is the assumption that educational programs can be developed more effectively where there is an awareness of what these attitudes are and how they were formed.

Since there has been an emphasis in recent years upon preparing mentally retarded individuals for productive life in the community, it is becoming increasingly important to evaluate factors which may affect their education, vocational placement, and social adjustment. In the literature (see Chapter II) there is the strong assumption that one such factor is the attitude of others toward them. Adding a consideration of attitudes toward retardates to the framework of the international study permits analysis of these attitudes on the same social psychological dimensions.

The selection of Michigan clergymen, of all faiths, provides a population which allows exploration of several additional problem areas:

1. The value to the international study of applying the instruments to a carefully stratified sample of one particular, predominantly male, professional group close at hand.
2. The opportunity to test rigorously the meaning of religiosity variables in the international study.
3. The methodological lessons to be learned by using the instruments where cross-cultural differences are very subtle; for to some extent the religious categories, of which the clergymen may be assumed to be representative,

institutionalize contrasting cultural backgrounds in their attitudes toward education.

4. The questions raised by many researchers as to the place of religion with reference to values and attitudes.
5. The expressed desire on the part of personnel of Michigan State University and of the Michigan Department of Mental Health to learn more about how to deepen the Clergy's understanding of mental retardation, because of the influence of clergymen through counseling and idea leadership.

Developing an instrument to measure attitudes of clergymen toward mental retardation is itself a research need. Several scales have been developed for use with parents or with teachers. Others measure attitudes of local communities toward persons trained in specific projects within those communities. Many measure attitudes and information without differentiating between the two. As a purpose for the present study, it was proposed that identifying an instrument suitable for clergymen of all backgrounds might facilitate the search for an instrument broad enough, yet reliable and valid enough, for use with any population.

Nature of the Problem and Limitations

Everywhere the international study has been undertaken, there have been indications of recent rise of

interest in the education of handicapped persons. In many nations, particularly in Latin America, special education is an innovation. In the United States it is one of the current emphases in the field of education, and is very much the focus of innovation projects. Particularly in the United States, there is increasing concern about problems related to the education of the mentally retarded. The trend is represented clearly by the various, relatively new programs sponsored by the United States government. That the latter concern is also new and salient internationally was dramatized by the first Inter-American Workshop on Mental Retardation, which was held in Puerto Rico, October 17-22, 1965.

These innovations imply social change. Implicit in social change is attitude change. Disabilities, as representing differences, have become the objects of very important, changing attitudes. As such they may be viewed as Paul Tillich viewed theological concepts, i.e., as "Not less than symbols" (Tillich, 1957). The disabilities point beyond themselves to values held within the social system. Moreover, attitudes toward the disabilities participate in these values, and are themselves instrumental in value change. Hence more and more, attitudes toward disabilities, as they represent attitudes toward "differences," are becoming the "language" through which values are expressed.

All the trends noted above are being reflected in religious groups in Michigan. In the correspondence

incidental to the present study, several respondents reported special programs for retarded children in their own churches, in other churches, or in denominational or interdenominational centers. Nearly all of these programs were innovated since World War II; most of them, since 1960. There is widespread use of such new books as The Church and the Exceptional Child (Palmer, 1961), which itself reports the trend as involving all the major disabilities. Religious journals used in Michigan churches have published special issues on mental retardation recently.[1]

In the pilot study (Felty, 1965), the implications of religiosity were unclear. The symbolic value of mental retardation as perceived by religious groups in Michigan affords an opportunity to investigate some precise aspects of this variable which, from a theoretical standpoint, might be expected to have some importance. In a religious group, values expressed in attitudes toward mental retardation are part of a value system which is sanctioned by very powerful religious symbols, and which may tend to be either traditional or progressive with reference to attitude change. By assigning ultimacy to certain values, the system of symbols contained in a religion acts to establish these values with pervasive, long-lasting

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[1]Some examples are, the International Journal of Religious Education, February, 1965, Christianity Today, January 21, 1966, Baptist Leader, May, 1965, Gospel Herald, November 9, 1965, and Pastoral Psychology, September, 1962.

motivation (Geertz, 1965). The religious symbols may also establish moods and motivations in relation to the anxiety, hostility and guilt which often accompany disability. Further understanding of the effect of religiosity is therefore appropriate to rehabilitation research.

The values of a clergyman are in some sense the values of a group. To some extent, a clergyman represents the religious group of which he is leader. His values are reinforced by the expectation-sanction system which defines his role. Other people, both inside and outside the group, learn to associate the group with the values of the clergyman. Religious doctrines maintained by the group, while they may also be uniquely factual, are at least symbolic of values; they specify certain means and certain goals in society as being ultimately good (Tillich, 1957). Therefore religiosity is not less than identification with a value system.

However, this does not mean that religion determines the values; but rather, that for a religious person his religion symbolizes the values on which he acts. Recent research (e.g., Photiadis, 1965) seems to be indicating that values held in association with membership and participation in a religious group are not held in association with acceptance of the doctrines of that group. Specific values symbolized by a doctrine may be relative to the person or the group. If the values of a clergyman are consonant, he will tend to perceive a mentally retarded individual in terms of how well that individual is able

to fulfill roles which are in line with those values. If the clergyman places a very high value on the inherent worth of an individual, for example, the consonant attitude toward a mentally retarded person would be to emphasize qualities inherent in that person. If, on the other hand, the clergyman places a very high value on a standard which normal people approximate more often than mentally retarded people, then the consonant attitude toward the latter would be to perceive them mainly in terms of differences between normal and retarded persons. In either case, the clergyman's doctrines, for him, existentially, would tend to symbolize the values on which he bases his perceptions.

For these reasons, it would seem that to investigate the meaning of religiosity as a possible determinant of attitude toward mental retardation and toward education, the appropriate independent variables are interpersonal values rather than theological doctrines. To check on these assumptions, additional research comparing interpersonal values with the intensity and content of certain theological positions might be in order. Such investigation, however, is beyond the limitations of the present study, except to the extent that a clergyman may be presumed to hold the doctrines distinctive of his denomination. According to this discussion, such investigation should show little if any correlation between theology and value.

Another important aspect of the problem which is beyond the limitations of the present study is the technical question of whether values and attitudes can be measured validly by an objective test. A strict symbolic interactionist position would preclude the possibility of investigating real interaction between values and attitudes unless actions are the unit of study, through such devices as life histories, case studies, interviews, autobiographies, diaries, letters, anecdotal records, and observations (Bolton, 1958). In the present study, however, methodological problems involved in the cross-cultural aspect of the research, which are also a major purpose of the study, call for objective instruments. Hence every statement about attitudes and values made herein must be qualified, "As measured by these instruments." Nevertheless the symbolic interactionist frame of thought has been maintained by holding the symbolic transformation of behavior--e.g., of expressed attitude--as the main object of study.

Definition of Terms

The terms basic to this study have been understood with reference to precise definitions as follows:

Attitude: An attitude is a "delimited totality of behavior with respect to something" (Guttman, 1950, p. 51). Applied to mental retardation, this definition would refer to the whole of all the acts of a person with respect to mentally retarded individuals. Applied to education, it

refers to the whole of all the acts of a person with respect to schools or the process of education. In this study, the totality of behavior toward mentally retarded persons and toward education was estimated by scores on an Attitude Toward Mental Retardation scale and an Education Scale, respectively (see Chapter II for further explanation). Attitudes may be thought of, for purposes of analysis, as having two components: item content, and item intensity (Guttman, 1950; and Suchman, 1950). Here, these two components are defined operationally as scores on separate dimensions of each scale.

Values: A person's values are his "basic motivational patterns," of which one measure is knowledge of the extent to which he considers certain environmental or interpersonal conditions to be more important than others (Gordon, 1960). Hence the relationship between values and attitudes may be understood in terms of the relationship between motivations and acts. One approach that may be used in measuring interpersonal values is to determine what aspects of an individual's relationships with others are relatively most important to him (Gordon, 1960). In Beatrice Wright's formulation, the orientations of values attached to relationships with disabled persons form a continuum between "comparative values" and "asset values," according to the extent to which perception of a disabled person is influenced by a standard outside the person himself (Wright, 1960).

Mental Retardation: Irrespective of the generally accepted categories of mental retardation, there have been many scholarly attempts to define the words themselves. This attempt was, in fact, the major concern of the London Conference on the Scientific Study of Mental Deficiency, held in 1962. Usually, the definitions mention below-average intelligence, general impairment of behavior related to intelligence, and prenatal or early causation. Therefore, the Instructions sheet (see Appendix F) used with this study specified that the words "mentally retarded," as used in the questionnaires, "denote persons who from early childhood have been obviously below average in their general intellectual functioning." This definition is an abbreviation of the formal definition with which Rick Heber summarized the definitions used in the London Conference: "Mental Retardation refers to subaverage general intellectual functioning which originates during the developmental period and is associated with impairment in adaptive behavior" (Heber, 1962).

Religion: Often in the study the term "religious group" is used, with the understanding that it refers to a group of individuals who adhere to the same religion. This understanding implies a sociological definition of "religion" such as the following:

> A religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and

> clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic (Geertz, 1965).

Religiosity: In the international study, religiosity, or personal orientation toward one such system of symbols, is defined operationally by two items, one measuring importance of religion to the respondent, and the other measuring the extent to which the respondent follows the rules and regulations of his religion. These two items were retained in the present study (Appendix C, Personal Questionnaire, Items 17 and 33). The choice of clergymen as subjects was a deliberate attempt to select a population with a high mean and low variance on these items.

Clergyman: For purposes of this study, the term "clergyman" has been defined operationally as the principal leader of a religious congregation. Small, local religious groups working together under the guidance of one leader in the form of a "circuit," "yoke parish," etc., were thought of as one congregation; that leader, as one "clergyman." For multiple-staff churches and synagogues, the ordained person recognized as being in charge was considered the "clergyman." By this definition, the term "clergyman" included women, part-time leaders, unpaid leaders, unordained leaders, and leaders of groups in which the leader is not called a "clergyman," as well as the typical, male, full-time, professional, ordained priest, minister, and rabbi; but it excluded ordained assistants and other ordained

persons who were not currently engaged as priest, pastor, rabbi, or principal leader of a congregation. In general, elsewhere, the term "clergyman" is defined only by ordination. In this particular study, however, the focus of investigation was the role rather than the theological category of the "ordained."

CHAPTER II

BACKGROUND OF THEORY AND RESEARCH

The theoretical framework of the present research, and of the international study as a whole, is the symbolic interactionist school of social psychology. Within this framework disability is symbolic, given reality by an expectation-sanction system, so that it may be considered a value judgment rather than an objective phenomenon in itself.

Background of the International Study

Since certain roles have higher value than others for maintaining social structure, individuals tend to be esteemed by others according to how they are perceived to fulfill valued roles. Thus attitudes toward disability would be assumed to vary according to the kinds of roles perceived to be important and also according to the degree of structuring within the social system. Interpersonal interaction involving a disabled person would then determine the meaning of the disability with reference to social institutions; e.g., education, government, and religion. The disabled person, tending to share the same symbolic meaning of his own disability, will develop the

corresponding value orientation toward himself. This is the point of view taken by Wright (1961) in the field of rehabilitation counseling, and by Meyerson (1963) and Levine (1961) in the field of special education.

Some basic interactionist propositions germane to the study have been set forth as follows:

1. Behavior is motivated through the give and take of interpersonal adjustment, both the person and the society being products of communication.

2. Personality is continually reorganized and constructed in the day-by-day interactions with others.

3. Culture consists of models of proper conduct hammered out and reinforced by communications and by collective grappling with life situations (Shibutani, 1961).

The importance of interpersonal values as substance of this communication may be described in Levine's words as follows:

> . . . values are criteria against which behavior is assessed in terms of deviation. . . . Where there are questions as to the adequacy of the individual in relation to these (society-maintaining) demands, there will be some devaluation of him on society's part (Levine, 1961, p. 84).

Wright (1960, pp. 128-133) has suggested two value orientations which are different in their effects upon attitudes toward physically disabled persons: "comparative values" and "asset values." If the evaluation is based on comparison with a standard, it is said to be a case of invoking comparative values; but if a person evaluates in terms of qualities inherent in the object of judgment

itself, the person is said to be invoking asset values. A reasonable inference is that people holding asset values, in contrast to those holding comparative values, will be more favorable in their attitudes toward meeting individual needs in education; and also in their attitudes toward disabled persons, they will be less inclined to perceive the person with a disability as behaviorally "less-valuable" than persons without disabilities.

Some cross-cultural studies have given strong indication that interpersonal value orientations differ from one culture to another as a reflection of difference in degree of social structuring, i.e., in uniformity of expectations and tolerance of deviation. Stoodley (Stoodley and Bartlett, 1959) related value differences to structural differences in his comparison of American and Filipino university students. In comparing the relatively high degree of structuring of the social norms of Ceylon and Thailand with the "loose" social structuring of Burma, Ryan and Straus (1954) found a correspondingly higher tendency among the Burmese to evaluate in terms of qualities inherent in the object of judgment. Lipset (1961) found the different forms of interaction between values and material conditions to be a major source of the greater individuality[1] in Sweden, Germany, and Great Britain, as compared with the United States.

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[1]By "individuality," Lipset meant the opposite of other-directedness and conformity.

Similarly, between contrasting social sub-systems within a given culture there are value differences which reflect differences in expectations and sanctions (Almond and Coleman, 1960; Rogers, 1962; Katz et al., 1963; etc.). Specifically, groups and associations in which contact with disabled persons is a basic role expectation have been found to differ in values from other groups. Rehabilitation and special education groups tend to be characterized by relatively modern, democratic values such as "democracy," "constitutionalism," "humanism," "scientific process," and "universal suffrage," in Latin America as well as in the United States (Jordan, 1963). By the same token, persons working in the field of special education and rehabilitation might be expected to hold more "asset" values than those working in other occupations, regardless of whether their culture tends to be modern or traditional.

Thus values and contact, separately and as interacting with each other, may be regarded as particularly important determinants of attitudes. The definition of "attitude" chosen for the international project in which the present study participates is that advanced by Guttman:

> . . . (an attitude is) . . . a delimited totality of behavior with respect to something. For example, the attitude of a person toward Negroes could be said to be the totality of acts that a person has performed with respect to Negroes (Guttman, 1950, p. 51).

The relationship between values and contact, and between values and attitudes, is suggested by the literature cited above. As Rosenberg (1960) summarizes in his conclusion, attitudes that are dissonant to a person's central value orientation tend to be abandoned, whereas consonant attitudes tend to be maintained.

The relationship between contact and attitude, however, is unclear. Does attitude lead to contact? Does contact shape attitude? What aspects of attitude are affected by contact? How does contact affect the influence of values upon attitude? What intervening variables operate between contact and attitude? Allport at first found the effect of contact upon attitudes to be confused (Allport and Kramer, 1947), but later (Allport, 1958) found stronger correlations between contact and attitude, consistent with assumptions of others (e.g., Homans, 1950). Chesler (1965) found that high school and college students who had had some contact with disabled persons held more positive attitudes toward disabled persons than those without contact. Guttman and Foa (1951) found attitude <u>intensity</u> rather than attitude content to be directly related to contact frequency. Zetterberg (1963) found attitude direction to be related to contact frequency through an <u>intervening</u> variable, the presence of alternatives to contact which are perceived as rewarding by the actor.

Sex differences and sociometric phenomena are also known to have some relationship to the effect of value

orientations and personal contact upon the formation of attitudes. In Chelser's study (1965) females scored significantly higher than males both in attitudes toward disabled persons and in ethnocentrism, the latter being measured by an "Intergroup Relations Scale." He also found significant correlations between ATDP and each dimension of ethnocentrism: race, religion, nationality, and class. Houser (1956) found reference groups at Michigan State University to be significant reinforcements of attitudes, with subjects in sociometric core groups expressing most strongly the value prejudices of the group.

Expansion into Retardation and Religion

Research may be cited which has compared attitudes toward one ethnic minority with attitudes toward another ethnic minority. Other research has compared attitudes toward an ethnic minority with attitudes toward a non-ethnic minority such as blind persons. However, practically no research has compared two non-ethnic minorities in this respect. There is indication, though, that investigation would find any given sample to be displaying similar attitude pattern toward different non-ethnic minorities.

Several authorities have noted the similarity between physical disability and membership in an ethnic minority. Chelser's work, cited above, is a case in point. He concluded that, ". . . the physically disabled can be

conceptualized as a minority group subject to many of the same attitudinal and behavioral predispositions as are ethnic minorities." What Wright (1960) said of physical disability can be said also of racial segregation or anti-semitism in America. Using Negro problems as a metaphor, Barker (1948) saw disabled persons as members of "an underprivileged minority." Handel (1960) observed that investigating physical disability is "like investigating a problem of race."

It may be conjectured that such a relationship could be demonstrated between two non-ethnic minorities; e.g., between the physically disabled and the mentally retarded. Just as Wright's formulations regarding physical disability can be applied to ethnic distinctions, they can be applied also to mental retardation. Badt (1957) found that attitudes of prospective teachers toward different kinds of "exceptional" children tended to follow consistent patterns. Himes (1960) found that those who carried stereotyped attitudes toward blindness tended to carry equally stereotyped, though different, attitudes toward deafness and crippleness. In the same vein, Sullivan and Adelson (1954) found that intolerance toward one minority group is usually accompanied by intolerance toward other minority groups; their study of ethnocentrism suggests implications for the study of non-ethnic minorities. A survey of public knowledge and attitudes conducted by the Minnesota Association for Retarded Children (1962) showed patterns of social distance between

normal persons and retarded persons similar to what might be anticipated with respect to ethnic minorities.

The place of religion in the formation of attitudes toward minority groups has been the subject of much investigation and conjecture in recent years. The present study affords an excellent opportunity to explore this question with reference to the important area of mental retardation.

Since the Judaic and Christian traditions contain strong humanitarian precepts, some writers suppose that there ought to be a direct relationship between belief in the transcendence of God, on the one hand, and asset value orientation toward disabled persons on the other; and this direct relationship should be reinforced by belief in an orthodox Christian view of eternal life. It has been speculated, for example, that it was precisely because of his Roman Catholic belief in super-natural reality that President Kennedy was able to develop realistic and passionate concern for progress in education and for enlightened advancements with mental retardation; just as in Protestant history, "from the Levelers and Diggers down to latter-day Quakers and Methodists, there is a direct correlation between other worldly concern and social reform" (Fitch, 1966, p. 203).

One would be hard-pressed, however, to find empirical data which agrees. Most studies have found religious belief to correlate negatively or, at best, insignificantly, with attitudes toward minorities. In summarizing his

studies of prejudice, Allport (1958, p. 449) notes that differences between religious bodies regarding attitudes toward minorities are "equivocal." Earlier he had found that Protestant groups were more tolerant than Roman Catholic groups, non-religious groups were more tolerant of minorities than Protestants, and Jewish groups were most tolerant of all (Allport and Kramer, 1946). In his research referred to in Chapter I, J. D. Photiadis studied the effects of religion upon American business values. Using entrepreneural orientation as his dependent variable, he compared the effects of three independent variables: denominational membership, denominational participation, and conformity of belief to the orthodox position of the denomination. He found that Roman Catholic businessmen tended to depart from business values more than Lutheran businessmen; and Lutherans, more than other Protestants. Catholics and non-Lutheran Protestants who participated highly in their denominations also differed significantly in certain aspects of their value orientation. However, there were very few significant correlations involving orthodoxy of belief. He concluded, in contradiction to Emil Durkheim and Bronislaw Malinowski, that doctrine is not an important determinant in value maintenance (Photiadis, 1965). Thus the literature suggests that doctrine helps to keep denominational groupings distinct, but that social processes rather than doctrines determine values. Hence, whatever

relationship there is between religion and attitudes can be discovered only by identifying appropriate variables within religion other than doctrinal variation.

Moreover, no distinct parallel has been demonstrated between ecclesiasical affiliation and theological belief. A survey of Michigan State University students found that a test of "liberal" vs. "conservative" religious belief could not significantly predict a student's denomination or, indeed, whether he belonged to any denomination at all (Toch and Anderson, 1960). Where religious behavior has been factored into acceptance of dogma, religious activity, and interpersonal values, all three of these factors were found to be stable across religious denominations (Cline and Richards, 1965). In the previous study, all three factors were statistically independent except that for females only the value of compassion had a significant, secondary loading into the factor of acceptance of dogma. According to Rokeach's formulation, it is the nature of its cognitive system rather than the content of its doctrine that determines the attitudes of a religious group; attitudes toward outside minorities relate positively to cognitive agreement and negatively to the importance of a stereotype to the cognitive system (Rokeach, 1960). Fairly consistent with this is Houser's sociometric data (Houser, 1956). Among high school students in the Houser sample, younger Roman Catholics tended to be more favorable

than Protestants their own age in attitudes toward minorities, but both categories of older students were equally unfavorable. Houser assumed the difference might be related to the fact that the younger Roman Catholics were relatively more influenced by the Church than by their secular, socioeconomic environment.

Because of their role as counselors as well as of their representing religious social systems, it is important to investigate and analyze the attitudes of clergymen toward mentally retarded persons.

> It is reasonable to assume that technicians' beliefs regarding the mentally retarded will affect the way in which they treat and work with retardates. Unrealistic opinions can also be transmitted to patients and affect the way in which patients regard themselves, and thus have an effect upon their response to treatment (Polinsky, 1961, p. 12).

A pastoral counselor is a "technician" in terms of responsibility. A pastor's handling of guilt is also a major factor in counseling with parents of retarded children. Yet in one study of this factor (Zuk et al., 1961), religious background was found to have no significant effect though there was slightly less trouble with guilt on the part of those who had been counseled by Roman Catholic priests.

In any such study of attitudes among the clergy of Michigan, demographic variables may become important. Although, as indicated above, there is reason to assume that attitudes toward mentally retarded persons will

correspond to attitudes toward physically disabled persons, there are also grounds for suggesting that physical deficiency will be devalued more in rural communities than in industrial areas, whereas intellectual deficiency will be devalued more in industrial than in rural localities (Jordan, 1964, p. 4). On the other hand, religious fanaticism, which as a construct is the antithesis of progressive, democratic attitudes, has been shown to have a significant, inverse relationship to the size of the community (Putney and Middleton, 1961).

Considerations Related to Scaling

A major aspect of the international study is consideration of scaling problems. Items which form a scale in one nation might not form a scale in another. Similarly, items which scale for one professional group in Michigan (e.g., rehabilitation counselors) might not scale for another (e.g., Michigan clergymen). Comparability of attitude scales is therefore a basic objective of the conflux of studies with which the present study is involved. For this reason it is relevant to include here the hypothesis that a given set of attitude items represents or contains one or more dimensions on which response patterns can be represented by scale scores. This consideration pertains to the Attitude Toward Mental Retardation "Scale," the Education "Scale" as a whole, the "Traditional" items of the Education Scale, and the "Progressive" items of the Education Scale. The hypotheses were stated in the

language of Guttman Scale Analysis, which assumes that it is possible to define a "universe of content" for each quality to be studied, and that any universe of content can be represented by a few questions which form a one-dimensional continuum (Guttman, 1947 and 1959; Waisanen, 1960). At the time the research was proposed, this procedure had been used extensively; other computerized scaling programs were being developed, so that there was no certainty as to what programs for the CDC 3600 computer might become available. The Multiple Scalogram Analysis had been developed, which would allow the data to fall into as many scales as possible instead of testing the degree of scalability of a set of items as a whole (Lingoes, 1963). Under development was an "MSA-I" program which would have tested the data for multidimensionality.

Various approaches have been employed to obtain cross-cultural and inter-group comparability of attitudinal data. The one which was proposed here involves using two components of attitudes: content and intensity (Guttman, 1947 and 1950). To test for such comparability was the main purpose of using the Likert-type format of the attitudinal items. The content component should provide a rank ordering both of respondents and of items so that knowledge of a person's rank will predict the pattern of his responses, and knowledge of an item's rank will predict the pattern of responses to items. Responses on the intensity component (i.e., "About how strongly do you feel about your answer?"),

when plotted against the measures of content, should indicate the point of "indifference" between positive and negative attitude which is psychologically comparable from one group to another (Suchman, 1950).

Major Research Hypotheses

For most of the following hypotheses which call for statistical tests of significance, the hypothesis is stated in the research form rather than the null form for purposes of clarity. Nevertheless in the statistical analyses themselves it was always the null form which was tested.

Hypotheses Related to Scaling

H-1: Scalability of Attitude Items

Each set of attitude items employed in the study (Appendix A and D) represents an underlying, one-dimensional universe of content, so that Guttman scale analysis will yield a scale or quasi-scale of attitude items.

H-1a: Attitude Toward Mental Retardation items will yield a Guttman scale or quasi-scale.

H-1b: Traditional items of the Education Scale will yield a Guttman scale or quasi-scale.

H-1c: Progressive items of the Education Scale will yield a Guttman scale or quasi-scale.

Hypothesis Derivation.--The basis for the assertion with respect to Michigan clergymen and mental retardation is the assumption that retarded persons represent a salient

group in Michigan so that clergymen will hold opinions with respect to them, either on a favorable-unfavorable or a different-similar continuum. The basis for the assertion of the hypothesis with respect to the education items is the factor derivation of the "Traditional" and "Progressive" items by Kerlinger (1958 and 1961); also, a pre-test scaling of these items in Lansing, Michigan in March of 1964, in which "Traditional" items were found to scale independently of "Progressive" items on a sample of 97 students and job-retraining workers.

Instrumentation.--The Attitude Toward Mental Retardation Scale is reproduced in Appendix D; the Education Scale, in Appendix A. In the Education Scale, the "Traditional" items referred to are items 3, 4, 6, 10, 11, 12, 13, 14, 18, and 19; the "Progressive" items are 1, 2, 5, 7, 8, 9, 15, 16, 17, and 20.

H-2: Content and Intensity

For each attitude scale the plotting of intensity scores against content scores will yield a U-shaped or J-shaped curve.

H-2a: For Attitude Toward Mental Retardation items, the plotting will yield a U- or J-shaped curve.

H-2b: For Traditional items of the Education Scale, the plotting will yield a U- or J-shaped curve.

H-2c: For Progressive items of the Education Scale, the plotting will yield a U- or J-shaped curve.

Hypothesis Derivation.--As discussed above, Suchman (1950) and others have reported that such a relationship may be expected and that it should serve to establish a "0" point dividing the favorably-disposed respondents from the unfavorably-disposed.

Instrumentation.--The location of the items is the same as for H-1, above. Each of these items is in two parts; the first part expresses the content of the item, while the second part expresses the intensity with which a respondent held the attitude expressed in the content part.

Hypotheses Related to Attitude, Values, and Contact

H-3: Contact Frequency and Attitude Intensity

H-3a: The more frequent the contact with mentally retarded persons, the higher will be the scores on the intensity statements of the Attitude Toward Mental Retardation Scale, regardless of whether attitude content is favorable or unfavorable.

Hypothesis Derivation.--The assertion is derived from the research suggesting that contact frequency is directly related to attitude intensity regardless of content direction (Rosenberg, 1960; Foa, 1950; and Guttman and Foa, 1951).

Instrumentation.--Contact frequency is measured by Item Number 2 of the Personal Questionnaire: MR (Appendix

E). Intensity of attitude toward mental retardation is determined as for H-2, above.

H-3b: The more frequent the contact with education, the higher will be the scores on the intensity statements of the Education Scale, regardless of whether attitude is Traditional or Progressive.

Hypothesis Derivation.--Same as for H-3a, above.

Instrumentation.--Frequency of contact with education is measured by Item Number 2 of the Personal Questionnaire (Appendix C); intensity scores are derived as for H-2, above.

H-4: Contact and Attitude Content

H-4a: Those with high frequency of contact with mentally retarded persons will tend to have low scores (i.e., more positive) on the Attitude Toward Mental Retardation Scale if their high frequency of contact is concurrent with ease of avoidance of the contact, enjoyment of the contact, and acceptability of alternatives.

Hypothesis Derivation.--Reports of Homans (1950), Zetterberg (1963), and various studies related to special education, point to such interaction.

Instrumentation.--Attitudes are measured as for H-1 and H-2, above, using content scores only. Low scores on the ATMR Scale indicate favorable attitude. The contact variables are measured by direct questions of the Personal Questionnaire: MR (Appendix E): frequency, by Item 2; ease of avoidance, by Item 3; enjoyment, by Item 6; and acceptability of alternatives, by Item 7.

H-4b: Those with high frequency of contact with education will tend to have high scores on the Progressive items of the Education Scale if their high frequency of contact is concurrent with ease of avoidance of the contact, enjoyment of the contact, and acceptability of alternatives.

Hypothesis Derivation.--Same as for H-4a, above.

Instrumentation.--Attitudes are measured as for H-1 and H-2, above, using content scores. High scores on the content parts of the Progressive items of the Education Scale indicate progressive attitudes toward education. The contact variables of this hypothesis are measured by direct questions on the Personal Questionnaire (Appendix C): frequency of contact, by Item 2; ease of avoidance, by Item 3; enjoyment, by Item 4; and acceptability of alternatives, by Item 5.

H-5, 6, and 7: Values and Attitude Content

H-5a: Persons who score high on the Leadership dimension of the Survey of Interpersonal Values will tend to score high on the Attitude Toward Mental Retardation Scale.

H-5b: Persons who score high on the Leadership dimension of the Survey of Interpersonal Values will tend to score high in Traditional items and low in Progressive items on the Education Scale.

Hypothesis Derivation.--According to Rosenberg (1960), the more the belief content of an attitude is instrumental to value maintenance, the more favorable will be the evaluation of the object of the attitude. According to Wright (1960), persons with high power needs are applying a comparative yardstick in their evaluations of others and should be expected to devalue persons with disabilities; they should be expected also to devalue progressive attitudes toward education, since the latter usually implies changes in the status quo. Empirical evidence of these relationships appears in the pilot study (Felty, 1965).

Instrumentation.--The Leadership scores of the Gordon Survey of Interpersonal Values (Appendix B) are used as a measure of the need for power and control. The attitudes are measured as for H-1 and H-2, above. As before, high ATMR scores indicate rejection.

H-6a: Persons who score high on the Recognition dimension of the Survey of Interpersonal Values will tend to score high on the Attitude Toward Mental Retardation Scale.

H-6b: Persons who score high on the Recognition dimension of the Survey of Interpersonal Values will tend to score high in Traditional and low in Progressive items on the Education Scale.

Hypothesis Derivation.--Same as for 5a and 5b, above.

Instrumentation.--The Recognition scores of the Gordon Survey of Interpersonal Values (Appendix B) are used as a measure of the need for recognition and achievement. Attitudes are measured as for the hypotheses above.

H-7a: Persons who score high on the Benevolence dimension of the Survey of Interpersonal Values will tend to score low on the Attitude Toward Mental Retardation Scale.

H-7b: Persons who score high on the Benevolence dimension of the Survey of Interpersonal Values will tend to score low in Traditional and high in Progressive items on the Education Scale.

Hypothesis Derivation.--Same as for 5a and 5b, above. Persons with high nurturance needs are applying an "asset" yardstick to their evaluations of others and should be expected to value persons with disabilities; they should be expected also to value progressive attitudes toward education because of the implications of these attitudes for social change.

Instrumentation.--The Benevolence scores of the Gordon Survey of Interpersonal Values (Appendix B) are used as a measure of the need to be helpful and generous. Attitudes are measured as for the hypotheses above. Low ATMR scores indicate acceptance of mentally retarded persons.

Hypotheses Related to Differences Between Sampling Strata

H-8: Attitude Toward Education

The Roman Catholic clergymen will score higher in Progressive items on the Education Scale than clergymen of religious groups which are not identified with non-tax-supported elementary schools.

Hypothesis Derivation.--Research considerations leading to H-4a, above, also apply here. Moreover, the hypothesis is suggested by three additional observations: first, that Roman Catholic clergymen, unlike almost all other clergymen, function as educational administrators; second, that their selection of the priesthood was made in full knowledge of this role and in lieu of occupational alternatives; third, that because of the altruistic nature of the priesthood any resultant rise in attitude toward education might be expected to appear most strongly in the "Progressive" items.

Instrumentation.--Progressive attitudes toward education are measured as in the hypotheses above. The design used in sampling and coding (see Chapter III and Appendix G) lends itself to appropriate categorization of subjects for testing this hypothesis. Scores of Roman Catholic priests may be analyzed as a separate group. To operationalize the category, "clergymen of religious groups which are not identified with non-tax-supported elementary schools," all respondents except Catholics, Seventh Day

Adventists, and specified Reformed and Lutheran groups, may be considered as a unit (e.g., ecclesiastical strata 1, 3, 7, and 8).

H-9: Attitude Toward Mental Retardation

There will be no significant differences between any two sampling strata in mean scores on the Attitude Toward Mental Retardation Scale.

Hypothesis Derivation.--This research hypothesis is worded in the "null" form because it tests whether ecclesiastical or geographical situations are in any way related to the interactions hypothesized above; also, because of the ambiguity in research literature regarding the relationship between religion and attitudes.

Instrumentation.--Attitudes may be measured as for the other hypotheses; ecclesiastical and geographical strata are established in the sampling procedure.

H-10: Religiosity

There will be no significant differences between any two sampling strata in mean scores on either of the religiosity measures.

Hypothesis Derivation.--The purpose of this hypothesis is to aid in validating the religiosity items in the international study and to facilitate their analysis.

Instrumentation.--Sampling strata may be analyzed separately or in any combination, as for H-8 and H-9, above. Religiosity is measured by two items, numbers 17 and 33, on

the Personal Questionnaire (Appendix C). These items are the same as items 20 and 38, respectively, on the Personal Questionnaire used in the International study.

CHAPTER III

RESEARCH DESIGN AND PROCEDURES

Because of the concurrent-replicative nature of the research, the design was comparable to that employed by the other studies in the series (see Preface), although certain aspects were unique. Instruments were altered, to make them appropriate for the population being studied and for reference to attitudes toward mental retardation. Special controls were used in sampling, so that representative data could be gathered by mail.

Instrumentation of Variables

Attitudes Toward Mental Retardation

A twenty-item "ATMR" Scale was developed for use in this study (see Appendix D). Items used in this scale were adapted to this purpose from the "Attitudes Toward Disabled Persons Scale" (ATDP) developed by the Human Resources Foundation (Yuker, Block and Campbell, 1960). Published reliability coefficients, using both a measure of equivalence and a test-retest measure of stability, are adequate (ibid., pp. 4, 5). Tentative norms have been published (ibid., p. 11) based on a sample of 625 non-disabled

persons and 640 disabled persons; scores of the two groups were significantly different. To substantiate construct validity further, scores were found to be significantly related to other variables which are theoretically relevant to attitude, yet statistically independent of extent of disability, type of disability, and social desirability (the latter being measured by the Social Desirability Scale developed by Edwards, 1957).

Using this same ATDP scale, Chesler (1965) found significant correlations[1] between ATDP scores and attitudes toward each of four ethnic minorities. Chesler's data, like the original ADTP data, showed significant differences on sex and contact; in each instance, females and subjects who knew disabled persons showed favorable attitudes.

This scale measures the extent to which the disabled person is perceived to be different from the physically normal person. Wright (1960) suggests that with respect to disabled persons this is the crucial attitudinal dimension; to be seen as different or set apart signifies rejection. Each ATDP statement tests whether the respondent sees disabled persons to be the same as, or different from, non-disabled persons in personality or in need for special

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[1]Directionality of the correlations indicated that acceptance of disabled persons was concurrent with acceptance of the ethnic minorities.

social relationships. The Human Resources Center of Albertson, New York, which developed the ATDP, expects to publish in 1967 a monograph giving details of a large number of studies utilizing the ATDP, including numerous research studies for which the scale has been successfully adapted. Following very extensive correspondence and perusal of literature, it seems clear that this procedure is most appropriate.

There has been little research in developing scales of attitudes toward mentally retarded persons. For one reason or another, most of those which have been used effectively are inappropriate here. Some measures are limited to the attitudes of parents toward their own retarded children (e.g., Zuk et al., 1961); some, to the attitudes of employers toward hiring educable adults (e.g., Cohen, 1963, and Phelps, 1965); some, to the attitudes of teachers toward specific levels of retarded children (e.g., Badt, 1957, Haring et al., 1958, Semmel, 1959, and Warren and Turner, 1966); still others, to the local needs of specific communities (e.g., Cleland and Chambers, 1959, and the Minnesota Association for Retarded Children, 1962). Many scales fail to differentiate sufficiently between attitudes (sometimes including "opinions" or "concepts"), on the one hand, and knowledge on the other; yet Cohen (1963) clearly demonstrated independence between attitudes and knowledge. Seldom are reliability and validity data available.

Still very promising is the first instrument developed specifically for measuring expressed attitudes pertaining to retardation: the Attitude Scale Toward Mental Retardation (AMR), produced at Syracuse University and used there for a series of research projects (Hebeler, 1960). This consists of 256 Likert-type items categorized into 33 subscales. While some items actually measure knowledge, most of them measure attitude. The scale was developed for, and factor analyzed upon, a population of middle-class parents of educable retarded children; yet most of the items could refer to retardates of any age and any degree of retardation, whether or not they are the subjects' own children. Thus, trying it on a different population would expand knowledge of its usefulness. Hebeler's analysis showed the scale to have high reliability and statistically insignificant variance. Almost all the variance present was accounted for by three major factors; most of it, by Factor I, "Restriction," consisting of variables having to do with concepts of a retarded child's limitations. Much of the remaining variance in the three major factors was accounted for by Factor II, "Striving for Achievement and Acceptance," consisting of concepts of retardates as being different from normals in some aspect of development.

Hebeler's AMR was considered too long to be practical for the present study. There was no statistically defensible basis for choosing certain items to the exclusion of others, except in ways which would leave still too many items.

However, it did provide added rationale for using the proposed adaptation of the ATDP. Half the ATDP items are practically identical in wording with AMR items; the others clearly express the AMR categories. Fourteen of the twenty ATDP items may be clearly identified with one or another of five AMR subscales which load heavily (.58 - .73) into Factor I: "Peer Interaction," "Abasement," "Educational Implications," "Community Provisions," and "Emotional-Social Adjustment." Of the other six ATDP items, five are clearly included in AMR subscale "Normalcy of Development," which loads heavily (.57) into Factor II; and one may be clearly associated with AMR subscale "Strictness," which has a maximum saturation loading of .38 in Factor II and also a secondary loading of .36 in Factor I. It would seem in other words, that no identifiable combination of twenty AMR items would express the total AMR better than a simple adaptation of the ATDP.

Therefore, the ATMR used here is the same as the ATDP scale except that the words "mentally retarded" are substituted for "physically disabled" or "physically handicapped," a few other words are changed where necessary to be consistent, and Hebeler's item No. 59 is used verbatum in place of ATDP item No. 2. To test the hypotheses related to scaling, responses to the intensity question, "About how strongly do you feel about your answer?", were requested as an addition to each item.

The ATMR Scale used in the present research is a measure of rejection; and is scored such that the higher the score, the greater the rejection. Low scores indicate favorable attitude toward mentally retarded persons.

Attitudes Toward Education

Kerlinger's "Attitudes Toward Education Scale" (Kerlinger, 1958, 1961; Kerlinger and Kaya, 1959) (Appendix A) was used for three reasons: first, because in a study so closely interwoven with educational concerns, the results are valuable in their own right; second, because in Michigan the religious groups differ in their orientation toward education more saliently than in their theology; and third, because it is short and simple to answer. Appropriately, the scale was formed from a factor analysis of 40 items given to 598 subjects of varying backgrounds and above-average education; cross-validation was adequate.

"Traditional" items (3, 4, 6, 10, 11, 12, 13, 14, 18, 19) and "Progressive" items (1, 2, 5, 7, 8, 9, 15, 16, 17, 20) were analyzed independently as two separate scales. As with the other attitude scales, to test the hypotheses related to scaling, responses to the intensity question, "About how strongly do you feel about your answer?", were requested as an addition to each item.

Interpersonal Values

To test the influence of "asset" vs. "comparative" value orientation, variables were included which are

logically related to these constructs. The Gordon Survey of Interpersonal Values (Gordon, 1960), a forced-choice scale included in the international study for this purpose, was also used here (Appendix B).

Of the six sub-scales in the Gordon Survey, "Benevolence" is described as follows: "Doing things for other people, sharing with others, helping the unfortunate, being generous" (Gordon, 1960, p. 3). Among studies presented in a subsequent research report, "Benevolence" was found to be correlated .49 with "Nurturance" scores on the Edwards Personal Preference Schedule, and negatively with Achievement (-.24) and Aggression (-.28) (Gordon, 1963, p. 22). Considering the item content in addition to these points, the Gordon "Benevolence" value was thought to be an adequate operationalization of Wright's "asset" value.

Another value to operationalized was that of "comparative" orientation toward others. The Manual for the Gordon Survey offers the following definition for "Recognition": "Being looked up to and admired, being considered important, attracting favorable notice, achieving recognition" (Gordon, 1960, p. 3). The following definition is offered for "Conformity": "Doing what is socially correct, following regulations closely, doing what is accepted and proper, being a conformist" (Gordon, 1960, p. 3). Leadership is defined as, "Being in charge of other people, having authority over others, being in a position of leadership of power" (Gordon, 1960, p. 3). All three

of these values would appear to involve rankings of others in some kind of absolute scale, either of social acceptability, achievement, or power. On the basis of item content, the "Recognition" items appear to be most representative of "comparative" values, although correlations with EPPS items show that "Leadership" might also be a high indicator of "comparative" values.

Evidence of reliability, construct validity, and concurrent validity for the SIV as a whole is provided in the manual (Gordon, 1960). The evidence includes test-retest and Kuder-Richardson reliability coefficients, and validity evidence based on significant correlations with the six scales of the Allport-Vernon-Lindzey Study of Values.

Many recent studies employing the instrument have provided further evidence of its concurrent validity. One noteworthy example is the comparison of SIV scores with thirteen variables gleaned from biographical inventories and personal histories of all military and civilian applicants for the United States Antarctic Research Program (Gunderson and Nelson, 1966). Support scores were associated with lack of experience; Leadership scores, with college education; Benevolence scores, with worship; and Recognition scores, with marital friction. Patterns of intercorrelations between the six subscales corresponded to the pattern reported in the SIV manual (Gordon, 1960, p. 3).

Contact with Retarded Persons

The instrument labeled "Personal Questionnaire: MR" (Appendix E) is designed to operationalize variables involved in personal contact between the respondents and mentally retarded persons. Items included are conceptually distinct. Item 1 reports the kinds of relationship experienced; item 2, the frequency of contact; item 3, the ease with which the contact might have been avoided; items 4 and 5, the extent to which the respondent gained personally by the contact; item 6, the amount of enjoyment experienced in the contact; and item 7, the availability of alternatives. The last two items, 8 and 9, measure frequency of contact with persons who have other disabilities; i.e., the physically handicapped and the emotionally ill. Though reliability data are unstable for such items in any context, the pilot study (Felty, 1965) affords evidence of item validity in that workers in rehabilitation and special education responded to comparable items in patterns known to be accurate.

Institutional Satisfaction

In the Personal Questionnaire (Appendix C), item number 27 (number 31 in other phases of the international study) asks subjects to evaluate their satisfaction with social institutions in their communities (i.e., schools, business, labor, government, health services, and religion). This item is a set of measures adapted from a scale

developed by Hyman (1955, p. 400), and suggested for such use.

Religiosity

Of particular relevance to the present study are three items explicitly oriented toward religion: items 16, 17, and 33 (numbers 19, 20, and 38 in other phases of the international study) of the Personal Questionnaire (Appendix C). These report the broad categories of religious preference (Roman Catholic, Protestant, Jewish), the perceived importance of religion, and the degree of conformity to religious regulations. The questions about satisfaction with religion as an institution (item 26-I) also may be thought of as a religiosity variable.

Other Personal Variables

Besides those described above, the Personal Questionnaire also operationalizes other variables which from a theoretical standpoint might correlate with, or predict, the criteria: contact with education, items 1 through 5; opinion on aid to education, items 39 and 40; opinion on educational planning, item 40; self-concepts, items 12, 15, 20, 21, 23, and 24; personalism, items 18, 19, 45, and 46; attitudes toward social change, items 34 through 37; and attitudes toward personal change, items 42, 43, 44, 47, 48, and 49. The remaining fifteen items pertain to demographic variables which may be used as control data; they are

variables often found to be of significance in social-psychological research.

Sampling Procedure

Definition of the Population

The total population originally proposed for the study was all the clergymen of Michigan, with the term "clergyman" defined as, "the principal leader of a religious congregation" (see Chapter I).

To operationalize this definition, the first step was to identify every "religious congregation" within the state. A list of congregations of each denomination in each county of the state, prepared by the National Council of the Churches of Christ in the United States of America (NCCCUSA, 1957), constituted the starting point. This list was established by the most complete survey to date of the congregations of Michigan. It included not only the churches which cooperate with the Michigan Council of Churches, but also most of the identifiable congregations which do not: Jewish, Roman Catholic, evangelical Protestant, Greek Orthodox, and the sects. Congregations not included were assumed at that time to be statistically negligible, with the single exception of the large denominations which are predominantly Negro.

This list was up-dated, and Negro and other missing groups were added, insofar as was possible through a very

thorough study of the following sources: The Catholic Directory; denominational directories and other records on file in the central office of the Michigan Council of Churches; all of the telephone books and local newspapers on file in the Michigan State Library, the library of Michigan State University, and the Lansing Public Library; and interviews with Jewish, Roman Catholic, and Seventh Day Adventist leaders. It was readily possible, from these sources, to determine also which congregations were "yoked" in pastoral circuits. Except for metropolitan Detroit, the local newspapers were the most helpful of these various sources. They responded most quickly to changes, and they provided knowledge of existence of congregations which were listed nowhere else, particularly in the smaller, up-state counties. The comprehensive directory published by the Detroit Council of Churches was most helpful for Wayne, Oakland and Macomb Counties.

The result of the above procedure was a master list of 5,113 congregations, counting each "yoke" parish or "circuit" as one congregation.[1] By its very nature, the list excluded many groups which were too small, to independent, or insufficiently institutionalized to be identified by these procedures. It included groups which the National Council of Churches had tried to include in its

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[1]The unit of sampling was what some groups, such as the Methodist conferences, would refer to as an "appointment."

1957 survey (ibid.) but was unable to include because their leaders had failed to respond to mailed questionnaires. The population was defined operationally as the clergymen of these congregations who could be contacted and who were willing to participate in such a study at the specified time.

Stratification

The master list was cross-stratified two ways, in order to minimize variance, insure representativeness with respect to relevant variables, and facilitate comparisons.

First, eight ecclesiastical strata were differentiated as follows:

Group 1--Jewish congregations, differentiated because of cultural and doctrinal distinctiveness; also, because this is the only non-Negro religious group with over half of its clergy and membership concentrated in Wayne County.

Group 2--Roman Catholic congregations, differentiated primarily because all priests are engaged full-time in the profession and because they have a unique relationship to education; secondarily, because of distinct doctrine.

Group 3--Methodist congregations, differentiated because this is by far the largest Protestant group in Michigan, because it is the largest group in most counties, because it is represented in 82 of Michigan's 83 counties, and because it emcompasses an unusually broad range of Protestant theology.

Group 4--Congregations of the Christian Reformed Church and of the Reformed Church of America, because this group is unusually structured as a social system, because it is unusually concentrated in an area other than Wayne County, because it is associated with a unique system of non-tax-supported yet non-parochial schools, and because it is unique in its

identification with a particular cultural background.*

Group 5--Congregations of the Lutheran Church, Missouri Synod, and of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, differentiated because this constitutes the second largest Protestant group in Michigan and because of its identification with the largest systems of Protestant parochial schools in Michigan.*

Group 6--Seventh Day Adventist congregations, differentiated because of their parochial schools, because it is represented in more counties than any other denomination except Methodist, and because it is by far the most rural of the major denominations, with over 72 percent of its ministers (as compared with 63 percent for Methodists) scattered throughout the 70 smallest counties.

Group 7--All other congregations except those belonging to denominations which are saliently Negro.

Group 8--Congregations of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Church of God in Christ, the National Baptist Convention of America, the Progressive National Baptist Convention, Inc., the Baptist Missionary and Evangelical State Convention, and the Wolverine Baptist Convention. These denominations were differentiated because they are the only large denominations of which most of the clergy is Negro, and also because they are the only large denominations from which the National Council of Churches had been unable to receive questionnaire returns by mail.

Second, each of these eight ecclesiastical strata was subdivided into three geographical groupings because of the presumed relationship between size of community and attitude (Jordan, 1964; Putney and Middleton, 1961). Michigan lends itself to such stratification as follows:

a. Wayne County

b. The 12 other counties with the largest centers of urbanization: Bay, Calhoun, Genesee, Ingham, Jackson, Kalamazoo, Kent, Macomb, Muskegon,

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*Note: This coupling of two denominations into one stratum is to control variance in the data, not to contradict deeply felt differences between the denominations.

Oakland, Saginaw, and Washtenaw. (Though Berrien County is larger than Bay County, the latter is chosen here because it has a greater single center of its urbanization.)

c. The remaining 70 counties, which are relatively rural.

This cross-stratification produced 24 sampling groups among which congregations were found to be distributed as indicated in Table 1.

TABLE 1.--Distribution of clergymen-congregations in sampling strata.

Ecclesiastical Strata[a]	Geographical Strata[c]			
	Wayne County	Other Urban Counties	Rural Counties	Totals
1--Jewish	19	12	2	33
2--Roman Catholic	204	229	324	757
3--Methodist	86	284	304	674
4--"Reformed"	9	172	103	284
5--"Lutheran"	85	120	188	393
6--Adventist	6	19	47	72
7[b]-Others; Except Negro	670	730	1200	2600
8[b]-Negro	150	140	10	300
Totals	1229	1706	2178	5113

[a]See pages 49-50 for a full definition of ecclesiastical strata.

[b]Figures for Ecclesiastical Strata 7 and 8 are of necessity rounded estimates, because available information was ambiguous in some instances.

[c]See pages 50-51 for definition of geographical strata.

Randomization

As the master list was being compiled, the 24 strata were listed separately. Within each stratum, congregations were numbered from 1 through n. This numbering did not take into account any other denominational categories except for the Jewish congregations. Because the latter are so few and so distinct, the three branches of Judaism, Orthodox, Conservative, and Reformed, were handled as separate sub-strata.

Ten percent of the congregations of each stratum were selected through the use of a table of random digits (The Rand Corporation, 1955). In each case the position of the starting digit was itself selected randomly, as was the sequence of digits to be used. Through the same process, numbers were also selected randomly to identify substitutes to replace congregations chosen for the original sample, and also second substitutes to replace the first substitutes. There was no provision for further substitution. By this procedure, a subject-congregation and the two substitutes were sure to be of the same sampling stratum, but not necessarily of the same denomination.

Actual names and addresses of subjects were secured after their congregations were randomly selected. This priority greatly reduced the number of individuals who had to be located. For congregations with more than one clergyman, the one listed first in the resource used was contacted unless another was clearly the administrative superior.

Data Collection

Subjects were sampled by mail, using lessons learned from Mannoia's (1962) research in which a large number of Michigan clergymen were successfully sampled with a cumbersome questionnaire by mail. The procedure was as follows:

1. A letter (see Appendix F) was mailed to each subject, carrying the signature of Dr. John E. Jordan, explaining the importance of the project, acknowledging the time and effort it would require of the subject, and requesting the return of an enclosed postal card (see Appendix F) reporting whether or not the subject would agree to participate. The earliest of these letters were postmarked June 7, 1966.
2. When a card was received with the indication that the subject was willing to participate, the five instruments were mailed to that subject, with a set of instructions (see Appendix F) and a stamped, addressed, return envelope.
3. When a subject's card was returned with a negative response, when his first letter was returned unclaimed, when no response at all was received within ten days, when the clergyman-position was vacant, or when the subject failed to return the completed instruments within a month after they were mailed, then the same procedure was followed with the substitute.

4. On Thursday, October 20, 1966, a second letter (see Appendix F, letter dated October 17) was mailed to all subjects to whom the instruments had been mailed, expressing appreciation and prodding those who had not yet responded.
5. The absolute cut-off date was set at Monday, October 31, 1966. Except for two which were rejected because they contained too much missing data, all instruments received on or before that date were accepted for coding, including three received from subjects who were substitutes for other subjects who also mailed their returns after long delay. Two sets of returns were rejected because they were received after the cut-off date.

The fact that most of the contacts were made during the summer months was both an asset and a liability. On the one hand, many small churches up-state were easier to contact because they close during the winter and enjoy their peak of activity during the summer. Moreover, some clergymen have more leisure during the summer, and are less likely to put things off. On the other hand, summer is the season when many ministers move, and many churches are without leadership. Some newspaper advertisements are canceled for the summer. Some churches close altogether. Some clergymen are on vacation. Because of mobility during the summer, denominational directories tend to be out of date,

waiting to be revised in the fall. Yet the timing is probably the main reason for the 100 percent response from Methodists, the largest and most representative Protestant body in the state. In their June conferences, Methodist ministers receive assignments for the year, with changes becoming effective almost immediately. The new lists of appointments were used for Methodists; they were absolutely accurate and up-to-date.

To some extent it was necessary to follow the movement of the clergymen between churches throughout the summer. If a clergyman had moved from a congregation but was willing to participate anyway, his responses were used as belonging to the congregation from which he had moved, even if he had moved outside the state of Michigan. If the same name appeared on records as the clergyman in charge of two widely separated congregations, both addresses were contacted, in spite of possible embarrassment, because several pair of clergymen in the state share a common name; in such a case, if the same individual was actually contacted twice, an apology was made, the individual's response was used in association with the congregation from which he had moved, and his "new" congregation was considered as not having responded.

Each item sent through the mail carried a respondent number, plainly visable. The number expressed the respondent's denomination within a broad category, and also his county, sex, and position in the sampling sequence. This

information was coded for data processing (see Code Book, Appendix G). Possibility of recovering a respondent's name and address from the number, however, was deliberately lost in the coding process in order to maintain confidence.

Attitude of respondents toward the study was mixed. Some expressed hostile reactions. Six respondents altered or obliterated the respondent numbers, although information relevant to analysis could be inferred easily anyway. Several questioned the sincerity of motive for the study. Nevertheless, the overwhelming majority of respondents who expressed opinions in any way indicated friendly interest and cordial appreciation for the opportunity to participate. Many of those who declined to participate also expressed interest and sincere apologies.

The pattern of response to the various stages in the data-collecting process is shown in Table 2. The 405 respondents constituted an 81 percent response from those of the sample who, by expressing willingness to participate, were seen to be part of the population as defined above (see page 49). Clearly, generalizations involving attitudes of non-participating clergymen were neither warranted nor intended.

TABLE 2.--Responses to the stages of the data-collecting procedure.[1]

	Original Sample	First Substitution	Second Substitution	Total
1. Clergyman-positions included	513	303	146	962
2. Total of cards returned	356	196	88	640
3. Cards indicating "YES"	277	155	67	499
4. Cards indicating "NO"	79	41	21	141
5. Letters returned unclaimed	18	5	5	28
6. No response	139	102	53	294
7. Usable data returned	215	132	58	405
Percent of letters mailed	42	44	50	42
Percent of "YES" cards	78	85	87	81

[1]For the distribution of these figures according to sampling strata, see Tables 3 and 4.

Statistical Procedures

Descriptive Procedures

Because of the abundance of data involved, it was appropriate to utilize statistical programs available for the CDC 3600 computer at Michigan State University. Thus the FCC-I and FCC-II programs (Clark, 1964) were used to count the frequency of response to each alternative of each item. The MDSTAT program (Ruble and Rafter, 1966) provided the sum of scores, the mean, the sum of squares, the standard deviation, the sum of squared deviation, skewness, and kurtosis of each of the 69 variables; means

and standard deviations for these variables appear in Appendix H.

Zero-Order Correlations

The MDSTAT (Ruble and Rafter, 1966) program also provided zero-order correlation coefficients between each pair of variables for all the respondents together and also for each of the major sampling strata, so that the data as a whole could be explored for relationships which might appear to be important. Those coefficients describing relationships mentioned in the hypotheses were tested for significance at the .05 and .01 levels.

Analysis of Variance

The simple correlation coefficients were not considered sufficient tests of the hypotheses related to attitude, values, and contact (see pages 29-33); because these hypotheses, as stated, required knowledge of whether those who score very high and those who score very low on treatment variables represent different populations with respect to a criterion. The computerized one-way analysis of variance program (Ruble, Kiel, and Rafter, 1966b) provided this knowledge in respect to hypotheses 3a, 3b, 5a, 5b, 6a, and 6b, because it compared the difference between means of the treatment groups with the dispersion of scores within the groups. The four-way analysis of variance for unequal N's (Ruble, Paulson, and Rafter, 1966)

also took into account the interaction between treatments, as required by hypotheses 4a and 4b.

Use of these programs involved certain decisions. Treatment variables had to be dichotomized to form high and low groups, with scores near the mean eliminated. To do so, about the highest third and the lowest third of the respondents were used in each instance, except that effort was made to keep both groups nearly equal in size and to recognize natural groupings of scores. In the decisions to reject null hypotheses, the .05 level was selected, consistent with the international study.

Analysis of variance was the appropriate procedure for hypotheses 8, 9, and 10, because for these the sampling strata were used as treatment groups so that more than two means were to be tested for significant difference. In these instances, while a significant overall F would lead to non-rejection of the hypothesis being tested, we still would not know whether every mean is significantly different from every other. There are several methods for determining the nature of the differences between treatment means. The F test used here to test for differences between the adjusted means of the "pairs-of-groups" (Ruble, Paulson and Rafter, 1966) is equal to the two-sided t test while also fully accounting for the other experimental factors. The adjusted mean equalizes or accounts for the variance in the size of the groups as well as the unequal distribution of one treatment within the groups of the

other treatment. This procedure is approximately equal to Duncan's Multiple Means test (Edwards, 1960, pp. 136-140; Kramer, 1956, pp. 307-310) for three treatment means; it is somewhat more liberal when four or more means are included, thus increasing likelihood of Type I error. The procedure does not account for non-independence among the pairs-of-treatment means.

Partial and Multiple Correlations

Theoretical considerations and also examination of the zero-order correlation matrix suggested that in connection with hypotheses 4a, 4b, and 7a it might be fruitful to control certain relevant variables statistically. This control was accomplished with the partial correlation program (Ruble, Kiel, and Rafter, 1966a) which also provided multiple correlations of all predictor variables used and significance levels for all coefficients calculated. Criteria used in selecting these variables are included in the discussions of the respective hypotheses.

Scale Analysis

Originally a scale analysis was proposed for the data. Such a program was not available. Meanings of this deficiency are discussed on page 87.

CHAPTER IV

ANALYSIS OF THE DATA

The raw data were coded (see Code Book, Appendix G) and analyzed with the programs mentioned in the closing section of Chapter III. Results may be described as follows.

Descriptive Characteristics of the Sample

Comparability of the Sample and the Substitutions

Of the 405 respondents whose returns were used in the data analysis, 215 had been chosen in the original sample, 132 as random substitutions, and 58 as second random substitutions. Every respondent had exactly the same chance of being selected for sample A. Frequency of each sample in each stratum is shown in Table 3.

To test the assumption that the three samples may be treated as one, the sampling sequence was treated as a continuous variable in the MDSTAT program; simple correlation coefficients were obtained between this sequence and every other variable in the study. Of all the

TABLE 3.--Distribution of returns among sampling strata, with reference to sampling sequence.

Strata	Original Sample Size	Number of Usable Returns From Each Sampling				Percent Returned of Stratum Frequency			
		First Sample	Substitutions		Total	First Sample	Substitutions		Total
			First	Second			First	Second	
Ecclesiastical[a]									
1. Jewish	5	2	1	1	4	50.0	25.0	25.0	100
2. Roman Catholic	75	28	22	9	59	47.5	37.3	15.3	100
3. Methodist	67	28	24	15	67	41.6	35.8	22.5	100
4. Reformed	28	13	5	2	20	65.0	25.0	10.0	100
5. Lutheran	40	17	10	7	34	50.0	29.4	20.6	100
6. Seventh Day Adventist	8	6	0	1	7	85.7	----	14.3	100
7. Other Except Negro	260	117	66	21	204	57.4	32.4	10.2	100
8. Negro	30	4	4	2	10	40.0	40.0	20.0	100
Totals	513	215	132	58	405	53.0	32.6	14.3	100
Geographical[b]									
1. Wayne County	125	39	33	15	87	44.8	38.0	17.2	100
2. Other Urban Counties	171	77	43	23	143	54.0	30.0	16.0	100
3. Rural Counties	217	99	56	20	175	56.6	32.0	11.4	100
Totals	513	215	132	58	405	53.0	32.6	14.3	100

[a]For a list of denominations in each ecclesiastical stratum, see pages 49-50.

[b]For a list of counties in each geographical stratum, see page 51.

variables in the study, only eight were correlated with sequence more highly than 0.073; none were statistically significant. Intercorrelations involving sampling sequence are obviously among the lowest of the study.

Theoretically, if the samples are absolutely identical, there would be no correlation between this sequence and any other variable. The observed correlations are very low, well within the variation which might be expected from chance. Therefore the assumption would seem to be warranted, that the samples may be thought of as a unit for purposes of analysis.

Bias of the Sample

While the mailing procedure and the system of random substitution were effective in securing a large and representative sample of those willing to participate in such a study, those who declined or did not respond were not sampled. Nevertheless from correspondence received and from past research it is possible to make the following inferences regarding the characteristics of those who were thus unsampled:

1. Many do not even exist. Positions rather than individuals were selected in the random sampling. Some of the first letters were returned with notations to the effect that the positions were

vacant. The number of "clergymen" originally identified for the population was actually the number of positions; indications are that there were not that many individual clergymen in Michigan during the summer of 1966, if ever.

2. They probably had had less contact with mental retardation than those sampled. Some of the "No" postal card returns carried notations such as, "I know nothing about the subject," or, "I suggest you write to Rev. .... instead, because he has worked with retarded children." Such statements suggest that the mean frequency of contact with mental retardation and of direct correlates with such contact might have been lower if all of the original sample had fully participated. Such a suggestion is consistent with the research of Shuttleworth and others, indicating that people tend to be negligent about returning mail questionnaires if they are employed outside the field with which they associate the source of the questionnaire (Shuttleworth, 1940; Kish, 1965, p. 533).
3. They probably had had less contact with education than those sampled. What is observed above regarding mental retardation may be observed also regarding education; for by the same reasoning it may be assumed that in the present study the

means of frequency of contact with education and of correlates of this contact might have been lower if all of the original sample had fully participated. The study was clearly identified as involving education as well as mental retardation.

4. Their income was probably lower. Shuttleworth showed that the unemployed tend to be slower to return a mail questionnaire than the employed; similarly, Calahan and Meier found that persons in higher income brackets are more likely to return mail questionnaires than persons in lower income brackets (Shuttleworth, 1940; Calahan and Meier, 1939).
5. They probably place a lower value on structuring their activities. By showing the exceptionally low rate of response from the Negro clergymen, the present study parallels the experience of the earlier study which became the starting-point for defining the population (NCCCUSA, 1957). In each instance the Negro clergymen were sampled and contacted in exactly the same way as the other clergymen; but they responded less than half as frequently as the others. This disparity warrants further investigation in other research. For the present study, it at least points toward what might be a characteristic of the unsampled.

If, as the Council of Churches report suggested (NCCCUSA, 1957, Series A, No. 1, p. 4), the disparity is related to the unimportance of structure within Negro congregations, then it is reasonable to suppose that a significant portion of other congregations from which no response was received by mail might be loosely structured also. Implications of this observation are that the study, by the nature of its design, might have elicited relatively less response from persons who tend to be alienated from the values of institutionalism.

6. They might include more part-time clergymen than the sample. Forty respondents indicated in one way or another that they are not deriving most of their income from religious work. These constitute about 10 percent of the sample, though some of the others also may be part-time. Some of the denominational directories indicate whether the individuals listed are in the ministry part-time. When those so indicated were selected and contacted, almost none of them responded. Therefore, part-time clergymen might constitute considerably more than 10 percent of the unsampled population.
7. Some may differ from the sample only in that they were moving, on vacation, or ill, while the sample was being collected. Of the 141 individuals who

took the trouble to return the postal card to indicate "No," 37 wrote friendly notes to specify an excuse. Most of the notes were clearly in one of the three categories: seven were packing to move, nine were leaving for vacation, six were ill. Ten of the others stated only that they were too busy. Some of the notes also expressed contact with mental retardation. Three of the clergymen leaving for vacations mentioned vacation plans which clearly exclude them from the lower income category.

Because of the inferences noted above it is important to be very cautious in extending the generalizations of this study to include clergymen with very low income, with no contact with mental retardation or with education, whose churches are not at all institutionalized, or who are engaged in the profession only part-time. The likelihood of bias in the opposite directions was assumed throughout the study.

Representativeness of the Sample

The distribution of the sample geographically and ecclesiastically suggests a high degree of representativeness. While the guarantee of confidence precluded identifying a given response as belonging to a particular denomination in a particular county, it was possible to tabulate

the total number of returns from each county and from each denomination.

The population of clergymen willing to participate included clergymen in all large denominations and most smaller ones, in all parts of the state in which the work of the respective denominations is strong, as indicated in Tables 4, 5, and 6. Since the random selections were made within each stratum cell (Table 4) rather than within each county and each denomination, the frequencies listed in Tables 5 and 6 do not altogether reflect the relative size of the units specified. For example, the Assembly of God, with 9 respondents, has only about a fourth more clergymen in Michigan than the Church of the Nazarene, with 3 respondents; the discrepancy was produced by chance rather than by differences in cooperativeness. Nevertheless the responses were proportionately distributed across the relevant groupings (see Table 4). Moreover, the response patterns reflected the denominational (Table 5) and geographical (Table 6) diversity within each stratum.

Similarly, frequency distributions of demographic items of the Personal Questionnaire were as might be expected for such a population. Of the 405 respondents, 399 were male and six were female. More than half had moved once or twice during the past ten years. The patterns of responses to the items inquiring about the type of community in which the respondent was reared, and the community in which he has been working, are indicated in Table 7.

TABLE 4.--Distribution of usable returns among the cells of the cross-strata of sampling, with reference to the original size of each cell.

Ecclesiastical Strata[a]	Wayne County		Other Urban Counties[b]		Rural Counties[b]		Totals	
	Sample Size	Usable Returns	Sample Size	Usable Returns	Sample Size	Usable Returns	Sample Size	Usable Returns
Jewish	3	2 (66.8%)	2	2 (100%)	Empty Cell		5	4 (80.0%)
Roman Catholic	20	12 (60.0%)	23	20 (87.0%)	32	27 (84.4%)	75	59 (78.7%)
Methodist	9	9 (100%)	28	28 (100%)	30	30 (100%)	67	67 (100%)
Reformed	1	1 (100%)	17	11 (64.7%)	10	8 (80.0%)	28	20 (71.4%)
Lutheran	9	8 (88.8%)	12	12 (100%)	19	14 (73.7%)	40	34 (85.0%)
Seventh Day Adventist	1	0 ----	2	2 (100%)	5	5 (100%)	8	7 (87.5%)
Other Except Negro	67	48 (71.7%)	73	65 (89.0%)	120	91 (75.8%)	260	204 (78.5%)
Negro	15	7 (46.7%)	14	3 (21.4%)	1	0 -----	30	10 (33.3%)
Totals	125	87 (70.0%)	171	143 (83.6%)	217	175 (80.6%)	513	405 (78.95%)

[a]For a list of denominations in each ecclesiastical stratum, see pages 49-50.

[b]For a list of counties in each geographical stratum, see page 51.

TABLE 5.--Distribution of returns among denominations and major denominational divisions.

Denomination	Total Number of Returns
All Jewish groups	4
Roman Catholic Diocese of Detroit	24
Roman Catholic Diocese of Grand Rapids	7
Roman Catholic Diocese of Lansing	10
Roman Catholic Diocese of Marquette	9
Roman Catholic Diocese of Saginaw	9
Detroit Methodist Conference	34
Detroit Methodist Conference: U. P. churches	4
Michigan Methodist Conference	29
Christian Reformed Church	11
Reformed Church of America	9
Lutheran Church, Missouri Synod	30
Evangelical Lutheran, Joint Synod of Wisconsin	4
Seventh Day Adventist	7
United Presbyterian	21
Episcopal Church	12
United Church of Christ, and Congregational	27
American Baptist Convention	20
Evangelical United Brethren	14
Disciples of Christ	7
Assembly of God	9
Church of the Nazarene	3
Anderson, Indiana, Church of God	7
Free Methodist Church	11
Latter Day Saints (both major groups)	14
Lutherans other than Mo. and Wis. Synods	12
Other groups except Negro[a]	47
Negro	10
Total	405

[a]In the category, "Other groups except Negro," were included at least one return but not more than five returns from each of the following denominations: Apostolic Christian, Free Will Baptist, General Association of Regular Baptists, Southern Baptist Convention, Church of the Brethren, United Brethren in Christ, Christian and Missionary Alliance, Church of Christ, non-instrumental, Evangelical Covenant Church, Mennonite Church, Wesleyan Methodist Church, Pilgrim Holiness Church, The Salvation Army, Seventh Day Church of God, United Missionary Church, Church of Unity, Universalist-Unitarian, Churches which are totally independent.

TABLE 6.--Distribution of returns among the counties of the state.

County	Returns	County	Returns
Alcona	1	Kent	17
Alger	2	Keweenaw	1
Allegan	2	Lake	0
Alpena	3	Lapeer	1
Antrim	3	Leelanau	2
Arenac	0	Lenawee	8
Baraga	2	Livingston	2
Barry	2	Luce	1
Bay	4	Mackinac	1
Benzie	0	Macomb	8
Berrien	11	Manistee	1
Branch	1	Marquette	5
Calhoun	9	Mason	1
Cass	2	Mecosta	2
Charlevoix	5	Menominee	0
Cheboygan	0	Midland	7
Chippewa	7	Missaukee	0
Clare	0	Monroe	3
Clinton	2	Montcalm	3
Crawford	0	Montmorency	1
Delta	2	Muskegon	12
Dickinson	3	Newago	6
Eaton	1	Oakland	20
Emmet	1	Oceana	1
Genesee	24	Ogemaw	0
Gladwin	0	Ontonagon	1
Gogebic	2	Osceola	2
Grand Traverse	3	Oscoda	0
Gratiot	4	Otsego	0
Hillsdale	2	Ottawa	9
Houghton	2	Presque Isle	3
Huron	6	Roscommon	0
Ingham	13	Saginaw	15
Ionia	3	St. Clair	10
Iosco	1	St. Joseph	7
Iron	2	Sanilac	3
Isabella	1	Schoolcraft	0
Jackson	6	Shiawassee	4
Kalamazoo	9	Tuscola	7
Kalkaska	1	Van Buren	3
		Washtenaw	6
		Wayne	87
		Wexford	3
		Total	405

TABLE 7.--Respondents' classification of the communities in which they were reared and have worked.

Relationship	Country		Country Town		City		City Suburb		Total
	Freq.	Percent	Freq.	Percent	Freq.	Percent	Freq.	Percent	Freq.
Reared[a]	105	26.9	86	22.0	164	41.9	35	9.0	390
Work[b]	24	6.1	101	25.8	193	49.2	73	18.6	391

[a]Personal Questionnaire, Item 7: "Where were you mainly reared or 'brought up' in your youth (that is, up to the age of 15 or 16)?"

[b]Personal Questionnaire, Item 9: "Where have you served, as a clergyman, during most of the past three years?"

Religiosity items were also answered as might be expected. Of those answering the respective questions, 95 percent indicated that their religion is "very important" in daily life; 78 percent, that they "almost always" observe the rules and regulations of their religion; 90 percent, that they were engaged full-time in the role of clergyman, as defined in the study; and 80 percent, that they considered "deeper spiritual maturity" to be the "most important" requisite to make life "more happy and satisfactory in the future."

No item in the study was answered by all of the respondents. Except for the items which were restrictive in nature, most of the missing data were for the Survey of Interpersonal Values and the Education Scale. These and the ATMR were eliminated entirely in the coding process if they contained specified patterns of missing data (see Code Book, Appendix G). Nevertheless, as shown in Table 8, missing data for these three scales were almost evenly distributed across the sampling strata. The only salient departures from the pattern are the relatively low response frequencies on the Survey of Interpersonal Values for Wayne County and for Lutherans.

Patterns of Interpersonal Values

Intercorrelations among the six subscales of interpersonal values were similar in magnitude and sign to those presented in the test manual as what might be

TABLE 8.--Number and percent of return on each of the major scales for the geographical strata and the largest denominational groups.

Group	Respondents	Response Frequencies		
		Gordon SIV	ATMR	ED Scale
Total sample	405	369 (91%)	396 (98%)	361 (89%)
Wayne County	87	70 (81%)	86 (99%)	78 (90%)
12 Urban Counties	143	131 (92%)	138 (96%)	128 (90%)
70 Rural Counties	175	168 (96%)	172 (98%)	155 (89%)
Roman Catholic	59	56 (95%)	59 (100%)	54 (91%)
Methodist	67	60 (90%)	64 (96%)	58 (87%)
Reformed[a]	20	18 (90%)	19 (95%)	17 (85%)
Lutheran[b]	34	29 (85%)	34 (100%)	31 (91%)

[a]Christian Reformed, and Reformed Church of America.

[b]Missouri Synod, and Joint Synod of Wisconsin.

expected for a sample which is heterogeneous in values (Gordon, 1960, p. 5). The two sets of intercorrelations are presented in Table 9 for easy comparison.

TABLE 9.--A comparison of intercorrelations among interpersonal value scales reported by Gordon, and those obtained for Michigan clergymen.

	Gordon Data[a]				
	S	C	R	I	B	L
Support		-.09	.40	-.23	.12	-.52
Conformity			-.38	-.38	.39	-.45
Recognition				-.30	-.37	-.02
Independence					-.44	.06
Benevolence						-.41
Leadership						

	Michigan Clergymen				
	S	C	R	I	B	L
Support		-.27	.52	.07	-.26	-.39
Conformity			-.30	-.13	.19	-.32
Recognition				-.14	-.39	-.10
Independence					-.21	-.09
Benevolence						-.15
Leadership						

[a]From Gordon, 1960, p. 5.

Table 10 displays the means and standard deviations for each subscale of the Survey of Interpersonal Values for the total sample and for the four largest ecclesiastical strata. All of the Recognition means were lower, and all of the Benevolence means were higher, than any reported in the SIV Manual Supplement (Gordon, 1963). In the Manual Supplement, Gordon reviewed 29 studies involving different types of male samples. By far the highest mean reported for Benevolence was the mean of 22.7 for a group of 19 conscientious objectors. In the present study, the lowest mean for Benevolence was 23.9, for Methodists; the highest was 25.2, for Roman Catholic priests. On the other hand, the lowest mean for Recognition reported by Gordon was 9.2. In the present study, the highest mean for Recognition was 8.4, for Methodists; the lowest was 5.8, for Roman Catholics. The standard deviations for Support, Recognition, Benevolence and Leadership were all near the lowest of those reported by Gordon; none of the standard deviations reported by Gordon for these four subscales was as low as the standard deviation in the present study for Roman Catholics. The standard deviations for Conformity, however, were near the highest of those reported by Gordon; the means for Conformity, only slightly higher than most and lower than many.

The high means on Benevolence, the low means on Recognition, and the low standard deviations on both, are

TABLE 10.--Means and standard deviations of the Gordon values sub-scales[1] for largest religious groupings.

Group	n	Means						Standard Deviations					
		S	C	R	I	B	L	S	C	R	I	B	L
Total sample	369	13.5	17.5	7.8	13.1	24.1	14.2	4.9	7.0	3.9	6.6	4.0	5.5
Roman Catholic	56	11.8	20.2	5.8	12.2	25.2	14.8	3.9	5.8	3.2	5.2	3.4	5.6
Methodist	60	15.2	15.4	8.4	12.9	23.9	13.7	4.6	6.4	3.7	5.7	4.3	5.6
Reformed	18	13.1	18.9	6.6	11.8	25.0	14.3	5.1	6.3	3.2	3.9	2.6	5.8
Lutheran	29	12.1	18.8	7.3	13.2	25.0	13.5	4.8	6.3	4.7	5.0	4.8	5.0

[1]The six sub-scales are symbolized here by letters, as follows: S = Support; C = Conformity; R = Recognition; I = Independence; B = Benevolence; and L = Leadership.

consistent with other research, which shows worship and other measures of religiosity to be significantly correlated positively with Benevolence and negatively with Recognition (Gordon, 1960; and Gunderson and Nelson, 1966). The O-Order correlations for the pilot study (Felty, 1965) are high in the same directions. However, a cursory comparison of the means and standard deviations does not so strongly support the generalization that "the religious man is high in Conformity" (Gordon, 1960, p. 7), assuming that clergymen constitute the prototype of "the religious man." Yet the fact that only two of the Independence means reported in the Manual Supplement (Gordon, 1963) are lower than the highest in the present study, while many are much higher, does support the significant, negative correlation between Independence and the Allport-Vernon-Lindzey "Religious" measure (Gordon, 1960), and the comparable correlations in the pilot study (Felty, 1965).

Means for the subscales of Support and Leadership are equivocal. This part of the pattern, too, is consistent with the test manual and other reports (Gordon, 1960 and 1963; and Gunderson and Nelson, 1966). These reports are consistent in showing almost no relationship between religiosity and Support. For relationships between Leadership and other variables, they are consistent in showing coefficients which would be expected to cancel each other in comparing clergymen with other populations; e.g., Leadership is negatively correlated with religiosity

and with altruism, but positively correlated with education and with theoretical interests.

Extent of Contact with Mental Retardation and Education

The first item on the Personal Questionnaire: MR (Appendix E) asked the respondent to indicate the kinds of experiences he had had with mentally retarded persons. Nine respondents reported the presence of retarded persons in their immediate families. Most of the respondents --314--reported two or more different kinds of experiences.

To the second item, frequency of contact with mentally retarded persons, the response frequencies were as follows:

Less than 10 occasions	43
Between 10 and 50 occasions	139
Between 50 and 100 occasions	80
Between 100 and 500 occasions	91
Over 500 occasions	49

This item was followed by the item measuring ease of avoidance, to which response frequencies were as follows:

I could generally have avoided these personal contacts

. . . only at great cost or difficulty	43
. . . only with considerable difficulty	69
. . . but with some inconvenience	146
. . . without any difficulty or inconvenience	140

Most of the respondents--351--reported that they had "never received money, credit, or any other material gain" from their contact with mentally retarded persons. Of the 30 who had been paid for such contact, 19 indicated that their pay amounted to less than 10 percent of their income; only three indicated that "more than 75 percent" of their income at any one period had ever come from work with mentally retarded persons.

Enjoyment of contact varied. To the question, "How have you generally felt about your experience with retarded persons?", responses were as follows:

I definitely have disliked it	3
I have not liked it very much	80
I have liked it somewhat	236
I have definitely enjoyed it	78

Only 74 persons responded to the item concerning acceptability of alternatives; nine of these reported no knowledge of acceptability of alternatives; while 54 of the others indicated that other jobs were fully acceptable.

Extent of contact with education was obviously much higher. Altogether, 296 respondents indicated in one way or another that they had worked in education; 329 reported more than one kind of contact with education. Of the 291 who reported how long they had worked in education, 136 indicated ten years or more. It should be noted, however, that mean scores of years of work in education varied

according to whether the clergymen were involved in parochial schools; e.g., 16.6 for Roman Catholics and 16.4 for Lutherans, but only 6.6 for Methodists, and 8.6 for others.

On the measure of ease of avoidance, responses varied much more than on the comparable item referring to mental retardation. To Item 3 of the Personal Questionnaire (Appendix C), concerning ease of avoiding professional work in education, responses were as follows:

I could generally have avoided this work	
. . . only at <u>great</u> cost or difficulty	64
. . . only with <u>considerable difficulty</u>	59
. . . but with <u>some</u> inconvenience	69
. . . without any difficulty or inconvenience	88

Enjoyment of work with education was strikingly higher than enjoyment of contact with mental retardation. Response frequencies to Item 4, concerning enjoyment of work in education, were as follows:

I definitely have disliked it	4
I have not liked it very much	6
I have liked it somewhat	59
I have definitely enjoyed it	230

As for the question of acceptability of other jobs for those who had worked in education (Personal Questionnaire, Item 5), the frequency count was as follows:

I do not know what other jobs were available or acceptable	26
No other job was available	10
Other jobs available were not at all acceptable	24
Other jobs available were not quite acceptable to me	32
Other jobs available were fully acceptable to me	230

Patterns of Attitude Scores

The various sampling strata differed very little in their scores on the attitude scales. Wayne County respondents were highest and the rural county respondents were lowest on all three intensity measures; but even there the differences were very small. Table 11 displays the means and standard deviations on the attitude scales for the sampling strata.

Correlational Relationships

The simple correlation coefficients between the content raw scores of the attitude scales and the six scales of the Gordon Survey of Interpersonal Values, for each of the main sampling strata, are presented in Tables 12 through 14. The relationships represented by these correlations constituted the bases for most of the hypotheses to be tested.

TABLE 11.--Means and standard deviations of attitude scores for the major subgroups.

Group	Means			Standard Deviations		
	ATMR	ED-Trad.	ED-Prog.	ATMR	ED-Trad.	ED-Prog.
Content Scores						
Total Sample	48.64	28.64	28.78	4.4	4.2	4.5
Wayne County	48.83	28.29	28.36	4.2	5.0	4.0
12 Urban Counties	48.84	28.55	28.93	4.5	4.2	4.2
70 Rural Counties	48.39	28.83	28.88	4.5	3.7	5.0
Roman Catholic	48.80	30.00	27.59	5.0	3.8	4.4
Methodist	48.28	27.74	29.10	4.3	4.2	3.1
Reformed	48.47	28.82	27.00	3.3	4.4	5.1
Lutheran	48.09	28.55	27.77	5.2	4.7	4.4
Other[a]	48.72	28.47	29.32	4.3	4.1	4.9
Intensity Scores						
Total Sample	59.67	32.09	32.46	8.0	4.0	3.4
Wayne County	60.91	32.62	32.94	8.0	4.4	3.1
12 Urban Counties	59.51	32.07	32.65	8.7	3.7	3.4
70 Rural Counties	59.19	31.85	32.06	7.5	4.0	3.4
Roman Catholic	60.60	33.69	32.72	7.8	3.8	3.3
Methodist	60.28	31.53	31.93	8.3	3.4	2.9
Reformed	57.16	32.35	32.24	6.3	4.5	3.7
Lutheran	60.65	30.84	31.16	6.7	4.3	3.8
Other[a]	59.24	31.92	32.74	8.4	4.0	3.5

[a]The "Other" category here includes the Jewish and Negro strata because the n for these groups was small; but not the Seventh Day Adventists, because of the latter's involvement in parochial schools, although this group, too, was too small for separate treatment.

TABLE 12.--Zero-order correlation coefficients between ATMR content scores and the six sub-scales[1] of the Survey of Interpersonal Values, for the major sampling strata.

Group	S	C	R	I	B	L
Total Sample (n = 363)	-.102	.144*	-.004	-.003	-.142*	.003
Wayne County (n = 70)	-.139	.229*	-.020	-.149	-.142	.087
12 Urban Counties (n = 126)	-.092	.154	.022	-.020	-.032	-.079
70 Rural Counties (n = 167)	-.095	.106	-.012	.049	-.224*	.033
Roman Catholic (n = 56)	-.151	.038	-.153	.237	-.327*	.127
Methodist (n = 58)	-.038	.150	.008	.032	.164	-.274*
Reformed (n = 18)	.206	.007	-.038	-.192	-.020	-.038
Lutheran (n = 29)	-.061	.482*	-.020	.010	-.385*	-.210
Other (n = 195)	-.148	.151	.045	-.059	-.141	.068

[1]The six sub-scales are denoted by the first letters of their titles: S = Support; C = Conformity; R = Recognition; I = Independence; B = Benevolence; L = Leadership.

*Significant at .05 level.

TABLE 13.--Zero-order correlation coefficients between Traditional Education content scores and the six sub-scales[1] of the Survey of Interpersonal Values, for the major sampling strata.

Group	S	C	R	I	B	L
Total Sample (n = 328)	-.165*	.364**	-.149*	-.149*	-.003	-.067
Wayne County (n = 62)	-.225	.617**	-.187	-.341	-.077	-.065
12 Urban Counties (n = 116)	-.223*	.316**	-.112	-.006	-.053	-.063
70 Rural Counties (n = 150)	-.100	.276**	-.162	-.054	.073	-.066
Roman Catholic (n = 51)	-.201	.329*	.007	-.055	-.130	-.067
Methodist (n = 52)	.075	.167	-.040	.081	-.229	-.102
Reformed (n = 15)	-.329	.318	-.304	-.448	.203	.219
Lutheran (n = 26)	-.278	.768**	-.222	-.340	-.106	-.047
Other (n = 178)	-.186*	.364**	-.156	-.149	.075	-.083

[1]S = Support; C = Conformity; R = Recognition; I = Independence; B = Benevolence; L = Leadership.

*Significant at .05 level.

**Significant at .01 level.

TABLE 14.--Zero-order correlation coefficients between *Progressive* Education content scores and the six sub-scales[1] of the Survey of Interpersonal Values, for the major sampling strata.

Group	S	C	R	I	B	L
Total Sample (n = 328)	.107	-.310**	.101	.104	.002	.024
Wayne County (n = 62)	.215	-.443**	.291*	.193	.003	-.012
12 Urban Counties (n = 116)	.192	-.324**	-.027	.234*	-.061	.058
70 Rural Counties (n = 150)	.024	-.262**	.110	.029	.041	.011
Roman Catholic (n = 51)	.094	-.307*	.060	.083	.221	.008
Methodist (n = 52)	.116	-.209	-.026	.273	.045	-.179
Reformed (n = 15)	.058	-.545*	.484	.000	.422	.137
Lutheran (n = 26)	.123	-.473*	.442*	.219	-.147	-.013
Other (n = 178)	.120	-.276**	.031	.167	.015	.063

[1]S = Support; C = Conformity; R = Recognition; I = Independence; B = Benevolence; L = Leadership.

*Significant at .05 level.

**Significant at .01 level.

Testing of Hypotheses Related to Scaling

The first two hypotheses assumed that a Guttman scaling program would be available, as stated:

H-1: Each set of attitude items employed in the study represents an underlying one-dimensional universe of content, so that Guttman scale analysis will yield a scale or quasi-scale of attitude items.

When the data were ready for analysis, the CDC Computer at Michigan State University was not programmed for the Guttman Scale Analysis. The program for the Multiple Scalogram Analysis (MSA-I), which would have been even more fruitful for testing the hypothesis, was not currently operable. Therefore, H-1 was not tested.

The other hypothesis related to scaling depended upon the first:

H-2: For each attitude scale the plotting of intensity scores against content scores will yield a U-shaped or J-shaped curve.

As noted by Suchman (1950) and others, any plotting of intensity scores against content scores pre-supposes that the scores being used are centile scores on items which scale for both content and intensity. This hypothesis would have been testable only if the earlier hypothesis, H-1, had been supported. The fact that H-1 was not tested precluded the possibility of testing H-2.

Testing of Hypotheses Related to Attitude, Values, and Contact

Contact and Attitude Intensity

H-3a: The more frequent the contact with mentally retarded persons, the higher will be the scores on the intensity statements of the Attitude Toward Mental Retardation Scale, regardless of whether attitude content is favorable or unfavorable.

To test this hypothesis, scores of frequency of contact with mentally retarded persons were "cut" to form a high group and a low group;[1] an analysis of variance was then employed to test the null hypothesis that these two groups do not differ in their scores on the intensity statements of the ATMR Scale. Results of the test are shown in Table 15.

TABLE 15.--Means, standard deviations, and F statistic in respect to intensity scores on the ATMR scale, for high and low frequency of contact with mentally retarded persons.

Variable	Group	N	Mean	s.d.	F	p. of F
ATMR Intensity	High frequency of MR contact	138	62.043	7.88	19.817	<.005
	Low frequency of MR contact	177	58.017	8.07		

[1]For the criteria used in "cutting," or dichotomizing, see p. 59.

The level of significance chosen in advance as necessary for rejection of null hypotheses was the .05 level. As shown in Table 15, the probability of F was computed to be less than .005; therefore, the null hypothesis was rejected. This rejection, and the fact that the higher mean belonged to the higher contact group, and also the zero-order correlation of .231 between MR contact and ATMR intensity, which is significant at the .01 level, all support the research hypothesis H-3a.

H-3b: The more frequent the contact with education, the higher will be the scores on the intensity statements of the Education Scale, regardless of whether attitude is traditional or progressive.

To test this hypothesis, scores of frequency of contact with education were cut to form a high group and a low group. An analysis of variance was used to test the null hypothesis that these two groups do not differ in their scores on the intensity statements of the traditional items of the Education Scale. Another analysis of variance tested the null hypothesis that the two groups do not differ in their mean scores on the intensity statements of the progressive items of the Education Scale. Results of both these tests are shown in Table 16.

TABLE 16.--Means, standard deviations, and F statistic in respect to intensity scores on the two dimensions of the Education Scale, for high and low frequency of contact with education.

Variable	Group	N	Mean	s.d.	F	p. of F
Ed.-Traditional Intensity	High frequency of Ed. contact	99	32.909	4.24	4.106	.05
	Low frequency of Ed. contact	93	31.753	3.63		
Ed.-Progressive Intensity	High frequency of Ed. contact	99	32.607	3.56	0.607	.44
	Low frequency of Ed. contact	93	32.226	3.37		

Only one aspect of the research hypothesis was supported. The mean differences on the traditional items were significant at the .05 level. Therefore, the first null hypothesis, that the high and low frequency of contact groups do not differ in their scores on the intensity statements of the Traditional items of the Education Scale, could be rejected. However, the research hypothesis required significance for both the Traditional items and the Progressive items. Lack of significance with respect

to the latter precluded support for research hypothesis H-3b as stated, even though for both Traditional and Progressive items the mean differences and the simple correlation coefficients were in the predicted direction.

Contact and Attitude Content

H-4a: Those with high frequency of contact with mentally retarded persons will tend to have low scores (i.e., more positive) on the Attitude Toward Mental Retardation Scale if their high frequency of contact is concurrent with ease of avoidance of the contact, enjoyment of the contact, and acceptability of alternatives.

To test this hypothesis, scores on each of the four contact variables were cut to form high and low groups. Two procedures were used to test the null hypothesis that these four independent variables together do not contribute to the variance of ATMR scores. The first procedure was a four-way analysis of variance for unequal frequencies; the second, multiple and partial correlations. The results of these procedures are summarized in Table 17. The meaning of these results is questionable because only 20 observations were relevant with respect to each variable.

Results of the two procedures were equal. Ease of avoidance was shown to be a possible source of the variance of attitude content with the other independent variables controlled; and all relationships were in the

TABLE 17.--Means, F statistics, and partial correlation coefficients in respect to ATMR content scores for high and low frequencies of four variables regarding contact with mental retardation.

Independent Variable	Group	Mean	Analysis of Variance		Partial Correlations	
			F	p. of F	Coef.	Significance
MR Contact Frequency	High	46.0	1.75	.20	-.32	.20
	Low	50.6				
Ease of Avoidance of Contact	High	42.0	7.39	.02	-.57	.02
	Low	50.6				
Enjoyment of Contact	High	46.4	2.11	.16	-.35	.16
	Low	51.7				
Acceptability of Alternatives	High	46.0	2.24	.15	-.36	.15
	Low	50.7				
All Independent Variables			2.88	.06	-.66	.06

n = 20

predicted direction. However, it was not possible to reject the null hypothesis that the four independent variables do not contribute jointly to the variance of attitude content. While the overall statistic was not significant at the .05 level it was at the .06 level. This level of statistical significance in a four way analysis of variance procedure perhaps has significant "psychological" meaning because of the work of variables controlled.

H-4b: Those with high frequency of contact with education will tend to have high scores on the Progressive items of the Education Scale if their high frequency of contact is concurrent with ease of avoidance of the contact, enjoyment of the contact, and acceptability of alternatives.

This hypothesis was tested in a manner similar to the method used for H-4a, above. Scores on each of the four contact variables were cut to form high groups and low groups. Four-way analysis of variance and also multiple and partial correlations were used to test the null hypotheses that these four independent variables do not contribute to the variance of scores on the Progressive items of the Education Scale. Results of the procedures are summarized in Table 18.

Contact frequency itself was shown to be significant as a possible source of variance of attitude content, but only with other independent variables controlled, and in

TABLE 18.--Means, F statistics, and partial correlation coefficients in respect to Progressive Education content scores for high and low frequencies of four variables regarding contact with education.

Independent Variable	Group	Mean	Analysis of Variance		Partial Correlations	
			F	p. of F	Coef.	Significance
Ed. Contact Frequency	High	27.7	4.29	.04	-.17	.04
	Low	29.3				
Ease of Avoidance of Contact	High	28.1	1.07	.30	-.09	.30
	Low	28.9				
Enjoyment of Contact	High	28.3	0.96	.33	-.08	.33
	Low	29.2				
Acceptability of Alternatives	High	28.7	0.69	.41	.07	.41
	Low	28.0				
All Independent Variables			1.95	.10	-.22	.10

n = 148

the opposite direction from what was predicted. The joint contribution of the four contact variables was not significant, and was also contrary to the predicted direction. Therefore, research hypothesis H-4b was not supported. As with H-4a, above, the different statistics showed identical results.

Values and Attitude Content

H-5a: Persons who score high in Leadership on the Survey of Interpersonal Values will tend to score high on the Attitude Toward Mental Retardation Scale.

Leadership scores were cut to form a high group and a low group. An analysis of variance tested the null hypothesis that these two groups do not differ in their scores on ATMR content. Table 19 displays the results of the analysis.

TABLE 19.--Means, standard deviations, and F statistic in respect to ATMR content scores for high and low Leadership value orientation.

Variable	Group	N	Mean	s.d.	F	p. of F
ATMR Content	High scores on Leadership	116	48.707	4.14	0.186	.67
	Low scores on Leadership	116	48.474	4.05		

The results showed no justification for rejecting the null hypothesis. The differences were not significant. As further evidence that the data did not support hypothesis H-5a, the zero-order correlation coefficient between ATMR content scores and Leadership scores was only .003, as shown in Table 11.

H-5b: Persons who score high in Leadership on the Survey of Interpersonal Values will tend to score high on Traditional items and low on Progressive items of the Education Scale.

Leadership scores were cut as for H-5a. One analysis of variance was used to test the null hypothesis that the high and low groups do not differ in their scores on the Traditional items of the Education Scale; and another, for the comparable test relative to the Progressive items. Results of both analyses are shown in Table 20.

The analyses revealed that the relationships being tested were not significant, and that their directions were opposite those anticipated in the hypothesis. Therefore, research hypotheses H-5b was not supported. As further evidence of lack of support for this hypothesis, the MDSTAT Program indicated that Leadership scores were correlated negatively, -.067, with Traditional Education scores, and positively, .024, with Progressive Education scores, both coefficients being very low.

TABLE 20.--Means, standard deviations, and F statistic in respect to content scores on the two dimensions of the Education Scale, for high and low Leadership value orientation.

Variable	Group	N	Mean	s.d.	F	p. of F
Ed.-Trad. Content	High scores on Leadership	101	28.386	4.45	1.122	.29
	Low scores on Leadership	108	29.000	3.92		
Ed.-Prog. Content	High scores on Leadership	101	28.931	5.64	0.147	.70
	Low scores on Leadership	108	28.676	3.87		

H-6a: Persons who score high in Recognition on the Survey of Interpersonal Values will tend to score high on the Attitude Toward Mental Retardation Scale.

Recognition scores were cut to form high and low groups. An analysis of variance was used to test the null hypothesis that the two groups do not differ in their scores on ATMR content. Results showed that the difference between the means of the two groups was not significant (see Table 21); the null hypothesis was not rejected. As further evidence that the data did not support research

TABLE 21.--Means, standard deviations, and F statistic in respect to ATMR content scores for high and low Recognition value orientation.

Variable	Group	N	Mean	s.d.	F	p. of F
ATMR Content	High scores on Recognition	139	48.612	4.29	0.002	.92
	Low scores on Recognition	151	48.590	4.31		

hypothesis H-6a, the zero-order correlation coefficient between Recognition and ATMR content was -.004.

H-6b: Persons who score high in Recognition on the Survey of Interpersonal Values will tend to score high on the Traditional items and low on the Progressive of the Education Scale.

Recognition scores were cut as for H-6a. The analysis of variance procedure was used to test the null hypothesis that the two groups do not differ in their content scores on the Traditional items of the Education Scale; it was used again to test the comparable null hypothesis relative to the progressive items. Results are displayed in Table 22.

In each case, the F statistic was not significant. The null hypotheses were not rejected. Moreover, in each case the direction of the difference between means was

TABLE 22.--Means, standard deviations, and F statistic in respect to content scores on the two dimensions of the Education Scale, for high and low Recognition value orientation.

Variable	Group	N	Mean	s.d.	F	p. of F
Ed.-Trad. Content	High scores on Recognition	132	28.023	4.41	3.293	.08
	Low scores on Recognition	131	28.939	3.74		
Ed.-Prog. Content	High scores on Recognition	132	29.371	3.71	2.306	.13
	Low scores on Recognition	131	28.557	4.91		

opposite the direction hypothesized in H-6b. The same had been found to be true of the zero-order correlation coefficients (see Tables 12 and 13).

H-7a: Persons who score high in Benevolence on the Survey of Interpersonal Values will tend to score low on the Attitude Toward Mental Retardation Scale.

This hypothesis was tested in a manner similar to that followed for H-5a and H-6a, above. Benevolence scores were cut to form two groups, a high group and a low group, for an analysis of variance. The null hypothesis was tested,

that there was no difference between the two groups in their scores on ATMR content. Results of the test are tabulated in Table 23.

TABLE 23.--Means, standard deviations, and F statistic in respect to ATMR content scores for high and low Benevolence value orientation.

Variable	Group	N	Mean	s.d.	F	p. of F
ATMR Content	High scores on Benevolence	111	47.946	4.40	4.843	.03
	Low scores on Benevolence	104	49.260	4.34		

The F statistic was significant at the .05 level, and the difference between the means was in the direction anticipated. Therefore, the null hypothesis was rejected and support may be claimed for the research hypothesis. Because the correlations between Benevolence and ATMR content varied dramatically across the sampling strata (see Table 11), this hypothesis was explored more fully later through a partial correlation program, the results of which appear at the end of this chapter.

H-7b: Persons who score high in Benevolence on the Survey of Interpersonal Values will tend to score low on the Traditional items and high on the Progressive items of the Education Scale.

Benevolence scores were cut to form a high group and a low group, as for H-7a. Then the two null hypotheses were tested: that the two groups did not differ in their scores on the Traditional Education items, and that they also did not differ on the Progressive items. For the results of these two analyses of variance, see Table 24.

TABLE 24.--Means, standard deviations, and F statistic in respect to content scores on the two dimensions of the Education Scale, for high and low Benevolence value orientation.

Variable	Group	N	Mean	s.d.	F	p. of F
Ed.-Trad. Content	High scores on Benevolence	100	28.410	3.88	0.023	.85
	Low scores on Benevolence	95	28.316	4.83		
Ed.-Prog. Content	High scores on Benevolence	100	29.020	5.29	0.018	.86
	Low scores on Benevolence	95	29.116	4.42		

In neither case were the means significantly different; therefore, neither null hypothesis was rejected. The slight differences in means which did appear were opposite in direction from those predicted in hypothesis H-7b. The zero-order correlation coefficients

offered further evidence of lack of support for the research hypothesis; as shown in Tables 12 and 13, $r = -.003$ between Benevolence and Traditional Education, and $r = .002$ between Benevolence and Progressive Education.

Testing of Hypotheses Related to Mean Differences Between the Different Sampling Strata

Three hypotheses involved comparisons between the ecclesiastical and geographical groupings which formed the original stratification for sampling.

H-8: The Roman Catholic Clergymen will score higher in Progressive items on the Education Scale than clergymen of religious groups which are not identified with non-tax-supported elementary schools.

To test the null hypothesis that no differences exist between the Roman Catholics and the other groups with respect to Progressive Education content scores, the scores were analyzed in an analysis of variance across three treatment groups: Catholics, Methodists, and Others. In this case, the "Other" category included all of the respondents except Catholics, Methodists, Christian Reformed, Reformed Church of America, Wisconsin Synod Lutherans, Missouri Synod Lutherans, and Seventh Day Adventists. Results of the test are presented in Table 25.

TABLE 25.--Means and F statistic in respect to content scores on Progressive items of the Education Scale, for Catholics, Methodists, and selected others.

Group	Mean	F	p. of F
Roman Catholics	27.59	2.62	.07
Methodists	29.10		
Others[a]	29.14		

n = 294

[a]"Others" here includes all others except the pre-stratified Lutheran, Reformed, and Seventh Day Adventist groups.

The analysis showed that the overall differences between the treatment groups did not contribute significantly to the variance of Progressive Education content scores. The null hypothesis was not rejected. Moreover, the differences between the Catholics and the other two treatment groups were opposite from the predicted direction. Thus there was no support for research hypothesis H-8.

H-9: There will be no significant difference between any two sampling strata in mean scores on the Attitude Toward Mental Retardation Scale.

The raw scores of ATMR content were analyzed across the three geographical strata and five of the ecclesiastical strata, by a two-way analysis of variance. The Jewish, Seventh Day Adventist, and Negro groups were not used because frequency with which respondents completed the ATMR scale was less than ten for each of these three groups; such response was too low for meaningful analysis. Table 26 shows the results of this test of the hypothesis.

TABLE 26.--Means and F statistics in respect to ATMR content scores for ecclesiastical strata and geographical strata.

Groups	Mean	F	p. of F
Ecclesiastical			
1. Catholic	46.23	0.2368	.92
2. Methodist	48.80		
3. Reformed	48.29		
4. Lutheran	48.43		
5. Other[a]	48.68		
Geographical			
1. Wayne County	48.73	0.4508	.64
2. Other Urban Counties	48.79		
3. Rural Counties	48.32		

n = 376

[a]Here, "other" does not include Jewish, Seventh Day Adventist, and Negro groups, from which response was very low.

Except for the Catholic group, the means were nearly identical. The evidence indicates that variance between the groups is not greater than variance within the groups, nor than interaction between ecclesiatical strata and geographical strata. The hypothesis is clearly supported.

H-10: There will be no significant difference between any two sampling strata in mean scores on either of the religiosity measures.

The religiosity measures referred to in this hypothesis are items 17 and 33 of the personal questionnaire (see Appendix C). Support for the hypothesis on Item 17 was obvious from the Frequency Column Count. On this item, only 17 of the 398 persons who answered the question responded other than that religion is "very important" in daily life. The 17 were scattered among the strata. Therefore, the hypothesis was formally tested only in respect to Item 33, on which there was slightly more variance. A two-way analysis of variance was used, employing scores on Item 33, with respondents grouped as for H-9, above. Results are dispalyed in Table 27.

Again, the hypothesis was clearly supported by the high probability of the F statistics obtained. Mean differences were not significant in any respect.

TABLE 27.--Means and F statistics in respect to religiosity scores for ecclesiastical strata and geographical strata.

Groups	Mean	F	p. of F
Ecclesiastical			
1. Catholic	5.39[b]	0.51	.73
2. Methodist	4.44		
3. Reformed	4.42		
4. Lutheran	4.55		
5. Other[a]	4.58		
Geographical			
1. Wayne County	4.58	0.21	.81
2. Other Urban Counties	4.57		
3. Rural Counties	4.50		

n = 384

[a]Here, "other" does not include Jewish, Seventh Day Adventist, and Negro groups, from which response was very low.

[b]Since the means used in a computerized analysis of variance program are adjusted means (see pp. 59, 60) it is possible in certain circumstances for the adjusted mean to be slightly higher than the highest possible score. Such is the case here. The phenomenon indicates that Catholics scores extremely high in religious conformity even though overall variation was small.

Partial Correlation of Benevolence with Attitudes Toward Mental Retardation

To explore more fully the relationship between asset orientation and attitudes toward mental retardation, an additional computer program was used to test the null hypothesis that the correlation between Benevolence scores and ATMR content scores is zero if age, amount of education, frequency of contact with mental retardation, and ATMR intensity are held constant. The latter four relevant variables were selected because in the MDSTAT program they had been found to be correlated significantly with either Benevolence or ATMR content but not both, yet did not show significant intercorrelations with each other. Age was measured in the Personal Questionnaire (Appendix C) by Item 6; amount of education, by Item 22. Contact was measured by Item 2 of the Personal Questionnaire: MR (Appendix E). Raw scores for these items as well as for ATMR content and for Benevolence were used uncut. A partial correlation coefficient was computed with ATMR content as the dependent variable, with Benevolence as the independent variable, and with the other four variables statistically controlled. The Partial Correlation program for the CDC 3600 computer also computes a partial correlation coefficient between the dependent variable and each of the relevant variables, besides a multiple correlation coefficient. Results of all these statistics are of interest here (see Table 28).

TABLE 28.--Partial correlation data in respect to ATMR content and relevant variables.

Variable	Partial Correlation Coefficient	Level of Significance
Benevolence scores	-.149	.01
Age	.168	< .005
Amount of Education	-.114	.05
Frequency of MR contact	.025	.65
ATMR intensity	-.117	.04
Multiple correlation	-.261	< .005

n = 333

The null hypothesis can be rejected. There was a significantly high, negative, partial correlation between the Benevolence scores and the ATMR content scores, providing additional support for research hypothesis H-7a, that those who score high on Benevolence will tend to score low on ATMR content; i.e., that they will express higher valuation of mentally retarded persons. Other information produced by the program, incidental to testing the null hypothesis, is also of interest. Higher age was associated with rejection of mentally retarded persons. Amount of education and ATMR intensity were also shown to be important relevant variables in

relation to positive attitudes toward the mentally retarded. Frequency of contact, on the other hand, was not significant when treated as an independent variable in this situation.

CHAPTER V

DISCUSSION OF RESULTS

A sample of clergymen of all major faiths in the state of Michigan participated in this investigation of attitudes toward mental retardation and toward education, and of determinants of these attitudes. Results, though limited, were worthwhile. Some of the research hypotheses were supported, some were not supported, some could not be tested. Some of those which were not supported led to illuminating observations. Problems which were encountered pointed to certain recommendations for future research.

Discussion of Findings in Relation to Original Purpose

One aspect of the twofold purpose of the study was to provide new knowledge regarding the attitudes of clergymen toward mentally retarded persons. The other involved advancing the methodology and theory development in the international study of attitudes toward handicapped persons and toward education. Results of the present study may be evaluated in terms of these two main considerations.

Implications Relative to the Study of Attitudes Toward Mental Retardation

The focus of the investigation was on testing hypotheses rather than on counting frequencies. The often-asked question, "What are the attitudes of clergymen toward mentally retarded persons?", was not considered the appropriate question. Rather, the search was for meanings in the relationships between these attitudes and other variables with respect to the same respondents. Therefore, the sampling procedure was considered appropriate; and the response was considered adequate. No claim was made to the effect that frequency of a given response to a given item represented a percentage of Michigan clergymen in general. No attempt was made to compare clergymen with non-clergymen on any item. The data did afford opportunity for comparisons between broad ecclesiastical and geographical groupings of clergymen, with the cautions specified in the first section of Chapter IV.

In the sample studied, differences in attitude toward mental retardation clearly did not follow lines of religious distinctions. The analysis of variance of ATMR content scores showed that mean differences between the ecclesiastical groups and between the geographical groups were far from significant (see Table 26). Without adjustment to interaction, the means were nearly identical (see Table 11). The respondents scored about the same regardless of

where they lived or what religious denomination they served. Thus the important sources of variance were found to be within the groups rather than between the groups.

Interpersonal values, as measured by the Gordon SIV scores, appeared to be important correlates of variance within the groups, though not in the pattern which had been anticipated. Research hypotheses H-5a and H-6a predicted that those who scored high in Leadership values and those who scored high in Recognition values would tend to score high (i.e., to indicate less favorable attitudes) toward mentally retarded persons. These two hypotheses were not supported. Simple correlation coefficients between ATMR content and each of these two value subscales were very low and were inconsistent in direction (see Table 12). The only exception was the zero-order coefficient between ATMR scores and Leadership for the Methodists, which was significant but not in the predicted direction.

At least four explanations for the ambiguity of the effect of Leadership and Recognition values are possible. First, the validity of these two subscales may be relatively low for clergymen. Such would be the case, for example, if many clergymen feel that opportunity to show kindness is the essence of the importance of the "office." Since the mean Recognition scores themselves were extremely low, perhaps some of those who did score low tended to give a benevolence connotation to some of the statements which were scored as "Recognition"; and

perhaps many respondents hesitated to report, or were psychologically unable to report, a true "Recognition" or "Leadership" value on a pencil-and-paper test because of incongruity between these values and the expectations of their role. Some, but perhaps fewer, of these understood unfavorable responses on the ATMR scale to be unfavorable. A second possible explanation might be that some relevant variables, such as age or education, might have complicated the effects of these values on attitudes. The fact that the research hypotheses relative to the relationships between the same values and attitudes toward education were likewise unconfirmed, supports the plausibility of either or both of these two points. A third possibility is that validity of the ATMR scale may be low as a measure of devaluation of retarded persons. Finally, the main ideas of the hypotheses, that Leadership and Recognition are comparative value orientations which lead to devaluation of disabled persons, might be unwarranted, at least in respect to clergymen's self-reported attitudes toward mentally retarded persons. There is, however, no evidence that any of the above four possibilities is <u>necessarily</u> the case.

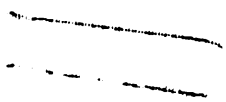
On the other hand, Conformity, a value subscale for which no hypotheses had been proposed, appeared to have some importance in relation to ATMR content scores. The zero-order coefficients were consistently positive (see

Table 12), indicating there may be some association between unfavorable attitudes toward mentally retarded persons and placing high value on, "Doing what is socially correct, following regulations closely, doing what is accepted and proper, being a conformist" (Gordon, 1960, p. 3). For the total sample, for Wayne County, and for Lutherans, the simple coefficients were significant at the .05 level. Means and standard deviations of the Conformity scores varied dramatically from group to group and within each group (see Table 10). For these reasons future investigations of the relationship between values and attitudes toward mental retardation might be made more fruitful by testing hypotheses related to Conformity, if the population includes clergymen or others for whom religiosity is high.

The most interesting of the relationships between interpersonal values and attitudes toward mental retradation had to do with the Benevolence subscale. All of the groups showed very high mean scores on Benevolence; i.e., on tendency to value "doing things for other people, sharing with others, helping the unfortunate, being generous" (Gordon, 1960, p. 3). Respondents who scored above the mean tended to express more accepting attitudes toward mentally retarded persons than those who scored below the mean, as hypothesized (see Table 23). When raw scores rather than dichotomized scores were used for Benevolence, and when age, contact frequency, amount of

education, and ATMR intensity were statistically controlled, the significance level was slightly higher: .01 (see Table 28). The simple correlation coefficients between Benevolence and ATMR content were significant at the .05 level for the total sample, for rural counties, and for Catholics and Lutherans (see Table 12). Since some clergymen may be inclined to feel that they are expected to be more benevolent than they are, the Benevolence scores might be artificially high. A respondent whose responses were more "Benevolent" than his true attitudes, whether or not he was aware of the discrepancy, would tend to make the observed correlation between Benevolence and ATMR scores less than the true correlation, if the true correlation is as hypothesized. Therefore, the correlations reported in the study are likely to be conservative estimates of the strength of this relationship.

The effect of "contact" on attitude toward mental retardation was studied in two ways. The null hypothesis of no relationship between MR contact frequency and ATMR intensity was rejected at the .005 level, to support research hypothesis H-3a (see Table 15). This procedure indicated that those who scored high in contact with mentally retarded persons tended to feel more strongly about their attitudes than those with low frequency of contact, regardless of whether their attitudes were favorable or unfavorable. Also, tests were made relative



to research hypothesis H-4a, which predicted that favorable ATMR content scores would be associated with high scores on the four contact variables combined: frequency of contact, ease of avoiding contact, enjoyment of contact, and acceptability of alternatives. While the data did not support this latter hypothesis, observations were too few to be meaningful; for only 20 individuals responded to all four items involved. Though the probability of the statistics expressing the combined effect of the four variables was not low enough to be significant, it was very low (.06; see Table 17), and may have very real psychological meaning. The partial effect of ease of avoidance was significant when the other three variables were controlled. Elsewhere (see Table 28), when Benevolence, age, amount of education, and ATMR intensity were controlled, frequency of contact showed hardly any relationship to ATMR content. Thus there was some indication that agreeableness of the contact situations may have been a source of the effect of contact frequency upon ATMR content.

Although frequency of contact with mentally retarded persons was positively related to intensity of attitude toward mental retardation, these two variables were quite different in their relationships to attitude content. Nowhere was significance found for any statistic relating contact frequency and attitude content with respect to mental retardation. However, with benevolence, age,

amount of education, and contact frequency controlled, the partial correlation between ATMR intensity and ATMR content was found to be significant at the .05 level (see Table 28), high intensity being associated with favorable attitudes. This relationship may have to do with a wish to accept, especially since attitude content was not also related to frequency of contact. It is reasonable to suppose that a clergyman, valuing acceptance of others, might feel more congruity in expressing intensity of attitude if the attitude expressed is in the direction of accepting rather than rejecting mentally retarded persons.

In the partial correlation program testing the effect of Benevolence scores on ATMR content scores (see Table 28), age appeared to be an important relevant variable. With age and the other variables controlled, the partial correlation of Benevolence with ATMR content was negative and significant at the .01 level; but with Benevolence and the other variables controlled, the partial correlation between age and ATMR content was positive at the .005 level. Since higher ATMR content scores indicated less favorable attitudes toward mentally retarded persons, this means that the older clergymen tended to hold less favorable attitudes and the younger ones tended to be more favorable. Such a relationship might be expected, inasmuch as the younger respondents were more likely to have acquired

substantial knowledge[1] of mental retardation which has been taught in schools only in recent years. If this is indeed the true explanation, then the data would suggest that the education has been effective in altering attitudes. However, there are other possible explanations. For example, prolonged experience in their roles may have helped to make the attitudes of the older clergymen less favorable, either directly or indirectly. Therefore, it would be appropriate for future research to include an investigation of the effects of age and tenure on the attitudes of clergymen in various locations and denominations.

In the same partial correlation program referred to above, the partial correlation between amount of education and Benevolence was significant at the .05 level. Those with more years of education tended to express more favorable attitudes toward mentally retarded persons. This incidental discovery is not surprising if one is to presume that education, whether or not it includes information about retardation, better prepares a person to make distinctions, as between the limitations of a disability and the evaluation of a disabled person.

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[1]The effect of the knowledge variable (i.e., what one knows about mental retardation) was not investigated in this research. For evidence on the "knowledge" issue see Proctor (1967).

A major aspect of the implications of the present research to the study of attitudes toward mental retardation is the information obtained relative to the ATMR scale. The Attitude Toward Disabled Persons Scale (Yuker, Block, and Campbell, 1960), as adapted in the international study to form the Handicapped Persons Scale, was further adapted here to refer to mentally retarded persons, with no apparent problems which are not inherent in any pencil-and-paper test of attitudes. The facts that some of the hypotheses involving the ATMR scale were supported, that others could be logically interpreted, and that correlations involving the scale lend themselves to meaningful evaluation, constitute evidence of construct validity similar to the evidence claimed for the ATDP at the time of publication (ibid , pp. 5-8). On the other hand, by the same reasoning it must be acknowledged that lack of support for some of the hypotheses might be due in part to insufficient validity in the instrument. These observations point to the appropriateness of using different and larger samples to test the scalability, validity, and reliability of the ATMR scale.

Implications Relative to the International Study

The present study extended the larger, international study[1] through concurrent replication, through exploring

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[1]See preface and footnote on page 1.

religiosity, and through involving mental retardation. The Education Scale, the Survey of Interpersonal Values, and many of the items in the questionnaires, were identical to those which have been, or are being, used in other projects identified in the Preface as parts of the international study. To refine the methods and develop the theory for the larger research undertaking, it is necessary to test the hypotheses under different circumstances, with different populations, different sampling procedures, and different types of administration.

Hypotheses were tested which utilized scores from the Education Scale in ways comparable to the uses described in the above section for the ATMR scale. Some information may be gained from the failure of the data to support any of these hypotheses. Research hypothesis H-3b, predicting that those with high frequency of contact with education would tend to show high intensity scores on the Education Scale regardless of whether their attitude content was Traditional or Progressive, failed to gain support because the predicted relationship was found to be significant only for Traditional attitude content (see Table 16). Support was also lacking for research hypothesis H-4b, which had predicted that those with high frequency of contact with education would score high on Progressive Education content if they also scored high on the other aspects of contact with education: ease of

avoidance, enjoyment, and acceptability of alternatives (see Table 18). In the latter case, the relationship was not only insignificant but was in the opposite direction. Perhaps there is a common source of failure of these two hypotheses. The negative correlations between contact frequency and Progressive attitude content were particularly strong for the clergymen whose educational contact had been with parochial schools. This observation is strengthened by the lack of support for research hypothesis H-8, which had predicted that the Roman Catholic clergymen would score higher on Education-Progressive items than clergymen of groups not identified with non-tax-supported schools; the mean differences turned out to be in the opposite direction (see Table 25). The simple, zero-order coefficients between contact frequency and Education-Progressive content were -.360 for Roman Catholics and -.555 for Lutherans of the Wisconsin and Missouri Synods; both statistics were significant at the .01 level. By the nature of their office, these clergymen have had administrative contact rather than teaching contact with education. Therefore, in future tests of these hypotheses it may be helpful to consider whether the contact has been through teaching or through administration. It is possible that prolonged contact with parochial school administration may have led some clergymen to express progressive attitudes with less feeling. Moreover, those with higher contact frequency

are, of course, older. It is reasonable to propose that age might be a relevant variable, especially since age was positively related to unfavorable attitudes toward mental retardation when contact was held constant, as shown in the preceding section.

There was complete lack of support for all of the hypotheses involving relationships between interpersonal values and attitudes toward education. This may have been due to the homogeneity of clergymen with respect to the values tested. Research hypotheses H-5b, H-6b, and H-7b had stated predictions to the effect that persons with high Leadership scores and persons with high Recognition scores would tend to score high on the Traditional items and low on the Progressive items of the Education Scale; while those with high Benevolence scores would score low on the Traditional items and high on the Progressive items. Results of the tests of these hypotheses formed a pattern which was consistent in two respects; none of the mean differences were significant, and all were opposite from the predicted direction. The data do not clarify the influences which may have suppressed the predicted directionalities. It may be noted in this connection, however, that as noted in Chapter IV the means of this sample are unusually low for both Recognition and Leadership and unusually high for Benevolence, while standard deviations for all three subscales are unusually low. Perhaps a population more diversified than clergymen alone

is necessary in order to notice the effects which were anticipated. On the other hand, the present results could suggest that religiosity may tend to reverse the effects of values upon attitudes. Moreover, Conformity values may have off-set the expected effects of other values.

No hypothesis was formed to predict the nature of the relationship between Conformity and attitudes toward education. Hence there was no hypothesis testing with respect to Conformity, the SIV subscale on which the data showed the greatest variation. The zero-order correlations showed, consistently and at high levels of significance, the pattern which would be expected. Persons who scored higher on the Conformity subscale evidently tended to score high on the Traditional items and low on the Progressive items of the Education Scale (see Table 13 and 14). Conformity and Benevolence scores were highly and positively intercorrelated; yet, as compared with other studies, and contrary to expectations of others, Conformity scores of the clergymen were only moderately high.

On the scores for the religiosity items, skewness and kurtosis were so high that analysis had little meaning. Nevertheless hypothesis H-10, that no difference would exist between any two groups on religiosity, was tested and supported (see Table 27). These rather obvious findings substantiate the validity of the religiosity items of the international study; i.e., that professional religious leaders will score extremely high on them, and

that the items measure evaluation of and conformity to religion rather than differences between religions.

There was an apparent lack of validity in Item 36 of the Personal Questionnaire (Appendix C), which, in measuring orientation toward social change, asked for opinion about the practice of birth control by married couples. The vast majority of respondents, including most Catholic priests, responded either that it is "always right" or that it is "probably all right," in spite of the regulations in some religious groups against artificial contraception. While it is possible that some clergymen may hold views on the subject which differ from the views of their churches, it would seem much more obvious that different religious groups denote quite different practices by the term "birth control." Hence scores on this item as it stands are practically meaningless for the present study and for any population which holds varying definitions of the term. On the other hand, the responses might point to a strong orientation toward change, among clergymen, on this issue.

Scores on the Education Scale may be somewhat influenced by religiosity. Table 11 shows that the means and standard deviations from the Education Scale vary somewhat according to whether the denominations the clergymen represent do or do not maintain parochial schools. In addition to whether the respondents had had

administrative contact with schools, a problem discussed above, the table suggests that there is another possibility which needs to be considered. Some persons more than others may tend to identify education with the practice and propagation of religion, so that their attitudes toward education are continuous with their religiosity. For example, whether a person agrees that "the backbone of the school curriculum in subject matter" (ED Scale, Appendix A, Item 6), that "discipline should be governed by long-range interests" (ibid., Item 14), etc., may reflect to some extent whether that person is thinking of a parochial school or a public school. A Methodist minister, thinking of public schools, may be more likely than a priest, thinking of parochial schools, to feel strongly and proclaim publicly that "educational institutions must be sources of social ideas" (ibid., Item 14). This observation is by no means a reason to alter the Education Scale; rather, it is an indication that in using the Education Scale in contrasting cultures and subcultures a relevant consideration would be to note which scores are made by respondents who identify education with religion and who also score high in religiosity.

Two hypotheses used in the international study with reference to physically handicapped persons were supported in the present study with reference to mentally retarded persons. One was H-3a, predicting a positive relationship between contact frequency and attitude intensity;

the other was H-7a, predicting a positive relationship between Benevolence and acceptance of the disabled persons. The three such hypotheses which were not supported here were 4a, 5a, and 6a; in connection with these three, there are reasons to suspect that characteristics of the population being sampled may have precluded support, rather than the fact that attitudes toward mental retardation were being studied in place of attitudes toward physical disabilities. These reasons are discussed in the paragraphs above. Thus the results of the present study constitute evidence for the appropriateness of investigating attitudes toward mental retardation using the same approach as is being used in the international study to investigate attitudes toward physical disabilities and toward education.

Summary of Recommendations

The present study has confronted some of the methodological problems in sampling Michigan Clergymen and in testing hypotheses relative to attitudes toward mental retardation. Knowledge of these problems remains incomplete. Examination of the data from this study itself remains incomplete; for this thesis has focused on testing specific hypotheses, in which much of the data was superfluous. The sections above state or imply certain recommendations for future research, which may be summarized as follows:

1. Sampling.--The use of an introductory letter and return postal card before mailing the instruments appeared to be effective in minimizing mailing costs and maximizing response for a set of instruments which were very expensive to mail and very time-consuming. However, neither this procedure nor the system of random substitution eliminated the problem of bias in sampling by mail. In sampling clergymen by mail, this problem was found to be especially pronounced with respect to Negro and independent groups. Stratification before random sampling assured broad representation; but the same expenditure of money and time might have yielded a more representative sample if, instead of substituting, the procedure had been to contact in some more personal way (e.g., by telephone) a small percentage of those who declined to respond.
2. Instruments.--Although most respondents followed the instructions completely and cheerfully, many complaints indicated that the total length of the set of instruments was a major reason for missing data. There had been a clear reason for each item included. Nevertheless the value of reducing the amount of missing data in future mail administration of such instruments would

probably more than off-set the loss from eliminating some of the questionnaire items.

3. Conformity.--The simple correlation coefficients between Conformity and Progressive attitudes toward education, and between Conformity and Traditional attitudes toward education, were highly significant and consistent. Also significant were some of the simple correlations between Conformity and attitudes toward mental retardation. Future investigations of relationships between values and attitudes using populations where religiosity is high should include hypotheses relative to the interpersonal value of Conformity. Such investigations should also consider the relevance of Conformity values to hypotheses involving Benevolence. Since these two values are highly intercorrelated yet theoretically have opposite relationships to attitude content, in some populations the effect of Benevolence might be obscured or even reversed by the strength of Conformity as a determinant.

4. Attitude Toward Mental Retardation Scale.--To explore the usefulness of this type of instrument in future research, the ATMR should be used with a much larger population, more heterogeneous than clergymen, for the specific purpose of multidimensional scale analysis.

5. Contact with mental retardation.--The hypothesis predicting the nature of the relationship between contact with mental retardation and the content of attitudes toward mental retardation could not be tested adequately because so few respondents were able to respond to the item measuring acceptability of alternatives. This problem is likely to recur in many populations. Yet the theory is that the relationship between contact frequency and attitude content depends on pleasure in the contact, which must be measured by at least one variable in addition to enjoyment and ease of avoidance. Therefore, future mental retardation research investigating the effect of contact on attitude content should devise a measure of acceptability of alternatives which does not depend on the respondent's having worked professionally with mentally retarded persons.

6. Age.--The age of the respondent was found to be important in relation to attitude content. Therefore, it is recommended that age should be statistically controlled in testing hypotheses relative to attitudes toward mental retardation, particularly where religiosity is relevant.

7. Religiosity and values.--The interaction between religiosity and interpersonal values in respect to attitude content is an appropriate area for further research.
8. Religiosity and education.--In analyzing Traditional or Progressive educational attitude scores of persons who score high in religiosity, the investigator should have some operationalized method of considering whether the respondent was thinking of parochial or public education. In cross-cultural studies, this would mean some measure of the extent to which people of a given culture tend to identify education with religion.
9. Contact with Education.--Attitude studies involving contact with education should differentiate between contact with educational administration and contact with teaching.

Concluding Summary of Support for Hypotheses

Nineteen hypotheses were proposed. Six of these were not tested because they depended on a computer program for scale analysis which was not available. One of the others, which involved the relationship between contact with mentally retarded persons and attitudes toward mental retardation, was tested but had negligible meaning because the number of respondents with professional

contact was very low. The remaining 12 hypotheses were tested, with various results.

Null hypotheses were rejected in favor of the following research hypotheses:

H-3a: The more frequent the contact with mentally retarded persons, the higher will be the scores on the intensity statements of the Attitude Toward Mental Retardation Scale, regardless of whether attitude content is favorable or unfavorable.

H-7a: Persons who score high in Benevolence on the Survey of Interpersonal Values will tend to score low (i.e., more favorably) on the Attitude Toward Mental Retardation Scale.

The following hypotheses were tested in the null form in which they are stated and, as anticipated, were not rejected:

H-9: There will be no significant differences between any two sampling strata in mean scores on the Attitude Toward Mental Retardation Scale.

H-10: There will be no significant difference between any two sampling strata in mean scores on either of the religiosity measures.

There was no statistical support for the other eight hypotheses. Nevertheless, testing them and evaluating the results illuminated several aspects of technical and methodological problems which were also major purposes of the investigation.

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APPENDIX A

EDUCATION SCALE

EDUCATION SCALE

Instructions: Given below are 20 statements of opinion about education. We all think differently about schools and education. Here you may express how you think by choosing one of the four possible answers following each statement. These answers indicate how much you agree or disagree with the statement. Please mark your answer by placing a circle around the number in front of the answer you select.

You are also asked to indicate for each statement how strongly you feel about your marking of the statement. Please mark this part of your answer in the same way as before, by placing a circle around the number in front of the answer you select.

---

1. The goals of education should be dictated by children's interests and needs as well as by the larger demands of society.

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

   About how strongly do you feel about your answer?

   1. Not strongly at all
   2. Not very strongly
   3. Fairly strongly
   4. Very strongly

2. No subject is more important than the personalities of the pupils.

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

   About how strongly do you feel about your answer?

   1. Not strongly at all
   3. Not very strongly
   3. Fairly strongly
   4. Very strongly

3. Schools of today are neglecting reading, writing, and arithmetic: the three R's.

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

   About how strongly do you feel about your answer?

   1. Not strongly at all
   2. Not very strongly
   3. Fairly strongly
   4. Very strongly

4. The pupil-teacher relationship is the relationship between a child who needs direction, guidance, and control, and a teacher who is an expert supplying direction, guidance, and control.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

5. Teachers, like university professors, should have academic freedom--freedom to teach what they think is right and best.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

6. The backbone of the school curriculum is subject matter; activities are useful mainly to facilitate the learning of subject matter.

1. Strongly disagree
2. Disagree
4. Agree
4. Strongly agree

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

7. Teachers should encourage pupils to study and criticize our own and other economic systems and practices.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

8. The traditional moral standards of our culture should not just be accepted; they should be examined and tested in solving the present problems of students.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

9. Learning is experimental; the child should be taught to test alternatives before accepting any of them.

1. Strongly disagree
2. Disagree
3. Agree
4. Strongly

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

10. The curriculum consists of subject matter to be learned and skills to be acquired.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

11. The true view of education is so arranging learning that the child gradually builds up a storehouse of knowledge that he can use in the future.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

12. One of the big difficulties with modern schools is that discipline is often sacrificed to the interests of children.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

13. The curriculum should be made up of an orderly sequence of subjects that teach to all students the best of our cultural heritage.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

14. Discipline should be governed by long-range interests and well-established standards.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

15. Education and educational institutions must be sources of social ideas; education must be a social program undergoing continual reconstruction.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

16. Right from the very first grade, teachers must teach the child at his own level and not at the level of the grade he is in.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

17. Children should be allowed more freedom than they usually get in the execution of learning activities.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

18. Children need and should have more supervision and discipline than they usually get.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

19. Learning is essentially a process of increasing one's store of information about the various fields of knowledge.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

20. In a democracy, teachers should help students understand not only the meaning of democracy but also the meaning of the ideologies of other political systems.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

APPENDIX B

SURVEY OF INTERPERSONAL VALUES

School or Firm

Marital Status

NORM GROUP

SRA SURVEY OF INTERPERSONAL VALUES

By LEONARD V. GORDON

DIRECTIONS

In this booklet are statements representing things that people consider to be important to their way of life. These statements are grouped into sets of three. This is what you are asked to do:

Examine each set. Within each set, find the **one statement** of the three which represents what you consider to be **most important** to you. Blacken the space beside that statement in the column headed M (for **most).**

Next, examine the remaining two statements in the set. Decide which **one** of these statements represents what you consider to be **least important** to you. Blacken the space beside that statement in the column headed L (for **least).**

For every set you will mark **one statement** as representing what is **most important** to you, **one statement** as representing what is **least important** to you, and you will leave **one statement unmarked.**

Example

	M	L
To have a hot meal at noon	:::::	▬
To get a good night's sleep	:::::	:::::
To get plenty of fresh air	▬	:::::

Suppose that you have examined the three statements in the example, and although all three of the statements may represent things that are important to you, you feel that "To get plenty of fresh air" is the **most important** to you. You would blacken the space in the column headed M (for **most)** beside the statement. Notice that this has been done in the example.

You would then examine the remaining two statements to decide which of these represents something that is **least important** to you. Suppose that "To have a hot meal at noon" is the **least important** to you. You would blacken the space in the column headed L (for **least)** next to this statement. Notice that this has been done in the example.

You would leave the remaining statement unmarked.

In some cases it may be difficult to decide which statement to mark. Make the best decision that you can. This is not a test; there are no right or wrong answers. Be sure to mark **only one M (most)** choice and **only one L (least)** choice in a set. Do not skip any sets. Answer every set. Turn this booklet over and begin.

SRA SCIENCE RESEARCH ASSOCIATES, INC.
259 EAST ERIE STREET, CHICAGO, ILLINOIS 60611

Reorder No. 7-2760

PERCENTILE NORM GROUP

Name

Marital Status

School or Firm

Grade or Occupation

Mark your answers in column A →

To be free to do as I choose
To have others agree with me
To make friends with the unfortunate

To be in a position of not having to follow orders
To follow rules and regulations closely
To have people notice what I do

To hold an important job or office
To treat everyone with extreme kindness
To do what is accepted and proper

To have people think of me as being important
To have complete personal freedom
To know that people are on my side

To follow social standards of conduct
To have people interested in my well being
To take the lead in making group decisions

To be able to do pretty much as I please
To be in charge of some important project
To work for the good of other people

To associate with people who are well known
To attend strictly to the business at hand
To have a great deal of influence

To be known by name to a great many people
To do things for other people
To work on my own without direction

To follow a strict code of conduct
To be in a position of authority
To have people around who will encourage me

To be friends with the friendless
To have people do good turns for me
To be known by people who are important

To be the one who is in charge
To conform strictly to the rules
To have others show me that they like me

To be able to live my life exactly as I wish
To do my duty
To have others treat me with understanding

To be the leader of the group I'm in
To have people admire what I do
To be independent in my work

To have people act considerately toward me
To have other people work under my direction
To spend my time doing things for others

To be able to lead my own life
To contribute a great deal to charity
To have people make favorable remarks about me

Turn the page and go on.

6789/1-98765432

Mark your answers in column B → B A

	M	L	M	L
To be a person of influence	.....	.....	.....	.....
To be treated with kindness	.....	.....	.....	.....
To always maintain the highest moral standards	.....	.....	.....	.....
	M	L	M	L
To be praised by other people	.....	.....	.....	.....
To be relatively unbound by social conventions	.....	.....	.....	.....
To work for the good of society	.....	.....	.....	.....
	M	L	M	L
To have the affection of other people	.....	.....	.....	.....
To do things in the approved manner	.....	.....	.....	.....
To go around doing favors for other people	.....	.....	.....	.....
	M	L	M	L
To be allowed to do whatever I want to do	.....	.....	.....	.....
To be regarded as the leader	.....	.....	.....	.....
To do what is socially correct	.....	.....	.....	.....
	M	L	M	L
To have others approve of what I do	.....	.....	.....	.....
To make decisions for the group	.....	.....	.....	.....
To share my belongings with other people	.....	.....	.....	.....
	M	L	M	L
To be free to come and go as I want to	.....	.....	.....	.....
To help the poor and needy	.....	.....	.....	.....
To show respect to my superiors	.....	.....	.....	.....
	M	L	M	L
To be given compliments by other people	.....	.....	.....	.....
To be in a very responsible position	.....	.....	.....	.....
To do what is considered conventional	.....	.....	.....	.....
	M	L	M	L
To be in charge of a group of people	.....	.....	.....	.....
To make all of my own decisions	.....	.....	.....	.....
To receive encouragement from others	.....	.....	.....	.....
	M	L	M	L
To be looked up to by other people	.....	.....	.....	.....
To be quick in accepting others as friends	.....	.....	.....	.....
To direct others in their work	.....	.....	.....	.....
	M	L	M	L
To be generous toward other people	.....	.....	.....	.....
To be my own boss	.....	.....	.....	.....
To have understanding friends	.....	.....	.....	.....
	M	L	M	L
To be selected for a leadership position	.....	.....	.....	.....
To be treated as a person of some importance	.....	.....	.....	.....
To have things pretty much my own way	.....	.....	.....	.....
	M	L	M	L
To have other people interested in me	.....	.....	.....	.....
To have proper and correct social manners	.....	.....	.....	.....
To be sympathetic with those who are in trouble	.....	.....	.....	.....
	M	L	M	L
To be very popular with other people	.....	.....	.....	.....
To be free from having to obey rules	.....	.....	.....	.....
To be in a position to tell others what to do	.....	.....	.....	.....
	M	L	M	L
To always do what is morally right	.....	.....	.....	.....
To go out of my way to help others	.....	.....	.....	.....
To have people willing to offer me a helping hand	.....	.....	.....	.....
	M	L	M	L
To have people admire me	.....	.....	.....	.....
To always do the approved thing	.....	.....	.....	.....
To be able to leave things lying around if I wish	.....	.....	.....	.....

S	C	R	I	B	L

APPENDIX C

PERSONAL QUESTIONNAIRE

PERSONAL QUESTIONNAIRE

For the purposes of this investigation, the answers of all persons are important. Since the questionnaire is completely anonymous, you may answer all of the questions freely without any concern about being identified. It is important to the study to obtain your answer to every question.

1. This first question has to do with the contacts you have had with schools, and what you know about education. Please check EACH experience that applies to you. Be sure to check with the parentheses for every experience that applies to you.

   I know little or nothing about education . . . . . ( )

   I have read or heard a little about schools and education . . . . . ( )

   I have studied about schools and education through reading, movies, television, lectures, or observations. . . . . ( )

   A neighbor of mine works in education. . . . . ( )

   A friend of mine works in education. . . . . ( )

   Some relative works in education . . . . . ( )

   My father, mother, brother, sister, wife (husband), or child works in education (in any position, professional or non-professional) . . . . . ( )

   I have worked in education, as a teacher, administrator, counselor, volunteer, etc. . . . . ( )

   Other (please specify) _____ ( )

2. If you have ever worked in schools or educational settings, how long were you engaged in such work altogether? Please write in the box the approximate number of years. . . . . ☐

3. If you have ever done any professional work in education, how easy for you, in general, would it have been to have avoided this work?

   I could generally have avoided this work only at great cost or difficulty. . . . . ( )

   I could generally have avoided this work, only with considerable difficulty . . . . . ( )

   I could generally have avoided this work, but with some inconvenience. . . . . ( )

   I could generally have avoided this work without any difficulty or inconvenience . . . . . ( )

4. If you have ever worked in education, how have you generally felt about it? Please check the one best answer.

I definitely have disliked it . . . . . ( )
I have not liked it very much . . . . . ( )
I have liked it somewhat . . . . . ( )
I have definitely enjoyed it. . . . . ( )

5. If you have ever worked in education for personal gain (for example, for money or some other gain), what opportunities did you have (or do you have) to work at something else instead; that is, something else that was (or is) acceptable to you as a job?

I do not know what other jobs were available or acceptable . . . . . ( )
No other job was available. . . . . ( )
Other jobs available were not at all acceptable to me. . . . . ( )
Other jobs available were not quite acceptable to me. . . . . ( )
Other jobs available were fully acceptable to me. . ( )

6. How old are you? (Write age in box). . . . . [ ]

7. Where were you mainly reared or "brought up" in your youth (that is, up to the age of 15 or 16)? Please check.

Country ( ) Country town ( ) City ( ) City suburb ( )

8. What is your marital status? Please check.

Married ( ) Single ( ) Divorced ( ) Widowed ( ) Separated ( )

9. Where have you served, as a clergyman, during most of the past three years? Please check.

Country ( ) Country town ( ) City ( ) City suburb ( )

10. How many children have you? (Write number in box) . [ ]

11. Please answer either A or B, whichever applies best to your present situation. Please read both choices, then answer only one.

A. If you are self-supporting, about what is your total yearly income before taxes (or, if you are married, the total income in the family). Include extra income from any regular sources such as dividends, insurance, etc.
Please write approximate total in the box . . . . [ ]

B. If you are not self-supporting, what is the approximate total yearly income before taxes of the persons who mainly provide your support (i.e. parents, relatives, or other).
Make the best estimate you can. . . . . [ ]

12. How do you think your income compares with that of most people in the community where you live?
Check within parentheses.

Much lower. . . . . ( )
Lower . . . . . ( )
About the same. . . . . ( )
Higher. . . . . ( )
Much higher . . . . . ( )

13. How many brothers have you? Please write number in box . . . . . [ ]

14. How many sisters have you? Please write number in box . . . . . [ ]

15. About how does (or did) your father's income compare with that of most people in the community in which he lives (or lived)?

Much lower. . . . . ( )
Lower . . . . . ( )
About the same. . . . . ( )
Higher. . . . . ( )
Much higher . . . . . ( )

16. What is your religion? Roman Catholic. . . . . ( )
Protestant. . . . . ( )
Jewish. . . . . ( )
Other (please specify)
_____ ( )

17. About how important is your religion to you in your daily life?

Not very important . . . . . ( )
Fairly important . . . . . ( )
Very important . . . . . ( )

18. Think of the occasions you have to talk with other adults during an "average" day. About what percent of these contacts and conversations are with people you feel personally close to, whom you consider to be close friends, or that are relatives of yours?

None . . . . . ( )
I do not usually make contact with other adults . . . . . ( )
Less than 10% . . . ( )
Between 10% and 30%. ( )
Between 30% and 50% . . ( )
Between 50% and 70% . . ( )
Between 70% and 90% . . ( )
More than 90% . . . . . ( )

19. How important is it to you to work with people you feel personally close to?

Not at all important . . . . . ( )
Not very important . . . . . ( )
Fairly important . . . . . ( )
Very important . . . . . ( )

20. Which social class do you believe you are in? Please check.

Lower ( ) Lower Middle ( ) Middle ( )
Upper Middle ( ) Upper ( ) Upper Upper ( )

21. Which social class do you believe your father is (or was) in? Please check.

Lower ( ) Lower Middle ( ) Middle ( )
Upper Middle ( ) Upper ( ) Upper Upper ( )

22. About how much education have you had? Check only one answer.

3 years of school or less. . . . . ( )
6 years of school or less. . . . . ( )
9 years of school or less. . . . . ( )

(question continued)

12 years of school or less. . . . . ( )
Some college-level work . . . . . ( )
A college or university degree. . . . . ( )
Some graduate work beyond the first degree. . . . . ( )
One or more advanced degrees. . . . . ( )
Other (please specify). . . . . ( )

23. How do you think your education compares with that of most people? Much less than most. . . . . ( )
Less than most . . . . . ( )
About average. . . . . ( )
More than most . . . . . ( )
Much more than most. . . . . ( )

24. About how does (or did) your father's education compare with that of most people of his time?
Much less than most. . . . . ( )
Less than most . . . . . ( )
About average. . . . . ( )
More than most . . . . . ( )
Much more than most. . . . . ( )

25. What type of living arrangement do you have?

Rent a house. . . . . ( )
Rent an apartment . . . . . ( )
Rent a room (meals in a restaurant, etc.) . . . . . ( )
Purchase room and board (rooming house, etc.) . . . ( )
Own an apartment. . . . . ( )
Own a house . . . . . ( )
Live in church-owned manse, rectory, parsonage,etc. ( )
Other (please specify)_____ ( )

26. Please answer <u>either</u> A or B or C, below, whichever one applies to you.

A. If you are <u>renting</u> the house (room or apartment) in which you live, about how much money per month do you pay for rent? (Write amount in box) ☐

B. If you own the house (or apartment) in which you live, about how much money per month do you believe you could rent it for? (Write amount in box) . . . . . ☐

(question continued)

C. If you live in a manse, rectory, or parsonage, what is its generally accepted rental value? (Write amount in box). . . . . .

27. In every community each group (for example, schools, businessmen, labor, local government) has a distinct job to do for the community. In your community, would you say that the schools are doing an excellent, good, fair, or poor job, as a whole? How about businessmen? Labor? The local government? The doctors and hospitals? The religious groups? (Please answer for each group)

A. Elementary Schools

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

B. Secondary Schools

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

C. Colleges

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

D. Businessmen

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

E. Labor

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

F. Local Government

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

G. National Government

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

H. Health Services (doctors & hospitals)

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

I. Churches (religious groups)

Do not know . . ( )
Poor. . . . . ( )
Fair. . . . . ( )
Good. . . . . ( )
Excellent . . . ( )

28. How long have you lived in your present community? Please write in the box the approximate number of years . . . . . .

29. Have you changed your residency (from one community to another) during the past two years?

Yes . . . . . ( ) No . . . . . ( )

30. About how many times have you moved from one community to another during the past ten years?
Please indicate in the box the number of times . . . . ☐

31. About how many times altogether have you changed positions during the past ten years?
Please indicate in the box the number of times . . . . ☐

32. Briefly, please state your title and the nature of your work:

_____

_____

_____

33. About to what extent do you yourself observe the rules and regulations of your religion?

Never . . . . . ( )
Seldom. . . . . ( )
Sometimes . . . . . ( )
Usually . . . . . ( )
Almost always . . . . . ( )

34. Health experts say adding chemicals to drinking water results in less decay in people's teeth. If you could add these chemicals to your water with little cost to you, would you be willing to have the chemicals added?

Probably not. . . . . ( )
No. . . . . ( )
Maybe . . . . . ( )
Yes . . . . . ( )

35. Some people feel that in bringing up children, new ways and methods should be tried whenever possible. Others feel that trying out new methods is dangerous. What is your feeling about the following statement?

"New methods of raising children should be tried out whenever possible."

Strongly disagree . . . . . ( )
Slightly disagree . . . . . ( )
Slightly agree. . . . . ( )
Strongly agree. . . . . ( )

36. Family planning on birth control has been discussed by many people. What is your feeling about a married couple's practicing birth control? Do you think they are doing something good or bad? If you had to decide, would you say they are doing wrong, or rather, that they are doing right? (Please feel free to omit if you object to this question.)

It is always right. . . . . ( )
It is probably all right. . . . ( )
It is usually wrong . . . . . ( )
It is always wrong. . . . . ( )

37. People have different ideas about what should be done concerning automation and other new ways of doing things. How do you feel about the following statement?

"Automation and similar new procedures should be encouraged (in government, business and industry) since eventually it creates new jobs and raises the standard of living."

Disagree strongly . . . . . ( )
Disagree slightly . . . . . ( )
Agree slightly. . . . . ( )
Agree strongly. . . . . ( )

38. Running a village, city, town, or any governmental organization is an important job. What is your feeling on the following statement?

"Political leaders should be changed regularly, even if they are doing a good job."

Strongly disagree . . . . . ( )
Slightly disagree . . . . . ( )
Slightly agree. . . . . ( )
Strongly agree. . . . . ( )

39. Some people believe that more <u>local</u> government income should be used for education even if doing so means raising the amount you pay in taxes. What are your feelings on this?

Strongly disagree . . . . . ( )
Slightly disagree . . . . . ( )
Slightly agree. . . . . ( )
Strongly agree. . . . . ( )

40. Some people believe that more federal government income should be used for education even if doing so means raising the amount you pay in taxes. What are your feelings on this?

Strongly disagree . . . . . ( )
Slightly disagree . . . . . ( )
Slightly agree. . . . . ( )
Strongly agree. . . . . ( )

41. People have different ideas about over-all planning for education in their nation. Which one of the following do you believe is the best way? (Please check only one.)

Planning for education should be left entirely to the parents . . . . . ( )

Educational planning should be primarily directed by the city or other local governmental unit. . . . . ( )

Educational planning should be primarily directed by the national government. . . . . ( )

42. Some people are more set in their ways than others. How would you rate yourself? Please check one for your choice.

I find it very difficult to change . . . . . ( )
I find it slightly difficult to change . . . . . ( )
I find it somewhat easy to change my ways. . . . . ( )
I find it very easy to change my ways. . . . . ( )

43. I find it easier to follow rules than to do things on my own.

Agree strongly. . . . . ( )
Agree slightly. . . . . ( )
Disagree slightly . . . . . ( )
Disagree strongly . . . . . ( )

44. I like to do things about the same way from one week to the next.

Agree strongly. . . . . ( )
Agree slightly. . . . . ( )
Disagree slightly . . . . . ( )
Disagree strongly . . . . . ( )

45. A good son will try to find work that keeps him near his parents even though it means giving up a good job in another part of the country.

Agree strongly. . . . . ( )
Agree slightly. . . . . ( )
Disagree slightly . . . . . ( )
Disagree strongly . . . . . ( )

46. We should be as helpful to people we do not know as we are to our friends.

Disagree strongly . . . . . ( )
Disagree slightly . . . . . ( )
Agree slightly. . . . . ( )
Agree strongly. . . . . ( )

47. Planning only makes a person unhappy because one's plans hardly ever work out anyway.

Agree strongly. . . . . ( )
Agree slightly. . . . . ( )
Disagree slightly . . . . . ( )
Disagree strongly . . . . . ( )

48. Which of the following requisites do you consider <u>most important</u> to make <u>your</u> life more happy and satisfactory in the future? (Please check the <u>single</u>, most important item)

Nothing. . . . . ( )
More money . . . . . ( )
More friends . . . . . ( )
Better job . . . . . ( )
Better physical health . . . . . ( )
Better mental health . . . . . ( )
Deeper spiritual maturity. . . . . ( )
Other (specify) _____ ( )

49. What do you think you can do to make this possible? Please answer one of the two alternatives below:

If nothing, check:_____

If something, please specify: _____

_____

_____

APPENDIX D

ATTITUDE TOWARD MENTAL RETARDATION SCALE

ATTITUDE TOWARD MENTAL RETARDATION SCALE

Instructions: Below are 20 statements of opinion about mentally retarded persons. We all think differently about persons who are mentally retarded. Here you may express how you think by choosing one of the four possible answers following each statement. Please make a circle around the number in front of the answer you select.

You are also asked to indicate for each statement how strongly you feel about your marking of the statement you choose. Please mark this part of your answer in the same way as before, by placing a circle around the number in front of the answer you select.

---

1. Parents of retarded children should be less strict than other parents.

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

   About how strongly do you feel about your sanswer?

   1. Not strongly at all
   2. Not very strongly
   3. Fairly strongly
   4. Very strongly

2. Mentally retarded children can be as well adjusted as normals.

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

   About how strongly do you feel about your answer?

   1. Not strongly at all
   2. Not very strongly
   3. Fairly strongly
   4. Very strongly

3. Retarded people are usually easier to get along with than other people.

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

   About how strongly do you feel about your answer?

   1. Not strongly at all
   2. Not very strongly
   3. Fairly strongly
   4. Very strongly

4. Most mentally retarded people feel sorry for themselves.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

5. Mentally retarded people are the same as anyone else.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

6. There should not be special schools for mentally retarded children.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

7. It would be best for mentally retarded persons to live and work in special communities.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

8. It is up to the government to take care of mentally retarded persons.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

9. Most mentally retarded people worry a great deal.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

10. Mentally retarded people should not be expected to meet the same standards as non-retarded people.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

11. Mentally retarded people are as happy as non-retarded ones.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

12. Severely mentally retarded people are no harder to get along with than those with minor retardation.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

13. It is almost impossible for a retarded person to lead a normal life.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

14. You should not expect too much from mentally retarded people.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

15. Mentally retarded people tend to keep to themselves much of the time.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

16. Mentally retarded people are more easily upset than non-retarded people.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

17. Mentally retarded persons cannot have a normal social life.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

18. Most mentally retarded people feel that they are not as good as other people.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

19. You have to be careful of what you say when you are with mentally retarded people.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

20. Mentally retarded people are often grouchy.

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

About how strongly do you feel about your answer?

1. Not strongly at all
2. Not very strongly
3. Fairly strongly
4. Very strongly

APPENDIX E

PERSONAL QUESTIONNAIRE: MR

PERSONAL QUESTIONNAIRE: MR

This questionnaire deals with your contacts with mentally retarded persons, and what you know about them. Perhaps you have had much contact with mentally retarded persons, or you may have studied about them. On the other hand, you may have had little or no contact with mentally retarded persons, and may have never thought much about them at all.

For the purposes of this investigation, the answers of all persons are important; even if you know very little or nothing about mentally retarded persons your answers are important.

1. The following statements have to do with the kinds of experiences you have had with mentally retarded persons. Please place a check within the parentheses following each experience which applies to you. If more than one experience applies, please check each one.

   I have read or heard a little about mentally retarded persons . . . . . ( )

   I have studied about mentally retarded persons through reading, movies, lectures, or observations. . . . . ( )

   A friend is mentally retarded . . . . . ( )

   Some relative is mentally retarded. . . . . ( )

   I have personally worked with mentally retarded persons as a teacher, counselor, volunteer, pastor, etc. . . . ( )

   My father, mother, brother, sister, wife (husband), or child is mentally retarded. . . . . ( )

2. Considering all of the times you have talked, worked, or in some other way had personal contact with mentally retarded perosns, about how many times has it been altogether? Please check the single best answer.

   Less than 10 occasions. . . . ( )

   Between 10 and 50 occasions . ( )

   Between 50 and 100 occasions. ( )

   Between 100 and 500 occasions ( )

   More than 500 occasions . . . ( )

3. When you have been in contact with mentally retarded persons, how easy for you, in general, would it have been to have avoided being with these retarded persons?

I could generally have avoided these personal contacts only at great cost or difficulty . . . . . ( )

I could generally have avoided these personal contacts only with considerable difficulty. . . . . ( )

I could generally have avoided these personal contacts but with some inconvenience. . . . . ( )

I could generally have avoided these personal contacts without any difficulty or inconvenience. . . . . ( )

4. During your contact with mentally retarded persons, did you gain materially in any way through these contacts, such as being paid, or gaining academic credit, or some such gain?

No, I have never received money, credit, or any other material gain. . . . . ( )

Yes, I have been paid for working with retarded persons. ( )

Yes, I have received academic credit or other material gain . . . . . ( )

Yes, I have both been paid and received academic credit. ( )

5. If you have never been paid for working with retarded persons go on to the next question. If you have been paid, about what percent of your income was derived from contact with mentally retarded persons during the actual period when working with them?

Less than 10%. . . . . ( )

Between 10% and 25%. . . . . ( )

Between 25% and 50%. . . . . ( )

Between 50% and 75%. . . . . ( )

More than 75%. . . . . ( )

6. How have you generally felt about your experience with regarded persons?

I definitely have disliked it. ( )

I have not liked it very much. ( )

I have liked it somewhat . . . ( )

I have definitely enjoyed it . ( )

7. If you have ever worked with the mentally retarded for personal gain (for example, for money or some other gain), what opportunities did you have (or do you have) to work at something else instead; that is, something else that was (or is) acceptable to you as a job?

I do not know what other jobs were available or acceptable . . . . . ( )

No other job was available . . . . . ( )

Other jobs available were <u>not at all acceptable</u> to me. . ( )

Other jobs available were <u>not quite acceptable</u> to me . . ( )

Other jobs available were <u>fully</u> acceptable to me . . . . ( )

THE FOLLOWING QUESTIONS SHOULD BE ANSWERED BY ALL PERSONS REGARDLESS OF WHETHER OR NOT THEY HAVE HAD ANY PERSONAL CONTACT WITH PERSONS WHO ARE MENTALLY RETARDED.

8. Have you had any experience with <u>physically handicapped</u> persons? Considering all of the time you have talked, worked, or in some other way had personal contact with <u>physically handicapped</u> persons, about how many times it has been altogether? Please check within the parentheses indicating the <u>single best answer</u>.

Less than 10 occasions . . . . . ( )

Between 10 and 50 occasions. . . ( )

Between 50 and 100 occasions . . ( )

Between 100 and 500 occasions. . ( )

More than 500 occasions. . . . . ( )

9. Have you had any experience with <u>emotionally ill</u> persons? Considering all of the times you have talked, worked, or in some other way had personal contact with <u>emotionally ill</u> persons, about how many times has it been altogether? Please check within the parentheses indicating the <u>single best answer</u>.

Less than 10 occasions . . . . . ( )

Between 10 and 50 occasions. . . ( )

Between 50 and 100 occasions . . ( )

Between 100 and 500 occasions. . ( )

More than 500 occasions. . . . . ( )

APPENDIX F

MAILING ENCLOSURES

MICHIGAN STATE UNIVERSITY EAST LANSING • MICHIGAN 48823

COLLEGE OF EDUCATION • ERICKSON HALL

For a research project now being conducted at Michigan State University we need to know the attitudes of religious leaders in Michigan toward mental retardation. This need is important enough to us to warrant our corresponding with a tenth of all clergymen in the state. You are one of the 10%, chosen at random; usefulness of the results will depend heavily on your willingness to participate.

This research is part of a very large, international study of attitudes toward handicapped persons. The aim is to discover determinants of these attitudes.

Using the enclosed postal card, please indicate whether or not you will participate. If you check "Yes," you will receive by return mail a set of questions calling for you simply to check your answers. The task will probably consume about an hour of your time, or at most an hour and a half. We will depend on your doing this and returning the questionnaire within a week.

At no time will your name ever be associated with your answers in any way. Neither will you be contacted further, except to mail you a note thanking you for helping with this important research and a summary of the results if you request it.

Thank you for whatever consideration you can give to this matter.

Sincerely,

John E. Jordan

John E. Jordan, Ph.D.
College of Education
Michigan State University
East Lansing, Michigan

_____ YES, I am willing to participate

_____ NO, please excuse me from this study

H566 (respondent number)

Message side of pre-addressed postal card which was enclosed with the original letter.

INSTRUCTIONS

Enclosed are five questionnaires which belong to the research described in the letter you received several days ago, and which you have indicated your willingness to use and return.

Every question has a purpose in the effort to study determinants of attitudes toward mental retardation. Therefore your answer to every question is important.

The words "mentally retarded" appear often in the questions. Where these words are used here, they will denote persons who from early childhood have been obviously below average in their general intellectual functioning.

Please answer the five questionnaires in the following order:

1. The Education Scale
2. The Gordon Survey of Interpersonal Values
3. The Personal Questionnaire
4. The Attitudes Toward Mental Retardation Scale
5. The Personal Questionnaire--MR

Answer each question quickly, with your first reaction, and go on to the next.

After you have completed all five questionnaires, then place them in the return envelope, seal it, and mail it this week. It is already stamped with sufficient postage.

The director of this research is Dr. John E. Jordan. The person handling this part of the data is William H. Heater, a clergyman who is a doctoral student. Therefore all correspondence should be addressed to William H. Heater, c/o Dr. John E. Jordan, College of Education, Michigan State University, East Lansing, Michigan 48823.

Please remember that your answers are completely anonymous. At no time will your name ever be associated with your answers in any way.

Thank you very much for your cooperation.

MICHIGAN STATE UNIVERSITY EAST LANSING • MICHIGAN 48823

COLLEGE OF EDUCATION • ERICKSON HALL

October 17, 1966

To: Everyone who has participated in the recent research project involving attitudes of clergymen toward mental retardation.

Dear Sir:

This is to thank you for cooperating with our research. No doubt you are pressed by many responsibilities. It was generous of you to take time to fill out our questionnaires.

As we explained in the beginning, the purpose of the research is to investigate determinants of attitudes toward mental retardation as well as to describe these attitudes. Since educational possibilities may be broadened considerably by such investigation, your participation has been very much worthwhile.

In a few months, when results have been tabulated and analyzed, we shall prepare a summary of how the study was handled, what has been learned, and how it relates to a large research project now being conducted in many nations. We shall gladly mail copies to anyone interested. Meanwhile, please feel welcome to correspond with us regarding any specific questions you may have.

Considering the highly personal nature of some of the items in the questionnaires, we want to assure you that there is a sound and honest reason for each item; also, that we are taking great care to keep each response strictly anonymous. Only Mr. Heater knows how to associate your name with your response. Procedures for handling the data preclude his actually making such an association or enabling anyone else to do so. Neither your name nor your position will ever be identified with your answers in any way.

Some of you have not yet returned your questionnaires. It is so easy to forget, that if you are one of these you will welcome this reminder to return your set as soon as you can. We still need them, but only if we receive them on or before Friday, October 30, 1966. If you have mislaid your set, let us know; we will mail you another.

Thank you very much.

Sincerely,

John E. Jordan

John E. Jordan
Associate Professor

William H. Heater
Doctoral Candidate

APPENDIX G

CODE BOOK

CODE BOOK

Attitudes of Michigan Clergymen Toward Mental Retardation and Toward Education: Their Nature and Determinants

William H. Heater
College of Education
Michigan State University
June 28, 1966

Instructions for the Use of This Code Book

1. Code 0 or 00 will anways mean Not Applicable or Nothing, except as noted.

2. Code + for a one-column no-response, or -9 for a two-column no-response, or -99 for a three-column no-response will mean there was No Information or Respondent did not answer.

3. In each case in the following pages the column to the left contains the column number of the IBM card; the second column contains the question number from the questionnaire; the third column (item detail) contains an abbreviated form of the item; and the fourth column contains the code within each column of the IBM card with an explanation of the code. The fifth column is reserved for indicating any recoding after the item count is finished.

4. Coder instructions always follow a line across the page and are clearly indicated.

5. When subsequent codes are equal to a code already used, reference is made to the previous code with the word "same."

6. Under Code, the actual code which is entered on the data sheets appears first, followed by the item alternative to which the code refers. Where the questionnaire calls for checks within parentheses, the alternative appearing first will be considered "1"; for next, "2"; etc. (Note this important change from the general Code Book for the International Study.)

7. The five questionnaires are often referred to with abbreviations as follows:

ED--Education Scale
GS--Gordon Survey of Interpersonal Values
PQ--Personal Questionnaire
ATMR--Attitude Toward Mental Retardation Scale
PQMR--Personal Questionnaire: Mental Retardation

CARD 1 Page 1-1

Column	Question	Item Detail	Code	Recode
1,2,3	Face sheet	Nation and Location	050 - U. S., Mich., Clergy	
4,5	Face sheet	Sampling group number	Code actual number: 01 through 99	
6,7	Face sheet	Respondent Number	Code actual number: 01 through 99	
8	Face sheet	Sex of Respondent	1 - Masculine 2 - Feminine	
9	Face sheet	Eccles. Grouping	1 - Jew 2 - Roman Catholic 3 - Methodist 4 - Christian Reformed and Reformed Church of America 5 - Mo. and Wis. Lutheran 6 - Seventh Day Adventist 7 - Other except Negro 8 - Other all-Negro	
10	Face sheet	Geograph. Grouping	1 - Wayne County 2 - Bay, Calhoun, Genesee, Ingham, Jackson, Kalamazoo, Kent, Macomb, Muskegon, Oakland, Saginaw, and Washtenaw Counties 3 - All other counties	
11,12	---	Deck or Card Number	01	
13,14	Face sheet	Project Director, location and content	99 - U. S., Heater: Mich. Clergy, Mental Retardation	
15,16	Face sheet	Day received	Code actual day: 01 through 31	

CARD 1 Page 1-2

Column	Question	Item Detail	Code	Recode
17,18	Face sheet	Month Received	06 - June 07 - July 08 - August 09 - Sept. 10 - Oct.	
19,20	Face sheet	Year	66 - 1966	
21	---	Type of Administration	2 - Self-administered (all)	
22	Face sheet	Sampling Sequence	1 - Original sample 2 - First substitution 3 - Second substitution	
23,24	Face sheet	County	Code actual number indicated, referring to appearance of respondent's county in alphabetical order: 01 through 83	
25 thru 44	ATMR - 1 thru 20 Content*	All ATMR items, first part of each item**	1 - 1, Strongly disagree 2 - 2, Disagree 3 - 3, Agree 4 - 4, Strongly agree	
45 thru 64	ATMR - 1 thru 20 Intensity	All ATMR items, second part of each item**	1 - 1, Not strongly at all 2 - 2, Not very strongly 3 - 3, Fairly strongly 4 - 4, Very strongly	

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*For the ATMR only, reverse the content response numbering (not the intensity response numbering) for items 2, 5, 6, 11, and 12, only; i.e., response of 1 is changed to 4 and scored as 4 on the data sheets; response of 2 is changed to 3; 3, to 2; 4, to 1.

**NOTE special instructions, page 1-4 for scoring ATMR items and ED items, all of which have both "Content" and "Intensity" dimensions.

CARD 1 Page 1-3

Column	Question	Item Detail	Code	Recode
65 thru 74	ED - 3,4, 6,10,11, 12,13,14, 18,19 -- Content	Educational Scale, Traditional Content responses**	1 - 1, Strongly disagree 2 - 2, Disagree 3 - 3, Agree 4 - 4, Strongly agree	

**NOTE special instructions, page 1-4 for scoring ATMR items and ED items, all of which have both "Content" and "Intensity" dimensions.

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SPECIAL INSTRUCTIONS FOR SCORING ATTITUDE TOWARD MENTAL RETARDATION SCALE (ATMR) AND EDUCATION SCALE (ED).

1. The content part of each question is the first half of the question (i.e., the first score); the intensity part of each question is the second half of the question.

2. Where there is NO RESPONSE--Count the number of NO RESPONSE items. If on either scale more than 6 occur in total or more than 3 in sequence, do not score the respondent for that scale at all. Otherwise, score the content part of NO RESPONSE items either 1 or 2 by the random procedure of coin flipping.

   If a head is obtained, assign score 1.

   If a tail is obtained, assign score 2.

3. Total the raw score for content for each scale for each respondent and write the totals on the transcription data sheet directly below the columns totaled.

4. The intensity parts of all items, and the content parts of all items except the ATMR items which are reversed as noted on the bottom of page 1-2, are to be scored exactly as marked on the questionnaire.

5. If the respondent himself has answered the content part of an item but there is NO RESPONSE to the intensity part of the item, enter a score for the intensity part of that item as follows:

   If content score is 1 or 4, score intensity 4.
   If content score is 2 or 3, score intensity just below the sample mean for intensity for that item.

6. Where there is NO RESPONSE to the intensity part of the question and a score has been entered for the content part of that item according to Instruction #2, above, score the intensity part at the highest point below the respondent's own median on the other intensity questions in the questionnaire; i.e., if the respondent generally scored intensity questions either 4 or 3, so that the median was between 3 and 4, score 2 for the NO RESPONSE; etc.

7. In any recoding following dichotomization procedures and scaling (CUT Program, MSA-I), remember that ATMR content is scored 0 above the column break, and 1 below the column break. For all other scale scoring, the reverse is true: items are scored 1 above the column break, and 0 below the column break.

CARD 2 Page 2-1

Column	Question	Item Detail	Code	Recode
1 thru 10	Same as for Card 1, page 1-1			
11,12	---	Deck or Card Number	02	
13 thru 24	Same as for Card 1, pages 1-1 and 1-2			
25 thru 34	ED - 3,4, 6,10,11, 12,13,14, 18,19 -- Intensity	Education Scale, Traditional, Intensity responses**	1 - 1, Not strongly at all 2 - 2, Not very strongly 3 - 3, Fairly strongly 4 - 4, Very strongly	
34 thru 44	ED - 1,2, 5,7,8,9, 15,16,17, 20 -- Content	Education Scale, Progressive, Content responses**	1 - 1, Strongly disagree 2 - 2, Disagree 3 - 3, Agree 4 - 4, Strongly agree	
45 thru 54	ED - 1,2, 5,7,8,9, 15,16,17, 20 -- Intensity	Education Scale, Progressive, Intensity responses**	1 - 1, Not strongly at all 2 - 2, Not very strongly 3 - 3, Fairly strongly 4 - 4, Very strongly	
55,56	GS -- Raw S Score	Gordon Gurvey, Support	Code the actual number obtained using SRA scoring key: 01-32	
57,58	GS -- Raw C Score	Gordon Survey, Conformity	Same	
59,60	GS -- Raw R Score	Gordon Survey, Recognition	Same	
61-62	GS -- Raw I Score	Gordon Survey, Independence	Same	

**Note Special Instructions, page 1-4.

CARD 2 Page 2-2

Column	Question	Item Detail	Code	Recode
63,64	GS -- Raw B Score	Gordon Survey, Benevolence	Code the actual number obtained using SRA scoring key: 01-32	
65,66	GS -- Raw L Score	Gordon Survey, Leadership	Same	
67,68	Adjusted total of ATMR items 1 - 20, Content	Sum of dichotomized (0 or 1) content scores of those items which scaled for both content and intensity*	Code the actual number obtained from the dichotomization program.	
69,70	Adjusted total of ATMR items 1 - 20, Intensity	Sum of dichotomized (0 or 1) intensity scores of those items which scaled for both content and intensity*	Same	
71,72	Adjusted total of ED items 3,4,6,10, 11,12,13, 14,18,19-- Content	Sum of dichotomized (0 or 1) scores of the content part of the traditional items which scaled for both content and intensity*	Same	
73,74	Adjusted total of ED items 3,4,6,10, 11,12,13, 14,18,19-- Intensity	Sum of dichotomized (0 or 1) scores of the intensity part of the traditional items which scaled for both content and intensity*	Same	

*Note Special Instruction #7, page 1-4.

CARD 2 Page 2-3

Column	Question	Item Detail	Code	Recode
75,76	Adjusted total of ED items 1,2,5,7, 8,9,15, 16,17,20-- Content	Sum of dichotomized (0 or 1) scores of the content part of the progressive items which scaled for both content and intensity*	Code the actual number obtained from the dichotomization program.	
77,78	Adjusted total of ED items 1,2,5,7, 8,9,15, 16,17,20-- Intensity	Sum of dichotomized (0 or 1) scores of the intensity part of the progressive items which scaled for both content and intensity*	Same	

*Note Special Instruction #7, page 1-4.

CARD 3 Page 3-1

Column	Question	Item Detail	Code	Recode
1 thru 10	Same as for Card 1, page 1-1			
11,12	---	Deck or Card Number	03	
13 thru 24	Same as for Card 1, pages 1-1 and 1-2			
25,26,27	--- blank			
28,29	PQ-1	Education Contact (Kinds)	See special instructions, page 3-7	
30,31	PQ-2	Amount of contact with education	Code actual number that appears in the box	
32	PQ-3	Ease of avoidance	1 - 1, Great cost 2 - 2, Considerable difficulty 3 - 3, Some inconvenience 4 - 4, Without any difficulty	
33	PQ-4	Enjoyment of educational work	1 - 1, Disliked 2 - 2, Not much 3 - 3, Somewhat 4 - 4, Enjoyed	
34	PQ-5	Alternative to education work	1 - 1, Do not know 2 - 2, No other available 3 - 3, Not acceptable 4 - 4, Not quite acceptable 5 - 5, Fully acceptable	
35,36	PQ-6	Age	Code actual number that appears in the box	
37	PQ-7	Community in which reared	1 - 1, Country 2 - 2, Country town 3 - 3, City 4 - 4, City suburb	

CARD 3 Page 3-2

Column	Question	Item Detail	Code	Recode
38	PQ-9 (Note shift from sequence)	Employment community (recent)	1 - 1, Country 2 - 2, Country town 3 - 3, City 4 - 4, City suburb	
39	---	---	Blank	
40	PQ-8	Marital status	1 - 1, Married 2 - 2, Single 3 - 3, Divorced 4 - 4, Widowed 5 - 5, Separated	
41,42	PQ-10	Number of children	Code actual number that appears in the box. Note special NO RESPONSE rule--if box is blank, check question #8; if single, score 00; otherwise, score -9.	
43,44	PQ-11	Yearly income	01 - Less than $1,000 02 - $1,000 to $1,999 03 - $2,000 to $2,999 . . 10 - $9,000 to $9,999 . . 15 - $14,000 to $14,999 . etc.	
45	PQ-12	Comparative income	1 - 1, Much lower 2 - 2, Lower 3 - 3, About the same 4 - 4, Higher 5 - 5, Much higher	
46,47	PQ-13	Number of brothers	Code actual number that appears in the box*	

*Note: If the respondent answers either 13 or 14 but leaves the other blank, score the blank one zero (00); if both are blank, score each one as NO RESPONSE (-9).

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CARD 3 Page 3-3

Column	Question	Item Detail	Code	Recode
48,49	PQ-14	Number of sisters	Code actual number that appears in the box*	
50,51	---	Number of siblings	Code the actual number obtained by adding the responses to questions 13 and 14*	
52	PQ-15	Father's income: comparative	1 - 1, Much lower 2 - 2, Lower 3 - 3, About the same 4 - 4, Higher 5 - 5, Much higher	
53	PQ-16	Religious category	1 - Roman Catholic 2 - Protestant (if checked) 3 - Jewish Code "other" responses as follows: 4 - Any Baptist group 5 - Episcopal or Anglican 6 - Any Eastern Orthodox 7 - Any other Christian group 8 - Any non-Christian group 9 - Any other response	
54	PQ-17	Importance of religion	1 - 1, Not very 2 - 2, Fairly 3 - 3, Very	
55	PQ-18	Personalism (job-amount)	1 - 1, None 2 - 2, No contact usually 3 - 3, Less than 10% 4 - 4, 10% to 30% 5 - 5, 30% to 50% 6 - 6, 50% to 70% 7 - 7, 70% to 90% 8 - 8, over 90%	
56	PQ-19	Personalism (job-importance of)	1 - 1, Not at all 2 - 2, Not very 3 - 3, Fairly 4 - 4, Very	

*Note: If the respondent answers either 13 or 14 but leaves the other blank, score the blank one zero (00); if both are blank, score each one as NO RESPONSE (-9).

CARD 3 Page 3-4

Column	Question	Item Detail	Code	Recode
57	---	---	Blank	
58	PQ-20	Social class (self)	1 - 1, Lower 2 - 2, Lower middle 3 - 3, Middle 4 - 4, Upper middle 5 - 5, Upper 6 - 6, Upper upper	
59	PQ-21	Social class (father)	Same	
60	PQ-22	Amount of education (self)	1 - 1, Three years or less 2 - 2, Six years or less 3 - 3, Nine years or less (top of next page:) 4 - 4, Twelve years or less 5 - 5, Some college 6 - 6, Some graduate work 7 - 7, Advanced degree 8 - 8, Other: religious or unspecified 9 - 9, Other: secular NOTE: if more than one answer is checked, use the highest between 1 and 7.	
61	PQ-23	Education (self-comparative)	1 - 1, Much less 2 - 2, Less 3 - 3, Average 4 - 4, More 5 - 5, Much more	
62	PQ-24	Education (father-comparative)	Same	
63	PQ-25	Housing (type)	1 - 1, Rent house 2 - 2, Rent apartment 3 - 3, Rent room 4 - 4, Purchase r & b 5 - 5, Own apartment 6 - 6, Own house 7 - 7, Manse or rectory 8 - 8, Other	

CARD 3 Page 3-5

Column	Question	Item Detail	Code	Recode
64	PQ-26	House (monthly rent value)	1 - $25 or less 2 - $26 - $50 3 - $51 - $75 4 - $76 - $100 5 - $101 - $125 6 - $126 - $150 7 - $151 - $175 8 - $176 - $200 9 - More than $200	
65	PQ-27A	Institutional satisfaction elementary schools	3 - Do not know 1 - Poor 2 - Fair 4 - Good 5 - Excellent NOTE: "Do not know" is scored as 3, not 1.	
66	PQ-27B	Institutional satisfaction secondary schools	Same	
67	PQ-27C	Institutional satisfaction colleges	Same	
68	PQ-27D	Institutional satisfaction businessmen	Same	
69	PQ-27E	Institutional satisfaction labor	Same	
70	PQ-27F	Institutional satisfaction local gov't.	Same	
71	PQ-27G	Institutional satisfaction federal gov't.	Same	
72	PQ-27H	Institutional satisfaction health serv.	Same	

CARD 3 Page 3-6

Column	Question	Item Detail	Code	Recode
73	PQ-27I	Institutional satisfaction churches	3 - Do not know 1 - Poor 2 - Fair 4 - Good 5 - Excellent NOTE: "Do not know" is scored as 3, not 1.	
74,75	PQ-28	Residency (current length)	Code actual number that appears in the box; code fractions at next higher whole number.	
76	PQ-29	Residency (change-recent)	1 - Yes 2 - No	

CARD 3 Page 3-7

SPECIAL INSTRUCTIONS FOR SCORING PERSONAL QUESTIONNAIRE ITEM #1
(REFER TO CODE BOOK PAGE 3-1)

Column	Question	Item Detail	Code	Recode
28,29	PQ-1	Education contact (kinds)	01 - 1, Know nothing 02 - 2, Read or heard 03 - 3, Studied 04 - 4, Neighbor works 05 - 5, Friend works 06 - 6, Relative works 07 - 7, Family works 08 - 8, I work 09 - 9, Other 10 - Impersonal* 11 - Personal* 12 - Impersonal-personal* 13 - Impersonal-work* 14 - Personal-work* 15 - Impersonal-personal-work*	

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*Procedure, if more than one alternative is checked:
(a) Group the first three alternatives as "impersonal."

(b) Group the next four alternatives as "personal."

(c) Consider the eighth alternative alone, as "work."

(d) Interpret "Other" as either impersonal, personal or work.

(e) If there are two or more "impersonal" responses and no others, code as 10.

(f) If there are two or more "personal" responses and no others, code as 11.

(g) If there are one or more "impersonal" responses plus one or more "personal" responses, and no other code as 12.

(h) Etc.

CARD 4 Page 4-1

Column	Question	Item Detail	Code	Recode
1 thru 10	Same as for Card 1, page 1-1			
11,12	---	Deck or Card Number	04	
13 thru 24	Same as for Card 1, pages 1-1 and 1-2			
25	---	---	Blank	
26	PQ-30	Residency Change, last ten years	Code actual number that appears in the box; if more than 9, code as 9.	
27	PQ-31	Job changes, last ten years	Code actual number that appears in the box; if more than 9, code as 9.	
28	PQ-32*	Part-time (nature of other job)	1 - Full-time as clergyman (assumed if not otherwise specified) 2 - Part-time in education, either teaching in religious school or teaching religion in a secular school 3 - Part-time in secular education 4 - Part-time as institutional chaplain 5 - Part-time in social service 6 - Part-time in business or profession (non-religious) 7 - Part-time in industrial work 8 - Part-time, any other	

*Note: Director will write two numbers beside respondent's answer to PQ-32; use top number as code for Column 28; bottom number, for Column 29.

CARD 4 Page 4-2

Column	Question	Item Detail	Code	Recode
29	PQ-32*	Perception of clergy role	1 - Generalized comment 2 - Emphasize salvation (i.e., "Help others come to a saving knowledge of Christ," or etc.) 3 - Emphasize preaching 4 - Counseling or pastoral care 5 - Community service 6 - Administrative leadership of parish 7 - Administrative leadership of parochial school 8 - College student ministry 9 - Other	
30	PQ-33	Religiosity (perception of norm conformity)	1 - 1, Never 2 - 2, Seldom 3 - 3, Sometimes 4 - 4, Usually 5 - 5, Almost always	
31	PQ-34	Change orientation (Water chemicals)	2 - Probably not 1 - No 3 - Maybe 4 - Yes NOTE: "Probably not," though it appears first, is scored as 2, not as 1.	
32	PQ-35	Change orientation (Raising children)	1 - 1, Strongly disagree 2 - 2, Slightly disagree 3 - 3, Slightly agree 4 - 4, Strongly agree	
33	PQ-36	Change orientation (Birth control)	1 - 1, Always right 2 - 2, Probably all right 3 - 3, Usually wrong 4 - 4, Always wrong	

*Note: Director will write two numbers beside respondent's answer to PQ-32; use top number as code for Column 28; bottom number, for Column 29.

CARD 4 Page 4-3

Column	Question	Item Detail	Code	Recode
34	PQ-37	Change orientation (automation)	1 - 1, Disagree strongly 2 - 2, Disagree slightly 3 - 3, Agree slightly 4 - 4, Agree strongly	
35	PQ-38	Change orientation (Politics)	1 - 1, Strongly disagree 2 - 2, Slightly disagree 3 - 3, Slightly agree 4 - 4, Strongly agree	
36	PQ-39	Education (Local tax)	Same	
37	PQ-40	Education (Federal tax)	Same	
38	PQ-41	Education (Planning)	1 - 1, Parents 2 - 2, Local government 3 - 3, Federal government	
39	PQ-42	Change orientation (self)	1 - 1, Very slightly 2 - 2, Slightly difficult 3 - 3, Somewhat easy 4 - 4, Very easy	
40	PQ-43	Change orientation (Role adherence)	1 - 1, Agree strongly 2 - 2, Agree slightly 3 - 3, Disagree slightly 4 - 4, Disagree strongly	
41	PQ-44	Change orientation (Routine)	Same	
42	PQ-45	Family ties	Same	
43	PQ-46	Other--orientation	1 - 1, Disagree strongly 2 - 2, Disagree slightly 3 - 3, Agree slightly 4 - 4, Agree strongly	
44	PQ-47	Future orientation	1 - 1, Agree strongly 2 - 2, Agree slightly 3 - 3, Disagree slightly 4 - 4, Disagree strongly	

CARD 4 Page 4-4

Column	Question	Item Detail	Code	Recode
45	PQ-48	Value orientation (goal)	1 - 1, Nothing 2 - 2, Money 3 - 3, Friends 4 - 4, Job 5 - 5, Physical health 6 - 6, Mental health 7 - 7, Spiritual maturity 8 - 8, Other: religious dimension 9 - 9, Other: non-religious	
46	PQ-49	Value orientation (means)	1 - Nothing 2 - Redundency of Item 48 3 - Study 4 - Relax 5 - Discipline self 6 - Actualize self 7 - Altruism (deny self, seek more opportunity to serve, etc.) 8 - Other: religious 9 - Other: non-religious	
47 thru 50	---	---	Blank	
51	PQMR-1*	Contact varieties	1 - Read or heard 2 - Studied 3 - Friend 4 - Relative 5 - Worked 6 - Immediate family	
52	PQMR-1*		If more than one is checked: 1 - Impersonal contact; i.e., both of first two only 2 - Personal-work: #5 plus either #3 or #4, only 3 - Personal-family: #6, plus #3 or #4 or #5, only 4 - Impersonal and personal: #1 or #2, plus #3 or #4, only	

Continued next page

*Note: Code for either Column 51 or Column 52, placing a + in the column not used.

CARD 4 Page 4-5

Column	Question	Item Detail	Code	Recode
			5 - Impersonal and work: #1 or #2, plus #5, only 6 - Impersonal and family: any combination including #1 or #2, plus #6 7 - Three responses or more which do not fit any of the above categories	
53	PQMR-2	Contact amount	1 - 1, Less than 10 2 - 2, Between 10 and 50 3 - 3, Between 50 and 100 4 - 4, Between 100 and 500 5 - 5, More than 500	
54	PQMR-3	Contact avoidance	1 - 1, Great cost 2 - 2, Considerable difficulty 3 - 3, Some inconvenience 4 - 4, Without any difficulty	
55	PQMR-4	Contact-- gain from	1 - 1, No gain 2 - 2, Paid 3 - 3, Credit 4 - 4, Paid and credit	
56	PQMR-5	Contact-- % of income	1 - 1, Less than 10% 2 - 2, Between 10% and 25% 3 - 3, Between 25% and 50% 4 - 4, Between 50% and 75% 5 - 5, More than 75%	
57	PQMR-6	Contact-- enjoyment	1 - 1, Disliked 2 - 2, Not liked 3 - 3, Liked somewhat 4 - 4, Enjoyed	
58	PQMR-7	Contact alternatives	1 - 1, Do not know 2 - 2, No other job 3 - 3, Not at all acceptable 4 - 4, Not quite acceptable 5 - 5, Fully acceptable	
59	PQMR-8	Contact amount-- handicapped persons	1 - 1, Less than 10 2 - 2, Between 10 and 50 3 - 3, Between 50 and 100 4 - 4, Between 100 and 500 5 - 5, More than 500	

CARD 4 Page 4-6

Column	Question	Item Detail	Code	Recode
60	PQMR-9	Contact amount--emotionally ill	1 - 1, Less than 10 2 - 2, Between 10 and 50 3 - 3, Between 50 and 100 4 - 4, Between 100 and 500 5 - 5, More than 500	
61,62	ATMR-sum of items 1 through 20, content	Total ATMR content raw score from transcription sheet	Code the actual number written on the transcription sheet according to Special Instructions #3, page 1-4	
63,64	ATMR-sum of items 1 - 20, intensity	Total ATMR intensity raw score	Same	
65,66	ED--sum of items 3,4, 6,10,11,12, 13,14,18, 19 -- content	Total ED traditional content raw score	Same	
67,68	ED--sum of items 3,4, 6,10,11,12, 13,14,18, 19 -- intensity	Total ED traditional intensity raw score	Same	
69,70	ED--sum of items 1,2, 5,7,8,9,15, 16,17,20-- content	Total ED progressive content raw score	Same	
71,72	ED--sum of items 1,2, 5,7,8,9,15, 16,17,20-- intensity	Total ED progressive intensity raw score	Same	

APPENDIX H

MEANS AND STANDARD DEVIATIONS FOR ALL VARIABLES OF THE STUDY FOR THE TOTAL SAMPLE

	Description of Item	Instrument	Mean	s.d.
1.	Support values	SIV	13.518	4.87
2.	Conformity values	SIV	17.491	6.96
3.	Recognition values	SIV	7.772	3.88
4.	Independence values	SIV	13.070	6.59
5.	Benevolence values	SIV	24.070	4.03
6.	Leadership values	SIV	14.184	5.47
7.	Closeness of contact: education	PQ:1	12.910	2.91
8.[a]	Frequency of contact: education (N=291)	PQ:2	11.086	10.22
9.[a]	Ease of avoidance: education (N=280)	PQ:3	2.646	1.15
10.[a]	Enjoyment: education (N=300)	PQ:4	3.727	0.57
11.[a]	Acceptability of alternatives (N=232)	PQ:5	4.078	1.37
12.	Age of respondent	PQ:6	45.148	11.40
13.	Number of children	PQ:10	2.596	1.69
14.	Income	PQ:11	8.115	3.12
15.	Income compared with community	PQ:12	2.646	0.92
16.	Number of brothers	PQ:13	1.611	1.57
17.	Number of sisters	PQ:14	1.601	1.48
18.	Number of siblings	PQ:13,14	3.201	2.84
19.	Income compared with father's	PQ:15	2.885	0.90
20.	Importance of religion	PQ:17	2.965	0.41

	Description of Item	Instrument	Mean	s.d.
21.	Personalism in role	PQ:18	5.010	1.47
22.	Importance of personalism	PQ:19	3.015	0.90
23.	Social classification of self	PQ:20	3.385	0.76
24.	Social class of father	PQ:21	2.864	0.86
25.	Amount of education of self	PQ:22	6.303	0.97
26.	Education cf. community	PQ:23	4.105	0.70
27.	Father's education cf. community	PQ:24	2.958	1.06
28.	Rent value of housing	PQ:26	5.353	1.90
	Institutional satisfaction:			
29.	Elementary schools	PQ:27A	3.628	1.14
30.	Secondary schools	PQ:27B	3.402	1.19
31.	Colleges	PQ:27C	3.616	1.06
32.	Business	PQ:27D	3.041	1.22
33.	Labor	PQ:27E	2.855	1.18
34.	Local government	PQ:27F	2.737	1.20
35.	National government	PQ:27G	2.744	1.11
36.	Health services	PQ:27H	3.608	1.17
37.	Churches	PQ:27I	2.769	1.22
38.	Length of current residency	PQ:28	6.380	7.65
39.	Number of moves, last 10 years	PQ:30	1.901	1.45
40.	Position changes, last 10 years	PQ:31	1.344	1.36

	Description of Item	Instrument	Mean	s.d.
41.	Conformity to religion	PQ:33	4.765	0.48
	Change orientation:			
42.	Water	PQ:34	3.685	0.68
43.	Child raising	PQ:35	3.072	0.85
44.	Birth control	PQ:36	1.798	0.86
45.	Automation	PQ:37	3.519	0.64
46.	Government	PQ:38	2.180	1.02
47.	Local tax for education	PQ:39	3.288	0.76
48.	Federal tax for education	PQ:40	2.574	1.06
49.	Educational planning	PQ:41	1.995	0.55
50.	Self change	PQ:42	2.500	0.65
51.	Self-directedness	PQ:43	2.725	0.85
52.	Flexibility	PQ:44	2.459	0.81
53.	Escape from family ties	PQ:45	3.583	0.70
54.	Helpfulness to strangers	PQ:46	3.414	0.74
55.	Hopefulness	PQ:47	3.702	0.60
56.	Frequency of contact: MR	PQMR:2	2.910	1.22
57.	Ease of avoidance: MR	PQMR:3	2.962	0.98
58.	Gain from MR contact	PQMR:4	1.220	0.64
59.[a]	% of income from MR work (N=31)	PQMR:5	1.774	1.38
60.	Enjoyment of contact: MR	PQMR:6	2.980	0.65
61.[a]	Acceptability of alternatives: MR (N=74)	PQMR:7	4.311	1.35

	Description of Item	Instrument	Mean	s.d.
62.	Contact frequency: HP	PQMR:8	2.992	1.26
63.	Contact frequency: EDP	PQMR:9	3.215	1.18
64.	Attitude content: MR	ATMR	48.641	4.44
65.	Attitude intensity: MR	ATMR	59.674	8.04
66.	Traditional attitude content	ED Scale	28.637	4.18
67.	Traditional attitude intensity	ED Scale	32.091	3.99
68.	Progressive attitude content	ED Scale	28.784	4.52
69.	Progressive attitude intensity	ED Scale	32.460	3.44

[a]Note that for variables 8, 9, 10, 59, and 61, response was restricted by the wording of the item to respondents who had worked in the field involved. Therefore for these items the frequency of response is given above. A total of 369 completed the Survey of Interpersonal Values; 361, the Education Scale. Otherwise, no unrestricted item was answered by fewer than 385 respondents.