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ABSTRACT

RACIAL ATTITUDES AND EMPATHY: A GUTTMAN FACET THEORY EXAMINATION OF THEIR RELATIONSHIPS AND DETERMINANTS

By

David Lloyd Erb

The purpose of the dissertation was to empirically test Allport's theory that empathy and prejudice are inversely related and to study the relationship between prejudice and the following predictor variables: personal contact, change orientation, religiosity, and efficacy. A socio-psychological theoretical framework was used to investigate attitudes towards Negroes.

Four research instruments were employed to assess racial attitudes and predictor variables. The Attitude Behavior Scale: White/Negro was used to measure racial attitudes. The ABS: W/N was designed according to Guttman and Jordan's facet theory which provides a systematic a priori method of attitude item construction. Attitudes were measured on six levels ranging on a continuum from societal stereotype to personal action. The ABS: W/N-Personal Characteristics and Education content areas were used.

The predictor variables were operationalized by the ABS: W/N Personal Data Questionnaire. Empathy was assessed by the Affective Sensitivity Scale, a video tape situational test which requires respondents to identify the feelings of clients in counseling interviews.

The sample for the present study consisted of white college seniors in the last stage of their preparation to enter the teaching profession. The students were enrolled in a large lecture course entitled "School and Society" at Michigan State University.

There were a total of five hypotheses which were divided into three categories: (a) empathy and prejudice; (b) the contact variable, including nature of, amount of, avoidance, amount of income gained from contact, possibility of alternatives, and enjoyment; and (c) the psychosociological variables--religiosity, change orientation, and efficacy.

Frequency distributions were provided for every item in the ABS: W/N. The means and standard deviations on every item, level and total score were supplied, as well as item-to-total and level-to-total correlations for the ABS: W/N.

Relational and predictive statistics were obtained by zero-order, partial and multiple correlation analyses. The zero-order correlational analysis was derived from simple correlations among all variables employed in the

present study. Partial and multiple correlations were used to examine the relationships of selected variables to racial attitudes.

The findings indicated that the hypothesized inverse relationship between empathy (affective sensitivity) and prejudice was not supported. Statistical analysis revealed little, if any, relationship between the two constructs.

The relationship between the contact variable and prejudice was supported. Levels 4 (personal hypothetical behavior), 5 (personal feeling), and 6 (personal action) on the ABS: W/N proved to be highly correlated with contact. Enjoyment of, nature of, and amount of contact with Negroes were the most significant contributors to the contact variable.

It was hypothesized that change orientation would be significantly negatively correlated with prejudice. The findings supported this hypothesis. Levels 4, 5, and 6 of the ABS: W/N, the behaviorally oriented end of the continuum, were significantly correlated with the change orientation variable. Of the five aspects of the change orientation variable, perceived ability for self change and the need for structure were most important.

It was hypothesized that religiosity and prejudice would be significantly related. The findings failed to support this hypothesis.

Efficacy, the degree of control that a person feels he has in his relationship to the social and physical environment, was significantly negatively related to prejudice. High scores on efficacy, indicating a feeling of being in control, were related to positive racial attitude scores.

Recommendations were made regarding instrumentation, administration procedures, statistical analyses, and findings of the study. It is hoped that the results of the present study will be of value in understanding racial attitudes among college students preparing to enter the teaching profession.

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THEORY EXAMINATION OF THEIR RELATIONSHIPS
AND DETERMINANTS

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PREFACE

This study is one in a series, jointly designed by several investigators, as an example of the "project" approach to graduate research. A common use of instrumentation, theoretical material, as well as technical and analysis procedures were both necessary and desirable.

The authors, therefore, collaborated in many aspects although the data were different in each study (Gottlieb, 1969; Hamersma, 1969; Harrelson, 1969; Maierle, 1969; Morin, 1969) as well as certain design, procedural, and analyses methods. The interpretations of the data in each study are those of the author.

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I am also thankful for the constant love, inspiration, and understanding given by my wife Marty and son Jon. This thesis is dedicated to them.

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CHAPTER I

INTRODUCTION

One easily observable phenomenon in human relations is the categorical rejection of one group of people by another group because of their membership in that group. "Polish people often called the Ukrainians 'reptiles' to express their contempt for a group they regarded as ungrateful, revengeful, wily and treacherous" (Allport, 1954, p. 3). White people in America often regard Negroes as lazy, immoral, and stupid. The term which social scientists have chosen to identify this rejection phenomenon is "prejudice." One aspect of this is "racial" or "ethnic" prejudice which means that the rejection is based upon the race or ethnic identity of the individual or group involved.

Social scientists have long been involved in the struggle to identify and understand racial attitudes. One emphasis of this research effort has been to identify some of the psychological and sociological determinants of prejudice.

Nature of the Problem

In some studies of prejudice, a distinct group of psychological characteristics has emerged which serves to distinguish groups of more or less prejudiced and non-prejudiced people (Adorno, Frenkel-Brunswik, Levinson, and Sanford, 1950; Bettelheim and Janowitz, 1950). For example, Adorno relates one finding of their study by stating:

Regardless of whether the specific topic was that of ambivalence, or aggression, or passivity, or some other related feature of personality dynamics, the outstanding finding was that the extremely unprejudiced individual tends to manifest a greater readiness to become aware of unacceptable tendencies and impulses in himself (p. 477).

Enough studies of this nature were conducted to allow Gordon W. Allport, in his book The Nature of Prejudice (1954), to create a picture of both the "prejudiced personality" and the "tolerant personality." As Allport suggests:

Prejudice . . . may become part of one's life tissue, suffusing character because it is essential to the economy of a life. . . often it is organic, inseparable from the life process (p. 395).

Allport also claims that there are people who are tolerant of other people who likewise have the attribute of tolerance running through their life style. He defines the tolerant person as one who is:

. . . on friendly terms with all sorts of people.
. . . He makes no distinction of race, color, or creed. He not only endures but, in general, approves his fellow men (p. 425).

Using information gained both through longitudinal and cross-sectional research, Allport describes some of the characteristics of a tolerant person. He claims that the tolerant person usually comes from a home with a safe, loving, permissive atmosphere. A high respect for life and personhood is an important part of his early training. His political views usually tend toward the liberal end of the political spectrum, and he places a high value on education. The tolerant person also has a high tolerance for ambiguity and is able to possess some self insight (pp. 425-441).

Some important information has been acquired concerning the characteristics of both the tolerant and prejudiced personalities. Unfortunately, more information must be gained before we can thoroughly understand what psychological characteristics distinguish these two groups of people. Consequently, more research is needed in this area.

Statement of the Problem

Impetus for this research was provided by Allport's work on prejudice (1954). Under the section of his book entitled "The Tolerant Personality," Allport discusses various characteristics of people who are tolerant towards others.

One important characteristic of the tolerant personality is the ability to empathize with another person. Allport describes empathy by saying:

. . . we might call it 'the ability to size up people,' 'social intelligence,' 'social sensitivity,' or to borrow the expressive German term Menschenkenntnis (p. 435).

Allport ties the concepts of empathy and tolerance together in the following statement:

Let us ask why empathic ability leads to tolerance. Is it not because a person who correctly sizes up another has no need to feel apprehensive and insecure? Able to comprehend accurately the cues he perceives, he feels confident that he can side step unpleasant involvements if need arises. Realistic perception endows him with the ability to avoid friction and to conduct successful relationships. On the other hand, a person lacking this ability cannot trust his skill in dealing with others. He is forced to be on guard, to put strangers into categories, and to react to them en masse. Lacking subtle powers of discrimination, he resorts to stereotyping (p. 436).

Other authorities on interpersonal relationships agree with Allport concerning the importance of empathy. Strunk wrote in 1956:

There is nearly complete agreement on the part of psychologists and social psychologists that empathy is an important aspect of personality study and social intercourse and as such deserves priority in terms of research (1957).

Speroff, an industrial psychologist, states that:

Only recently has the field of empathic ability been sufficiently explored as a possible 'key' for bringing about a more effective understanding between and among individuals and groups (1953).

In the field of counseling or psychotherapy, the importance of empathy has been well documented. Truax and Carkhuff claim that:

The central ingredient of the psychotherapeutic process appears to be the therapist's ability to perceive and communicate accurately and with sensitivity, the feelings of the patient and the meaning of those feelings (1966, p. 285).

The concept of empathy is becoming an increasingly significant variable in the study of all human interaction.

Allport postulates that empathy and prejudice are inversely related. A person who has a high degree of prejudice will have a low ability to empathize. In order to validate this theoretical notion, Allport cites two empirical studies: Scodel and Mussen (1953) and an unpublished study by Novick (p. 435). Both of these studies use very inadequate measuring devices, making interpretations of the findings rather confusing and tenuous. Therefore, the theory that prejudice and empathy are inversely related needs further empirical validation. The first task of the present research will be to empirically validate Allport's notion.

In order to test Allport's hypothesis, new and more adequate measuring devices were employed. To measure racial attitudes or prejudice, a recently developed scale by Jordan and Hamersma (1969) was used. Guttman's recent contribution to attitude scaling and facet design (Guttman and Schlesinger, 1966; Guttman and Schlesinger,

1967) were used in the development of the scale. The method of development is thoroughly reviewed under the "Instrumentation" section in Chapter III.

The Affective Sensitivity Scale (A.S.S.) was used to assess the person's ability to empathize. Kagan and Krathwohl developed the scale which requires respondents "to detect and describe the immediate affective state" of the client (1967).

This study not only investigated the relationship between empathy and prejudice, but also looked at other variables which might correlate highly with racial attitudes. Jordan (1968) reviewed the literature on attitude research and found that four classes of variables seem to be important determinants, correlates, and/or predictors of attitudes: (a) demographic factors such as age, sex, and income, (b) socio-psychological factors such as one's value orientation, (c) contact factors such as amount, nature, perceived voluntariness, and enjoyment of the contact, and (d) the knowledge factor, i.e., the amount of information one has about the attitude object.

This study investigated two of the variables mentioned in Jordan's review: (a) contact, and (b) the following socio-psychological factors: religiosity--the importance of religion and the amount of participation in religious practice; the value one holds towards changes in oneself, child rearing practices, birth

control, automation, and political leadership; and the attitude one holds toward man's effectiveness in the face of his natural environment.

Need for Racial Research

The importance of racial research has been intensified in the last decade because of the increased tension between the black and white communities. Racial conflict has heightened since 1954 when the United States Supreme Court ruled to end educational segregation in the public schools in the Brown vs. Board of Education case.

The severity of the crisis was underlined by the National Advisory Commission on Civil Disorders, commissioned by President Lyndon Johnson in July, 1967.

This is our basic conclusion: Our nation is moving toward two societies, one black, one white--separate and unequal. . . . This deepening racial division is not inevitable. The movement apart can be reversed. Choice is still possible. . . . From every American it will require new attitudes, new understanding, and, above all, new will (p. 2).

The commission placed the responsibility for the current racial struggle upon the shoulders of white Americans.

What white Americans have never fully understood . . . is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it (p. vii).

The racial attitudes of the white community are an extremely important variable in the racial conflict. Therefore, it is necessary that social scientists continually attempt to understand them. As the late

Martin Luther King, Jr. stated in the American Psychologist:

For social scientists, the opportunity to serve a life-giving purpose is a humanist challenge of rare distinction. Negroes too are eager for a rendezvous with truth and discovery. . . . If the Negro needs social science for direction and for self-understanding, the white society is in even more urgent need. White America needs to understand that it is poisoned to its soul by racism, and the understanding needs to be carefully documented and consequently more difficult to reject. . . . All too many white Americans are horrified not with conditions of Negro life but with the product of these conditions--the Negro himself (1968).

Purpose

The purpose of the present study was to empirically validate Allport's theory that empathy and prejudice are inversely related, and to assess the relationship between a series of predictor variables and prejudice. The predictor variables are as follows:

1. The amount, nature of, perceived voluntariness, and enjoyment of whites' contacts with blacks.
2. The importance of religion and adherence to religious practices.
3. The attitude one holds towards changes in oneself, child rearing practices, birth control, automation, and political leadership.

Some ancillary purposes are also included in the study. These are specifically: (a) to provide further data on the Guttman approach to attitude scaling through

the use of Jordan and Hamersma's scale, (b) to provide specific information on the racial attitudes and empathic ability of senior Education majors.

Hypotheses

H-1: Persons who score high on affective sensitivity will tend to score low on prejudice. Scores on affective sensitivity will be significantly negatively correlated with scores on prejudice.

H-2: Persons who score high on the contact variable will tend to score low on prejudice. Scores on the contact variable will be significantly negatively correlated with scores on prejudice.

H-3: Persons who score high on change orientation will tend to score low on prejudice. Scores on the change orientation variable will be significantly negatively correlated with scores on prejudice.

H-4: Persons who score high on religiosity will tend to score high on prejudice. Scores on the religiosity variable will be significantly positively correlated with scores on prejudice.

H-5: Persons who score high on efficacy will score low on prejudice.

Definition of Terms

Attitude.--Guttman (1950, p. 51) defines an attitude as a "delimited totality of behavior with respect to

something" (p. 50). 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.

Empathy.--Dymond defines empathy as "the imaginative transposing of oneself into the thinking, feeling, and action of another and so structuring the world as he does" (1948). This study will employ the more restrictive concept of Affective Sensitivity since the broader concept of empathy has not been successfully operationalized as yet.

Affective Sensitivity.--"The ability to detect and describe the immediate affective state of another, or in terms of communication theory, the ability to receive and decode effective communication" (Kagan, Krathwohl, and Farquhar, 1965).

Prejudice.--Allport (1954, p. 9) defines prejudice as ". . . an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group."

Since the Guttman approach to attitude scaling is discussed in Chapter III, the specific technical terms used by Guttman, Jordan, and Hamersma are included in the context of that discussion.

Organization of the Thesis

The dissertation is organized into five chapters. The statement of the problem is discussed in Chapter I.

Chapter II is a summarization of the theory and research related to this study. The chapter is divided into the following divisions:

1. Definitions of prejudice and empathy.
2. Major psychologically oriented studies in prejudice
3. Studies on the nature of empathy
4. Studies relating prejudice and empathy
5. Predictor variables

Chapter III describes the methodology and procedures of the study. Information is included on instrumentation and the statistical procedures used in the data analysis.

Chapter IV presents the research data and results of the analysis of the data in tabular and explanatory form.

Chapter V is a discussion of the data with conclusions and recommendations.

CHAPTER II

REVIEW OF THEORY AND RELATED RESEARCH

The importance of theory in science is stressed by Kerlinger: "The basic aim of science is theory" (1966, p. 11). Theory explains phenomena. Theory provides a set of constructs or propositions which are used as tools for understanding various aspects of reality.

Many theoretical formulations have been proposed to explain prejudice, and a host of research projects have been designed to verify the theory. This particular research project is concerned with only a small portion of that theory and research.

Definitions

Definition of Prejudice

An important part of theory is definition. Many social scientists have defined prejudice. Simpson and Yinger, in their book Racial and Cultural Minorities, define prejudice:

. . . as an emotional, rigid attitude (a predisposition to respond to a certain stimulus in a certain way) toward a group of people. . . .

Prejudices are thus attitudes, but not all attitudes are prejudices. They both contain the element of prejudgment, but prejudiced attitudes have an affective or emotional quality that not all attitudes possess (1958, p. 13).

They continue their analysis by saying that:

. . . prejudice involves not only prejudgment
. . . but misjudgment as well. It is categorical thinking that systematically misinterprets the facts (p. 14).

The rigid, inflexible, emotion laden, and misinformational characteristics of prejudicial attitudes are emphasized by Simpson and Yinger.

Samuel Lowy, in his book Co-operation, Tolerance, and Prejudice, emphasizes the affect which accompanies the attitudes.

In this work prejudice signifies a bias coupled with an aggressive attitude for which an inadequate reason is given. Bias alone, without the element of aggressive resentment, and without a quasi-delusional stereotyped concept, is something different (1948, p. 15).

Ackerman and Jahoda, in their book Anti-semitism and Emotional Disorder, stress the cognitive dimension by stating that:

. . . prejudice . . . is a term applied to categorical generalizations based on inadequate data and without sufficient regard for individual differences (1950, pp. 3-4).

Gordon W. Allport (1954) defines prejudice as:

. . . an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group (p. 9).

Allport also states:

. . . an adequate definition of prejudice contains two essential ingredients. There must be an attitude of favor or disfavor; and it must be related to an overgeneralized (and therefore erroneous) belief (p. 13).

Each of these definitions indicates there are two components to prejudice: beliefs and attitudes. The beliefs are bits of information which have been over-generalized or distorted. They are rigidly held by the individual and are not easily examined. The attitudinal component is the affectively laden direction of the individual's total behavior towards the attitude object. There seem to be both negative and "over-favorable" attitudes in prejudice, but only the hostile attitudes are considered in the present research.

Prejudice, therefore, is an attitude in which a person responds to an entire group of people or a member of that group in a negative way when there is little realistic evidence for the negative response. Guttman's definition of attitude as the "totality of behavior with respect to something" (1950, p. 50) provides a useful tool for examining prejudice, because his definition includes both cognitive and affective aspects of behavior.

Definition of Empathy

Even though the concept of empathy has been used in a variety of fields, there exists no one commonly held definition. Lipps (1909) coined the word

Einfuhlung to refer to an aesthetic process whereby a person took a stimulus (work of art) and integrated it within himself, causing a feeling of "being at one with the object" to occur. Einfuhlung has since been translated into the terms "empathy" (Buchheimer, 1963), "feeling into" (Gompertz, 1960), and a "feeling of oneness" (Katz, 1963).

The aesthetic process described by Lipps has been transferred into the interpersonal realm and is usually translated as "empathy." However, the term "empathy" has become embellished with a multitude of meanings not originally intended by Einfuhlung. As Allport states:

The term empathy is a fair translation, provided it is understood to mean only elementary motor mimicry and is not employed in the broad sense of 'a gift of understanding people' as is sometimes the case today (Handbook, 1954, p. 20).

The importance of motor mimicry was simply that:

Kinesthetic cues were originally associated with subjective experience, and now when the cues recur in an imitative response they reinstate the same original experience (Allport, 1937, p. 532).

Others have taken Lipps' original concept of "empathy" and have added dimensions in order to describe more fully what takes place in the interpersonal situation. Dymond and others (Warren, 1934; Woodson, 1954; Johnson, 1957) have conceptualized the empathic process as "putting yourself into another person's place," or as role playing. Dymond emphasizes that empathy is:

. . . the imaginative transposing of oneself into the thinking, feeling, and acting of another and so structuring the world as he does (1948).

Role taking ability requires both emotional and intellectual effort. The imagination is used to integrate the cues from the other person; it employs both cognitive and affective abilities in order to feel, think, and act like the other person.

Some writers emphasize the intellectual, objective aspects of the empathic process. English and English (1958) define empathy as:

. . . apprehension of the state of mind of another person without feeling (as in sympathy) what the other feels. While the empathic process is primarily intellectual, emotion is not precluded, but it is not the same emotion as that of the person with whom one empathizes. The parent may empathize with the child's puny rage, feeling pity or amusement, whereas in sympathy he would feel rage along with the child. The attitude in empathy is one of acceptance and understanding of an implicit "I see how you feel."

Some psychoanalytic definitions also stress these intellectual aspects of empathy. Fenichel (1954, p. 511) states that empathy:

. . . consists of two acts: (a) an identification with the other person, and (b) an awareness of one's own feelings after the identification, and in this way an awareness of the object's feelings.

Some current analytic authors use Fenichel's definition (Chessick, 1956).

Other definitions stress the interactive component of the empathic process. Stewart (1954, 1955, 1955) defined empathy as mutual transference.

For where transference can be mutual as in empathy (not in counter-transference) rather than a one-way process, communication thrives. Messages are returned as well as sent out in effective communication (1954, p. 217).

Rogers (1952) emphasized interaction variables when he stated that:

. . . it is the counselor's function to assume, in so far as he is able, the internal frame of reference of the client . . . and to communicate something of this empathic understanding to the client (p. 29).

The empathic process involves people interacting. In the midst of the exchange, a person is able to identify what the other person is feeling and acts in relationship to that person according to his own experiencing of the other's feelings.

It is evident that despite a variety of definitions, the concept of empathy is still shrouded with a conglomeration of meanings. Allport's statement, published in 1937, still describes the present state of theorizing and defining the concept of empathy.

The theory of empathy is a peculiar blend, and must in fact be regarded both as a theory of inference and as a theory of intuition depending somewhat on the coloring given it by different authors.

Kagan, Krathwohl, and Farquhar (1965) examined the various definitions of empathy and decided that: "Most of these definitions in some way require that a person be able to detect and identify the immediate affective state of another" (p. 463).

Therefore, they narrowed the concept of empathy to the trait of affective sensitivity. This trait is defined as:

The ability to detect and describe the immediate affective state of another, or in terms of communication theory, the ability to receive and decode effective communication (Kagan, 1967, p. 463).

The present study will use the more restricted trait of affective sensitivity rather than empathy because it is more easily operationalized.

Other authors have originated new phraseology for the empathic process in order to avoid some of the semantic confusion in the more general definitions of empathy. Examples of this are Gage and Cronbach's (1955) "interpersonal perception" and Smith's (1966) "sensitivity to people."

Major Psychological Studies on Prejudice

After the horrors of Germany's extermination camps during World War II, social scientists felt impelled to discover more about the nature of prejudice. Four important studies on anti-Semitism were conducted. The books which record the results of those studies are: The Authoritarian Personality by T. W. Adorno, Else Frenkel-Brunswik, Daniel Levinson, and R. Nevitt Sanford, 1950; Dynamics of Prejudice by Gruno Buttelheim and Morris Janowitz, 1950; Anti-Semitism and Emotional Disorder by Nathan Ackerman and Marie Jahoda, 1950; and

Prophets of Deceit by Leo Lowenthal and Norbert Guterman, 1949.

The classic endeavor in this area was begun in May, 1944, when the American Jewish Committee invited a group of American scholars to a two-day conference. The scholars outlined a research program whose results were published several years later in The Authoritarian Personality (Adorno et al., 1950). Through the use of questionnaires, interviews, and clinical techniques, over two thousand subjects were examined. Two instruments which have been used in many subsequent studies emerged from the research. The Ethnocentrism Scale (E) was designed to discover a "tendency in the individual to be 'ethnically centered,' to be rigid in his acceptance of the culturally 'alike' and in his rejection of the 'unlike'" (p. 102). The Fascism Scale (F) was also developed in an attempt "to measure the potentially antidemocratic personality" (p. 228).

Some of the findings of The Authoritarian Personality study are applicable to the present research. Adorno et al. found that those subjects who scored high on the E and F scales tended:

. . . toward a moralistic condemnation of other people . . . they have a readiness to condemn others on such external bases as absence of good manners, uncleanness, 'twitching the shoulders,' saying 'inappropriate' things . . . and so forth (p. 406). [The original did not include the word "they."]

Another comment on high scorers is that:

Typical high-scoring subjects tend to manifest distrust and suspicion of others. Theirs is a conception of people as threatening in the sense of an oversimplified survival-of-the-fittest idea (p. 411).

One possible reason for this behavior was offered.

This indignation seems to serve the double purpose of externalizing what is unacceptable in oneself, and of displacing one's hostility which otherwise might turn against powerful 'ingroups,' e.g., the parents (pp. 406-407).

Those persons who scored low on the E and F scales tended:

. . . to be permissive and tolerant toward individuals (although not necessarily toward institutions). Or at least they make an attempt to understand behavior from a common sense (if not professional) psychological or sociological point of view; and they show generally more empathy (p. 409).

Another characteristic of low scorers was:

The tendency to focus on internal and intrinsic values of the individual must be seen as being directly connected with lack of prejudice. Rather than taking a stereotyped view of people and judging them on the basis of their place in the social hierarchy, low scores are, in the manner described, more open to immediate experience and to an evaluation of people on the basis of individual and intrinsic merits (p. 421).

In discussing reasons for more empathy and less suspicion in low scorers, the authors said that:

. . . regardless of whether the specific topic was that of ambivalence, or aggression, or passivity, or some other related feature of personality dynamics, the outstanding finding was that the extremely unprejudiced individual tends to manifest a greater readiness to become aware of unacceptable tendencies and impulses in himself (p. 474).

The primary difference seems to lie in the ego functioning, and particularly in the relation of the ego to the deeper levels of personality. . . . The ego defenses of the lows are relatively more impulse-releasing: at best we find considerable sublimation. . . . In the highs on the other hand . . . the ego defenses are characteristically more counter-cathetic; there is less sublimation and more use of defenses such as projection, denial, and reaction-formation, defenses which aid the individual in maintaining a moral facade at the expense of self-expression and emotional release (p. 595).

These findings plainly indicate that persons who have low scores on the E and F scales are more open toward and tolerant of others than those who score high on the scales. Low scorers experience less fear about their relationship to people and the world than do high scorers. This is important information for this study, since it supports Allport's thesis (1954) that empathy and prejudice are inversely related.

The Authoritarian Personality has stimulated an abundance of research. It has also been severely criticized (Kirscht and Dillehay, 1967). Shils (1954) and Rokeach (1960) claimed that the researchers did not study general authoritarianism, but in fact studied only "right" authoritarians and neglected to study those persons who are authoritarians but hold to middle or leftist political views. Shils called for a study of "left" authoritarianism while Rokeach focused on the general characteristic of all forms of authoritarianism.

Peabody (1966) stated that the Authoritarianism Scales are not measuring what they purport to measure, but are measuring a tendency on the part of the subject to agree with an item regardless of its content. This methodological criticism has engendered a great number of inquiries into the whole area of response set.

There are some legitimate reasons for concern in using the E and F scales for current research. The degree of criticism cannot be ignored in interpreting the results.

Another major study of the prejudiced personality was undertaken by Bettelheim and Janowitz (1950). The central question of their research was "What are the factors essentially associated with anti-Semitism and are these factors also associated with anti-Negro attitudes" (p. 106)? Using a structured interview as their means of acquiring the data, the researchers interviewed 150 male veterans of World War II who were living in Chicago. The results of the study indicated that:

. . . of the six psychological attributes, three (controls, security, and ego strength) were positively associated with tolerance toward Jews. Three others (hostility, frustration, and isolation) were negatively associated with tolerance toward the Jews (pp. 211-212).

The tolerant men may thus be seen in their majority as relatively strong in controls, markedly low in hostility and frustration, and high in security (p. 213).

As a group, the outspoken and intense anti-Semites were characterized by the inadequacy of their controls. Their hostility was as high as their controls were inadequate to contain a high degree of hostility. The majority of them were low in security . . . (pp. 214-215).

In regard to Negroes, Bettelheim and Janowitz discovered that:

. . . even relatively adequate controls were not strong enough to permit tolerance toward the Negro. In general only those who possessed truly internalized controls seemed to have genuinely tolerant attitudes towards Negroes (p. 257).

These findings parallel those of the Authoritarian study and suggest that those persons who have adequate ego strength (consequently feeling more secure in their interpersonal relationships) have less prejudiced attitudes toward minority groups.

The Dynamics of Prejudice suffers from two important deficiencies. First, some of the psychological concepts lack precise operational definitions, e.g., anxiety. Second, the sample is restricted to veterans attempting to reintegrate themselves into society. Although the sample has a cross-section of America's males, they are undergoing a rather unique stage of readjustment. Thus, the findings of the study are not generalizable to the male population in general.

However, the study did avoid some of the methodological difficulties inherent in The Authoritarian Personality study. By gathering data through a structured interview some of the scaling problems in the Adorno et al. study were absent.

Hirst (1955), in a broad review of the two works mentioned above, writes:

Since most of the memories of the prejudiced person converge on his unrequited need for protection and belonging, most of his adult thoughts are laced with the desire for safety and security and the determination to exclude others as others had once excluded him (p. 30).

One result of this great need for security is the creation of interpersonal barriers.

Distinctions must be made: lines must be sharply drawn between those who are like himself and those who are not. Divisions must be defined. If necessary, divisions must be created. And, in any case, divisions must be staunchly maintained (Hirsh, 1955, p. 30).

The other two studies mentioned, Prophets of Deceit and Anti-Semitism and Emotional Disorder, do not have findings which are relevant to this study.

Studies of Empathy

The study of empathy has focused primarily on two stages: the theoretical and the methodological. The theoretical focus is not germane to this discussion. The methodological focus is crucial to any empirical investigation. Empathy has been a very difficult concept to operationalize. Therefore, it is more profitable to discuss measurement than substantive findings due to the many inadequacies and differences in measurement. Much of the substantive material is contradictory and totally dependent upon the weaknesses in measurement.

Previous research has pursued the measurement of empathy in two ways: predictive tests and situational tests. Predictive measures have generally followed the form of Dymond's (1949) approach which required that a subject attempt to empathize with someone else by responding to a personality measure or an adjective check list in the same way that the other person would have responded. Empathy then is measured by assessing the degree of similarity between the subject's empathic rating and the other individual's actual responses on the personality measure. Dymond's (1949) study was followed by many others using the same method of assessing empathy (Cowden, 1955; Hawkes and Egbert, 1954; Halpern, 1955; Weiss, 1963).

The predictive type empathy test has been severely criticized. Cronbach (1955, p. 191) suggests that this means of testing empathy conceals important variables which confound the results. Campbell (1967) is also critical of this method and contends that such procedures have failed to produce a reliable or valid instrument (p. 26).

A second approach to the measurement of empathy is through situational tests. These approaches provide some real-life or simulated real-life situations involving a variety of stimuli to which the subject can respond. For example, Astin (1967) developed a situational test

that required a subject to respond to ten recorded client statements. These statements "were chosen primarily because they verbalized feeling experiences. . . ." A professional actor recorded the ten statements, and each subject was asked to listen to the recording and respond to the statements as if their counseling client was issuing them. The subject's responses were then rated according to "the extent to which the response communicates an understanding of the essential feeling and content expressed in the client's statement" (Astin, 1967).

Situational tests employing both audio (Stefflre, 1962; O'Hern and Arbuckle, 1964) and audio visual stimuli (Rank, 1966) have been developed. Campbell (1967) indicates that:

. . . the situational test procedures, particularly those which confront the subject with as much of the total stimuli from the situation as possible by using film or video tape, come closest to measuring operational definitions of empathy which are consistent with most theoretical conceptualizations of the term.

Few situational tests have been developed thus far, but the procedures certainly hold more promise than the predictive tests. The scale used in this study is a situational test using video tape scenes of counselor-client interactions. The Affective Sensitivity Scale provides the respondent with a variety of stimuli to assist him in ascertaining the feelings of the client (Kagan et al., 1967).

Studies Relating Prejudice and Empathy

Some studies have related authoritarianism and empathy. In Allport's (1954) discussion of empathy as a characteristic of the tolerant personality, he cites the Scodel and Mussen (1953) study as evidence for his theory. Scodel and Mussen (1953) paired authoritarian and nonauthoritarian individuals with each other in order to test their judgments about each other. The subjects had conversed informally for approximately 20 minutes prior to responding to the California F test as they thought the other person would respond. Authoritarianism and nonauthoritarianism were defined by high and low scores on the California F test.

The results show that the authoritarian subjects imputed authoritarian attitudes to the nonauthoritarians. Judgments by nonauthoritarians were significantly more accurate than authoritarian judgments. Allport concludes that "the tolerant students seemed in general to 'size up' their interlocutors better than did intolerant students" (1954, p. 435).

Scodel and Freedman (1956) duplicated the Scodel and Mussen (1953) study but added another dimension. Authoritarian subjects were paired with other authoritarians as well as nonauthoritarians; nonauthoritarian subjects were also paired with both types. The findings indicate that nonauthoritarian subjects were also

perceiving stereotypically because nonauthoritarians tended to make inaccurate estimates of other nonauthoritarians.

Crockett and Meidinger (1956) replicated both studies, but changed the operational definition of "accuracy of judgment." The former studies had defined accuracy as the extent to which the subject estimated his partner's total score on the California F scale. Since a total score may be obtained in many possible ways, Crockett and Meidinger defined accuracy as "the degree to which the S reproduces the pattern of his partner's responses." The results of this study were strikingly similar to the two previous studies.

Rabinowitz (1956) responded to the Scodel-Mussen (1953) and the Scodel-Freedman (1956) findings by stating:

Apparently, F-scale scores judged on the basis of a brief interaction reflect the assumptions of the judge, not the objective characteristics of the S judged. The findings . . . may arise from a difference in the beliefs held by authoritarians and nonauthoritarians about the F-scale responses of an 'average' college student.

Rabinowitz asked college students with known scores on the F scale to give the responses to the F scale which they believed a typical student would give. The findings of this study evidenced that:

. . . low-scoring S's tend to estimate low scores, and high-scoring S's tend to estimate high scores . . . these results . . . are consistent with those of the Scodel-Mussen and Scodel-Freedman experiments (1956).

Rabinowitz thus concluded that the judges were not responding to their partner as a distinct individual but only as a typical college student.

The results in this area of inquiry are described accurately by Cronbach (1958) in his summary of results in the whole area of interpersonal perception as being ". . . interesting, statistically significant, and exasperatingly inconsistent" (p. 353). Schulberg, in an attempt to clarify the situation, argues that the previous studies have ignored some information on response set with the F scale. He replicated the other studies (Scodel-Mussen, Scodel-Freedman) and also isolated those persons who were highly agreeing subjects. Schulberg's results added further evidence to the other findings which indicated that there is no difference in the ability of authoritarians, nonauthoritarians, or highly agreeing subjects to accurately judge another.

Kirscht and Dillehay (1967) sum up the research efforts in this area by stating:

Much of the research used a guessing game in which the subject . . . filled out another F scale as he thought someone else would. Presumably this guessing enabled the investigator to measure 'accuracy' since he had actual responses available from stimulus objects. In reality, this approach often involved invalid analyses (p. 81).

The only valid conclusion is that authoritarians and nonauthoritarians differed in the F scale responses they attributed to people (p. 82).

These attempts to relate empathy and authoritarianism have all used predictive-type empathy tests. As noted earlier, predictive approaches have failed to produce a valid or reliable measure of empathy (Campbell, 1967). Consequently, any interpersonal research (Jones, 1955; Taft, 1966) using situational type empathy tests must be considered suspect.

All of the studies mentioned above used the California F scale, which contains significant difficulties. Therefore, we can conclude that the results of the research on the relationship between empathy and authoritarianism is confusing, inaccurate, and useless.

No other research investigating the relationship between empathy and prejudice has been found. Hopefully, the present investigation will generate further studies of this important relationship.

Predictor Variables

Social psychologists, in the past 20 years, have been extremely interested in the measurement of attitudes. They have investigated many variables which have been theorized to have some significant relationship to the development or maintenance of certain attitudes.

Jordan (1968) comprehensively reviewed the literature on attitude research, including racial attitudes, and found that four classes of variables or factors seem to be important determinants, correlates, and/or predictors

of attitudes: (a) demographic factors such as age, sex, income, geographic location, etc., (b) socio-psychological factors such as one's value orientation, (c) contact factors such as amount, nature, and enjoyment of contact, and (d) the amount of factual knowledge one has about the attitude object. This study investigated some of the variables mentioned in Jordan's review.

Contact

Brophy (1946) found a marked reduction in anti-Negro prejudice among white merchant marines who had worked with Negro sailors at sea. Determinants of low prejudice were found to be: (a) the number of times the seaman had been to sea, (b) the number of times under enemy fire, (c) the number of times that Negroes were on the ship, and (d) the particular seaman's union that a person belonged to. The study was weak methodologically since an interviewer subjectively decided whether the seamen evidenced prejudice while answering a series of ten questions.

Konopka (1947) studied the nature of children's racial attitudes after being placed in a therapy group with children of other races. Racial attitudes became more positive in this setting, and Konopka attributed the changes to the close contact and the expression of feelings about that contact.

Harding and Hogrefe (1952) conducted a study of the attitudes of white department store employees toward Negro co-workers. Subjects were classified into three groups, depending upon their experience with Negro employees: unequal status contact group, equal status contact group, and no contact group. Their findings indicated that equal status work contacts produced favorable attitudes towards Negroes at work, but the favorableness did not continue for social relationships outside the work situation. The no contact group was more favorable than the unequal status group but less favorable than the equal status group.

Several studies have concentrated upon the effect of interracial housing on racial attitudes. Deutsch and Collin (1951) studied two interracial low-rent public housing projects in New York and compared them with two segregated bi-racial housing projects in New Jersey. Their findings indicated that the integrated housing was more conducive to positive racial attitudes than was the segregated housing. The findings of the Wilner, Walkley, and Cook (1952) study of interracial housing coincided with the Deutsch-Collin (1951) findings.

Winder (1955) measured the attitudes of whites toward Negroes moving into their community in the Chicago suburbs. The results indicated that white:

. . . attitudes towards biracial contact are more hostile where there is residential contact, but they become less crystallized in the presence of increasing residential contact.

Low class whites in this study evidenced the highest degree of prejudice since they were competing with low class Negroes for low-income housing.

In an attempt to reduce prejudice, Holmes (1968) divided prospective secondary teachers into three groups: those who participated with blacks in discussion groups on campus, those who visited Negro homes, businesses, etc. as field work, and a control group. His findings indicated a significant reduction in prejudice in both the campus and field groups, with the greatest amount of reduction occurring in the field group.

Brink and Harris (1964) found in their first survey for Newsweek that their respondents indicated a readiness to have more contact with Negroes. Eighty-four per cent, however, stated that they would object to a relative or friend marrying a Negro, and 90 per cent would be upset if their daughter dated a Negro. Fifty per cent mentioned that they would be upset by interracial housing in their area. In another survey in 1966, Brink and Harris found approximately the same percentages of people objecting to dating, marriage, and interracial housing.

In the third attitude survey (1969), Newsweek assessed only Negro attitudes. The authors indicated that since 1966, Negroes have enjoyed positive changes

in the areas of jobs and education. Few changes have occurred in the areas of housing and personal respect.

Cook and Selltiz (1955) reviewed 30 studies on ethnic interaction and discovered two important variables. First, the characteristics of the contact situation are crucial. It appears that the contact situation is most productive for intergroup relations if it offers the opportunity for equal status, mutually independent persons to become well enough acquainted so that they can "know each other." Second, the characteristics of the individuals who are in contact are significant. The contact will be enhanced if the individuals differ from the commonly held stereotypes about their groups and if they resemble each other in background and interests.

The research that has been conducted since the Cook and Selltiz review seems to substantiate their findings. As Saenger writes:

Not all types of contact will lead to a reduction of prejudice. . . . While we have seen that prejudice makes us perceive minorities in an unfavorable light, it is unquestionably true that some experiences reinforce prejudices and others help to erase them (1953, p. 213).

Religiosity

Religious preference and church attendance have consistently yielded significant results in relationship to prejudice. Some of the important studies in this area are reviewed in this section.

Allport and Kramer (1946) report finding Protestant and Catholic students more anti-Negro than those students who claim no religious affiliation. They also discovered that students who come from strong religious families are the most intolerant of all students studied.

The Authoritarian Personality (Adorno et al., 1950) authors state that church attenders have significantly higher ethnocentrism scores than non-church attenders (p. 212). They also write:

There seems to be no doubt that subjects who reject organized religion are less prejudiced on the average than those who, in one way or another, accept it (p. 209).

Kelly, Ferson, and Holtzman (1958) investigated racial attitudes in the South. They report that those people who attend church twice a month are most unfavorable toward desegregation; those who never attend church are most positive; and those who attend regularly are in between.

In an attempt to distinguish various aspects of religious life and their relationship to prejudice, Maranell (1967) studied both anti-Semitism and anti-Negro attitudes. He found that several religious variables correlate positively with bigotry: mysticism, theism, ritualism, fundamentalism, superstitious attitudes, and church attendance.

Using a behavioral measure of attitudes, Engel (1968) found white college students more willing to

accept Negroes who are of the same religion than Negroes from other religious groups when considering Negroes for membership in a civil organization, neighborhood housing, or office sharing.

Allport and Ross (1967) questioned the apparent paradox between the research findings and the teaching of tolerance inherent in many religious beliefs. In an attempt to understand this paradox, they distinguished between an extrinsic and an intrinsic approach to religion. Persons who have an extrinsic orientation "are disposed to use religion for their own ends." Persons with an intrinsic orientation "find their master motive in religion." The findings of this study suggest that those who have an extrinsic orientation to religion are significantly more prejudiced than those persons with an intrinsic orientation.

Allen's (1966) use of the terms "committed" and "consensual" are equivalent to Allport's intrinsic and extrinsic orientations to religion. Allen also found that committed religious people score significantly lower on prejudice measures than consensual religious people. Unfortunately, neither of these studies compare the two religious groups with non-religious people. Consequently, we do not know if intrinsic or committed religious people score as low as non-religious people do on measures of prejudice.

Change Orientation

Another variable which appears to be related to racial attitudes is a person's attitude toward change. Does a person welcome change in himself and his environment or does he resist change and hold rigidly to stabilized patterns?

The authors of The Authoritarian Personality (Adorno et al., 1950) suggest that persons who score high on the authoritarian scales tend to be significantly more rigid in their thinking and behavior than those who score low on the scales (p. 463). They write that: "One of the most pervasive formal aspects of the personality organization of the extremely prejudiced individual is his rigidity" (p. 479).

Other studies have tested the relationship between measures of rigidity and the F scale. Rokeach, 1948; Brown, 1953; French, 1955; Jackson, Messick, and Solley, 1957; all used the Lukin's water jar problem as a measure of rigidity and related it to measures of authoritarianism. The results of these studies are inconsistent. Lewitt and Zuchanian (1959), after reviewing many of the studies, concluded that the water jar problem is an invalid test of rigidity and thus accounted for the inconsistent results.

Millon (1957) found that those who score high on the F scale resist change in a perceptual task. Harvey

(1963) also found authoritarianism and rigidity to be related.

Allport (1954) reviewed studies on rigidity and prejudice and concludes that:

All these experiments point in the same direction. Prejudiced people demand clear-cut structure in the world, even if it is a narrow and inadequate structure. Where there is no order they impose it. When new solutions are called for they cling to tried and tested habits. Whenever possible they latch onto what is familiar, safe, simple, definite (p. 403).

Efficacy

A person's perception of the physical and social environment seems to be correlated with prejudicial attitudes. Adorno et al. (1950) cites that high scorers on the authoritarian scales have an "emphasis on the 'jungle-character' of the world . . . a world in which one has to destroy others to prevent them from destroying oneself . . ." (p. 411).

Bettelheim et al. (1950) indicated that those veterans who were most intolerant were fearful of the world and its opportunities for them. They were pessimistic, afraid that they would be exploited, and concerned that they would be unemployed. If a person is threatened by his world, it would be logical to assume that he might hold negative attitudes toward those who differ from himself.

Summary and Conclusions

The majority of these studies on racial attitudes suffer from severe limitations in the areas of measurement, rationale, and sampling. These difficulties will be examined individually.

There are several reasons why the assessment of prejudice is weak in many of the studies. First, except for the Authoritarian scales (Adorno et al., 1950) and the Harding and Schuman scale (Allport and Ross, 1967), most of the instruments were designed for a particular study, with no validity or reliability data available. Without validity or reliability information it is difficult to ascertain what the scores on the tests mean.

Second, many of the studies used the inadequate California F test. Its availability has often been the primary consideration for its use.

Third, since a different scale was often designed for each study, it is difficult to compare findings across studies. Do the scores from study one using scale A mean the same thing as the findings from study two using scale B? This is an impossible question to answer without correlation coefficients to indicate how two scales relate.

Fourth, Guttman (1959, 1961) analyzed the components of an attitude item and distinguished several different types of items. Using Guttman's original analysis,

Jordan (1968) categorized attitude items into six different classes. An analysis of the current measurement literature indicates that many of the attitude items might be classified in one of Jordan's six types; i.e., the stereotypic. It is often unclear what attitudinal components are being measured. Thus, it appears that much of the attitude measurement has been quite narrow in its scope and confusing in its direction.

Another serious limitation of racial attitude studies is that they are often isolated from the theoretical notions about prejudice. Rather than being connected with several emerging theories of prejudice, the studies were often conducted from isolated theoretical ideas. Allport's work, The Nature of Prejudice (1954), was the last attempt to coordinate the isolated bits of information into a coordinated whole. Further work in this area is badly needed at the present time.

Also, many of the studies used inadequate sampling procedures, thus failing to permit valid generalizations to larger populations. The availability of subjects often dictated the sampling procedures, rather than any adherence to sampling theory.

A common criticism of racial attitude studies is that the results are usually not consistent with overt behavior. La Piere (1934), Merton (1940), Blumer (1954) De Fleur and Westie (1958), and Deutscher (1964) all

indicate that their studies reveal an inconsistency between people's verbalized behavior on attitude measures and their actual behavior in a social situation.

Guttman (1950) operationally defined attitude as "a delimited totality of behavior with respect to something" (p. 50). Attitude items based on this definition include both verbalized behaviors and actual behaviors. Guttman's scaling theory provides one possible explanation for the apparent inconsistency mentioned above. Jordan (1968), using Guttman's theory, proposed six types of attitude statements. These types or levels are arranged on a continuum from belief about the attitude object to actual behavior towards the object. An analysis of many attitude measurement devices reveals that the majority of attitude items are written at the stereotypic level which is at the belief end of the continuum. Thus it is understandable that an inconsistency exists between a response to the verbal stereotypic attitude items and the actual behavior.

Using Guttman's approach to scaling, attitude items can be written ranging from belief-about-others to actual personal behavioral experiences: "Have you ever loaned money to a Negro?" This method will enable researchers to investigate further the differences between what people say they believe and will do, and what they have actually done behaviorally.

CHAPTER III

METHODOLOGY AND PROCEDURES

This research was primarily conducted to assess various determinants of prejudice. Therefore, it was necessary to adopt measures of both the determinants and prejudice. Logical procedures were developed to select the sample, administer the instruments, and analyze the results. These aspects of the study are described in this chapter.

Instrumentation

One of the major difficulties in former attempts to empirically assess the relationship between prejudice and empathy has been inadequate instrumentation. Consequently, the instruments used in this study are extremely important. This section will provide an extensive description of the measuring devices used in this study: (a) The Attitude Behavior Scale: White/Negro (ABS: W/N) developed by Jordan and Hamersma (1969) was used to measure racial attitudes, (b) The Personal Questionnaire which accompanies the ABS: W/N assessed the predictor variables, and (c) The Affective Sensitivity Scale developed by Kagan et al. was used to measure affective sensitivity (empathy).

The Attitude Behavior Scale:
White/Negro

The Attitude Behavior Scale: White/Negro was constructed according to Guttman's facet theory (Guttman and Schlesinger, 1967). This theory guides the construction of attitude items by a systematic a priori design instead of using intuition or judges. It allows a researcher to construct an attitude scale according to Guttman's specific guidelines and then empirically check how successful the efforts have been.

Guttman's Four Level Theory

Guttman (1959) analyzed the findings of a racial attitude study by Bastide and van den Berghe (1957) and distinguished three facets which are inherent in any attitude response. The three components or facets are the following: (a) the subject's behavior, (b) the referent, and (c) the referent's intergroup behavior. In each facet are two elements, one weaker than the other. For example, under the facet "subject's behavior" are the elements a_1 "belief" and a_2 "overt action." The elements are arranged along one of two continua, other-self or belief-action. Belief, in the example, is weaker than overt action. Table 1 indicates Guttman's three facet system. Note that the elements with the subscript $_1$ are weaker on the above two continua than elements with the subscript $_2$.

TABLE 1.--Basic facets used to determine component structure of an attitude item.

Facets	(A) Subject's Behavior	(B) Referent	(C) Referent's Intergroup Behavior
Elements	a ₁ belief	b ₁ subject's group	c ₁ compar- ative
	a ₂ overt action	b ₂ subject himself	c ₂ inter- active

One element from each facet must be represented in any given attitude item. Since there are three facets, any statement has the possibility of having none, one, two, or three strong facets--a total of four combinations.

Guttman indicated the logical reason for only four permutations of strong and weak facets. If the two elements in each facet are ordered, and if the facets are ordered in relation to each other, then with n dichotomous facets there would be $n + 1$ types or levels of attitude items. The levels are ordered according to the number of strong or weak facets that each level possesses. As Guttman noted: "In a scalable series of levels, each profile differs from its predecessor on only one facet" (1959).

Since there are three facets and two elements in each facet, there are $2 \times 2 \times 2$ or eight possible combinations of strong and/or weak facets. The eight combinations

range from (1) $a_1 b_1 c_1$, (2) $a_1 b_1 c_2$, (3) $a_1 b_2 c_2$, . . . (8) $a_2 b_2 c_2$. Only four of the eight combinations are used in the scale construction: Guttman chose the "best" combinations on the basis of logic, semantics, and intuition.

Table 2 contains the four combinations that Guttman chose in facetizing the Bastide and van den Berghe (1957) research findings. The descriptive names were chosen by Guttman to best represent the nature of the attitude items with a particular combination of strong and weak elements.

TABLE 2.--Facet profiles of attitude subuniverses.

Subuniverses	Profiles
I. Stereotype	$a_1 b_1 c_1$
II. Norm	$a_1 b_1 c_2$
III. Hypothetical Interaction	$a_1 b_2 c_2$
IV. Personal Interaction	$a_2 b_2 c_2$

The definitions that Guttman (1959) has given to the four levels are:

1. Stereotypic: Belief of (a white subject) that his own group (excels--does not excel) in comparison with Negroes on (desirable traits).
2. Norm: Belief of (a white subject) that his own group (ought--ought not) interact with Negroes in (social ways).
3. Hypothetical Interaction: Belief of (a white subject) that he himself (will--will not) interact with Negroes in (social ways).

4. Personal Interaction: Overt action of (a white subject) himself (~~to--not to~~) interact with Negroes in (social ways).

Two examples of attitude items belonging to a particular level follow. The statement "Negroes are more trustworthy than whites" is a level 1 (stereotypic) item. The behavior of the subject is a belief about how the attitude object compares with other persons such as the subject's own group. The item, "I have invited Negroes for dinner at my home," comes from level 4 (personal interaction). The response indicates an interaction of the subject himself, a specific overt action.

According to Guttman's theory, the attitude items on level 1 should be closer in semantic meaning to those items on level 2 than to those on level 4. Since the levels are ordered, the order is inherent in the semantic structure of the attitude items themselves. Guttman (1959) suggested further that the semantic relationship among levels is reflected in the statistical correlations among them. This phenomenon was identified as the "principle of contiguity" (p. 324). This means that the correlations between levels should decrease in relation to the number of steps the two levels are removed from each other. The semantic structure of the attitude universe provides a social-psychological basis for predicting the structure of the empirical intercorrelation matrix.

Guttman called the intercorrelation matrix a "simplex." The semantic structure predicts the order of correlations but does not predict their exact size. Table 3 contains an example of a hypothetical simplex for Guttman's four levels.

TABLE 3.--Hypothetical matrix of level-by-level correlations illustrating the simplex structure.

Level	1	2	3	4
1	---			
2	.60	---		
3	.50	.60	---	
4	.40	.50	.60	---

The characteristics of the simplex are: (a) starting from the zero point (where the two coordinates meet), the correlations increase as they extend to the end of the axes, and (b) adjacent levels will correlate more highly with each other than with more remote levels.

Bastide and van den Berghe (1957) were not aware of facet analysis when they interpreted their data. Guttman translated their data into facet theory. Table 4 illustrates the simplex that resulted.

The simplex indicates that there is one correlation which does not follow the predicted structure: the $r_{iv\ iii}$ ($=.49$) does not quite exceed $r_{iv\ ii}$ ($=.51$). Guttman (1959)

TABLE 4.--Guttman's simplex of the Bastide and van den Berghe data.

Level	1	2	3	4
1	---			
2	.60	---		
3	.37	.68	---	
4	.25	.51	<u>.49</u>	---

indicated that this small exception is not an "actual contradiction of the contiguity principle" (p. 325). He attributes the error to sampling and other biases in selection.

Jordan's Six Level Theory

Jordan (1968) suggested that Guttman's three facets need to be expanded. He proposed that two more facets be added to Guttman's original three. Therefore, using Guttman's formula for number of levels ($n \text{ facets} + 1 = \text{number of levels}$), Jordan expanded the number of levels from four to six. Tables 5 and 6 indicate the facets, elements of facets, and levels identified by Jordan.

The expansion of facets to ABCDE leaves 32 possible combinations of strong and weak elements. Jordan (1968) suggests that some of the combinations are not logically or semantically feasible. Choosing the best six combinations is still a matter of judgment. Maierle (1969) is

TABLE 5.--Basic facets^a used to determine conjoint struction^b of an attitude universe.

Facets	(A) <u>Referent</u>	(B) <u>Referent Behavior</u>	(C) <u>Actor</u>	(D) <u>Actor's Intergroup Behavior</u>	(E) <u>Domain of Actor's Behavior</u>
Elements	a ₁ others a ₂ self	b ₁ belief b ₂ overt action	c ₁ others c ₂ self	d ₁ comparison d ₂ interaction	e ₁ symbolic e ₂ operational

^aAs B qualifies A's behavior, so E qualifies C's behavior. Frequently, but not necessarily, A and C are identical. In such cases, B and E must be "consistent," i.e. some combinations seem illogical; B₁E₂. It should be noted that sometimes the subject filling out the questionnaire is identical with either referent or actor or both, but not necessarily so; i.e. in Level 1 and 2 referent and actor are identical, the subject is asked to report about them; in Level 3 the subject is identical with the referent, but not with the actor; in Level 4, 5, 6, subject, referent, and actor are identical (see Table 6).

^bConjoint Struction: Operationally defined as the ordered sets of these five facets from low to high across all five facets simultaneously. The more subscript "2" elements a set contains, the greater the "strength" of the attitude. It should also be noted that not all combinations are logical. The selection of a "best" group of sets is still partly a matter of judgment. Two continua run through the facets: other-self and verbal-action.

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TABLE 6.--Levels, component profile composition, and component labels for a six-component universe of attitudes.

Levels	Component Profile ^a	Descriptive Term
1	a₁ b₁ c₁ d₁ e₁	Societal Stereotype
2	a₁ b₁ c₁ d₁ e₂	Societal Norm
3	a₁ b₁ c₁ d₂ e₂	Personal Moral Evaluation
4	a₁ b₁ c₂ d₂ e₂	Personal Hypothetical behavior
5	a₁ b₂ c₂ d₂ e₂	Personal Feeling
6	a ₂ b ₂ c ₂ d ₂ e ₂	Personal Action

^aThe more subscript "2" elements a component contains, the greater the "strength" of the attitude. It should also be noted that, because of semantic contradictions, not all combinations are logical. The selection of a "best" set of components from the 32 possible is still partly a matter of judgment.

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empirically testing the possibility of using combinations other than those selected by Jordan.

The six levels chosen by Jordan and Hamersma for the ABS: W/N are briefly defined as follows:

(1) Societal Stereotype--what other Whites believe about Whites as compared to what they believe about Negroes; (2) Societal Interactive Norm--other Whites generally believe the following about interacting with Negroes; (3) Personal Moral Evaluation--in respect to Negroes, do you yourself believe that it is usually right or usually wrong; (4) Personal Hypothetical Behavior--in respect to a Negro would you yourself; (5) Personal Feeling--how do you actually feel toward Negroes; and (6) Actual Personal Behavior--experiences or contacts with Negroes (Hamersma, 1969, p. 73).

Table 7 illustrates the strong and weak facets and descriptions of the attitudinal statements for each level.

A hypothetical simplex for Jordan's six level theory is in Table 8. As previously mentioned, the predicted simplex is not concerned with the size of the correlations but only with the order of the correlations.

Jordan tested his six level theory with an attitude scale toward the mentally retarded. Figure 1 presents some of the simplex approximations obtained in preliminary work with the instrument.

The facets and levels are identified by Guttman as the "conjoint struction." This aspect of attitude construction is independent of the specific content of the attitude items. Guttman labeled the content aspect of attitude items as the "disjoint struction." In this aspect the actual attitude object is identified, and the

TABLE 7.--Five-facet six-level system of attitude verbalizations:^a levels, facet profiles, and definitional statements for twelve permutations.

Level	Facet Profile ^a	Definitional Statements ^b	Descriptive Name ^c
1	a ₁ b ₁ c ₁ d ₁ e ₁	We believe we compare symbolically**	**Societal stereotype (group-assigned group status)
2	a ₂ b ₁ c ₁ d ₁ e ₁	I believe we compare symbolically	Personally-assigned group status
	a ₁ b ₁ c ₁ d ₂ e ₁	We believe we interact symbolically**	**Societal norm
	a ₁ b ₁ c ₂ e ₁ e ₁	We believe I compare symbolically	Group-assigned personal status
3	a ₂ b ₁ c ₁ d ₂ e ₁	I believe we interact symbolically**	**Personal moral evaluation (perceived values)
	a ₂ b ₁ c ₂ d ₁ e ₁	I believe I compare symbolically	Self-concept (personally-assigned personal status)
	a ₁ b ₁ c ₂ d ₂ e ₁	We believe I interact symbolically	Proclaimed laws (group expectations)
	a ₁ b ₂ c ₁ d ₂ e ₁	(We act) we interact symbolically	Group identity (actual group feelings)
4	a ₂ b ₁ c ₂ d ₂ e ₁	I believe I interact symbolically**	**Personal hypothetical behavior
	a ₁ b ₂ c ₁ d ₂ e ₂	(We act) we interact operationally	Actual group behavior
5	a ₂ b ₂ c ₂ d ₂ e ₁	(I act) I interact symbolically**	**Personal feeling
6	a ₂ b ₂ c ₂ d ₂ e ₂	(I act) I interact operationally**	**Personal action

^aCf. Table 5 and 6.

^bWords in parentheses are part of redundant but consistent statements.

^cAlternate names in parentheses indicate relationships of various level members.

**Permutation used in the ABS: BW/WN.

TABLE 8.--Hypothetical^a correlation matrix illustrating expected simplex ordering of items constructed on basis of Figs. 1 and 2.

1	---					
2	.60	---				
3	.50	.60	---			
4	.40	.50	.60	---		
5	.30	.40	.50	.60	---	
6	.20	.30	.40	.50	.60	---
	1	2	3	4	5	6
	Levels					

^aAssuming that a maximum r between two components is in the nature of .60; with four elements in common.

^bAs structured on May 15, 1967.

John E. Jordan
May 15, 1967

Figure 1.--Correlation matrices resulting from the Attitude Behavior Scale: Mentally Retarded.

Descriptive Term	Level	M.S.U. Graduate ^a Stu. (88)						M.S.U. Ed. 200 ^b Stu. (633)						Belize ^c Teachers (523)					
		1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6
Societal Stereotype	1	--						--						--					
Societal Norm	2	56	--					44	--					22	--				
Personal Moral Evaluation	3	17	34	--				<u>05</u>	<u>21</u>	--				<u>11</u>	32	--			
Personal Hypothetical Behavior	4	10	12	48	--			<u>15</u>	<u>21</u>	55	--			21	28	39	--		
Personal Feeling	5	04	<u>13</u>	<u>08</u>	24	--		17	<u>12</u>	19	38	--		17	<u>06</u>	19	<u>31</u>	--	
Personal Action	6	00	05	<u>04</u>	13	21	--	01	04	05	19	22	--	13	10	15	32	<u>16</u>	--

^aGraduate students in rehabilitations and special educations, Sept. 1967.

^bSophomore education majors, Jan. 1968.

^cElementary school teachers, British Honduras, Jan. 1968.

^dUnderlined correlations indicate instances in which the simplex ordering was not maintained.

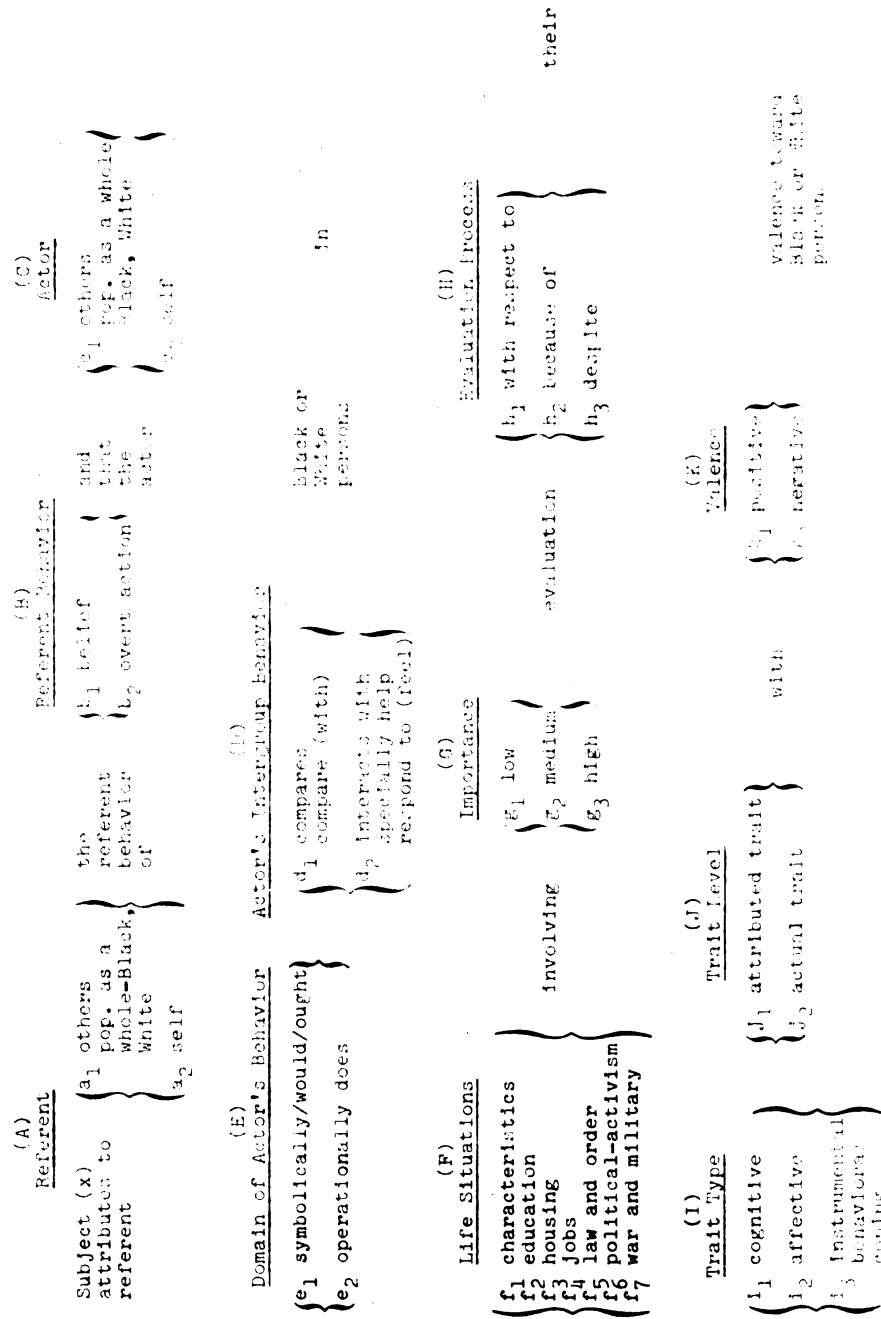
areas of involvement with the object are explored. The attitude item, "Would you ask a Negro to your home for dinner?" includes the following disjoint struction elements: (a) the attitude object, "Negro," is identified, and (b) the area of involvement is specified, "ask to your home for dinner."

The disjoint struction of the ABS: W/N defines whites' attitudes toward Negroes in seven areas of involvement. These areas are: (a) "C" Characteristics, personal, (b) "E" Education, (c) "H" Housing, (d) "J" Jobs, (e) "L" Law and order, (f) "P" Political activism-racial, and (g) "W" War and military service. A separate six level attitude scale was developed for each of the seven areas.

Conjoint and disjoint struction are both guides to the development of attitude items. In order to illustrate how both of these aspects of item construction relate, Jordan and Hamersma prepared a visual guide called a mapping sentence, illustrated in Figure 2 (Hamersma, 1969, p. 77).

To illustrate a typical attitude item at each level in the ABS: W/N, Table 9 presents one item which is followed through all six levels. The present study used only the scales for white attitudes toward Negroes, but identical scales have also been developed to measure black attitudes toward whites.

Figure 2.--A mapping sentence for the facet analysis of conjoint^a and disjoint^b struction of Blacks' and Whites' attitudes toward each other.



^aConjoint struction involves finding "a" or "each" "is."

^bDisjoint struction involves finding "up" through "a."

TABLE 9.--One attitude item at each level from the
ABS: W/N--personal characteristics scale.

Level 1	Other Whites believe the following things about Whites as compared to Negroes:
Societal Stereotype	Whites believe in interracial marriage: 1. more than Negroes, 2. about the same as Negroes, 3. less than Negroes.
Level 2	Other Whites generally believe the following about interacting with Negroes:
Societal Norm	For Whites to believe in interracial marriage: 1. usually not approved, 2. undecided, 3. usually approved.
Level 3	In respect to Negroes, do you yourself believe that it is usually right or usually wrong: To expect Whites to believe in interracial marriage is:
Personal Moral Evaluation	1. usually wrong, 2. undecided, 3. usually right.
Level 4	In respect to a Negro would you yourself: Would you marry a Negro? 1. no, 2. undecided, 3. yes.
Personal Hypothetical Behavior	
Level 5	How do you actually feel toward Negroes: When Negroes believe in interracial marriage I feel: 1. dissatisfied, 2. indifferent, 3. satisfied.
Personal Feeling	
Level 6	Experiences or contacts with Negroes: I have known Negroes who believe in interracial marriage: 1. no experience, 2. no, 3. uncertain, 4. yes.
Personal Action	

As illustrated in Table 9, each attitude item has three foils. Each foil is rated either positive, negative, or neutral. Prejudice was operationally defined as existing on a continuum from high to low, inversely related to positive attitude. A high or positive attitude score is a measure of low prejudice, and, conversely, high prejudice is represented by a low or negative attitude score.

The ABS: W/N also includes a measure of intensity. Guttman and Suchman (1947) emphasized the importance of intensity in attitude research, especially in regard to establishing the degree of positive and negative attitudes toward an attitude object.

Suchman (1950) suggested that the intensity of attitudes may be ascertained by asking a question about intensity immediately following a content question.

One form used for an intensity question is simply: 'How strongly do you feel about this?' with answer categories of 'Very strongly,' 'Fairly strongly,' and 'Not so strongly.' Repeating such a question after each content question yields a series of intensity answers. Using the same procedures as for content answers, these are scored and each respondent is given an intensity score (p. 219).

Jordan and Hamersma changed Suchman's original intensity question to: "How sure are you of this answer?" The subject responds by using one of three foils: (a) not sure, (b) fairly sure, (c) sure. The intensity scores were not used in this study because they were not germane to the objectives of this research.

The present study used two content areas of the ABS: W/N: Personal Characteristics and Education. Each scale consists of 14 attitude items and 14 intensity items on each of the six levels, making the total 84 items.

The nature of the sample dictated the choice of the two content areas. The sample consisted of college students who were in the final preparation courses prior to their entrance into the teaching field. The Personal Characteristics scale was chosen to identify teachers' attitudes toward the habits, appearance, interpersonal characteristics, and practices of Negroes. The Education scale was employed to assess the attitudes of future teachers toward the educational abilities, motives, aspirations, and behaviors of Negroes. It was hypothesized that these attitudes might be crucial to their relationships with Negro students in their future classes.

A common concern of test users centers around the concepts of validity and reliability. Guttman's approach to the validity of an attitude scale is based upon the simplex analysis. As mentioned earlier, the facet theory is an a priori method of attitude construction. Consequently, if an attitude measure is constructed according to facet theory, the simplex is a statistical means of testing whether the author of the scale accomplished what he had hoped to accomplish. The conceptual theory (facet

design) which guided the construction of items can be tested by the statistical structure (simplex). This is construct validity which is "one of the most significant advances of modern measurement theory and practice" (Kerlinger, 1966).

The ABS: W/N was initially tested with 14 groups from Michigan State University and the Urban Adult Educational Institute in Detroit, Michigan. The results of the validity studies indicated that the simplex pattern was closely maintained and in the direction indicated (Hamersma, 1969).

The reliability of the ABS: W/N was assessed by the Hoyt analysis of variance technique. The technique is described by Hoyt:

By subtracting the 'among students' and the 'among items' sums of squares from the total sum of squares, we have left the residual sum of squares which is used as the basis of estimating the discrepancy between the obtained variance and the true variance (1967, p. 110).

Hoyt (1967) indicates there is the possibility of deflated or inflated reliability coefficients if the split-half method of estimating reliability is used. The Hoyt formula also provides the equivalent to a Kuder-Richardson formula 20 estimate. The reliability of the Personal Characteristics scale was estimated .84 and the Education scale was .88.

Both the reliability and validity information is strong enough to warrant use of the ABS: W/N. Normative data is not yet available for the ABS: W/N because of its recent development.

The Personal Data Questionnaire,
ABS: W/N

The Personal Data Questionnaire, ABS: W/N, was designed to operationalize several variables suggested by a review of the literature to be correlated with racial attitudes. Table 10 indicates the 29 variables which the Personal Data Questionnaire measures. The variables employed in the present study are discussed below.

Contact with Negroes

Items 17 through 23 on the Personal Data Questionnaire were designed to discover the subject's experience with Negroes. Item 17 deals with the kinds of experience the respondent has had with Negroes; item 18 measures the amount of time spent with Negroes; item 19 deals with the ease of avoidance of the contact; item 20 assesses the material gain from the contact; item 21 deals with the alternatives to the contact situation; and item 22 measures the enjoyment of the contact.

Change Orientation

The Personal Data Questionnaire included five items to assess how the respondent views change: item 8, in

TABLE 10.--Variables operationalized by the Personal Data Questionnaire.

Variable: Name and Number	Item Number
<u>Value</u>	
15. Efficacy-Content	29,31 alternate to 45
16. Efficacy-Intensity	30,32 alternate to 46
<u>Contact</u>	
17. Nature of	17
18. Amount of	18
19. Avoidance	19
20. Income	21
21. Alternatives	22
22. Enjoyment	23
<u>Demographic Data</u>	
23. Age	2
24. Educ. Amount	7
25. Income Amount	25
<u>Religiosity</u>	
26. Rel. Importance	6
27. Rel. Adherence	15
<u>Change Orientation</u>	
28. Self	8
29. Child Rearing	9
30. Birth Control	10
31. Automation	11
32. Rule Adherence	16
<u>Education--Finance and Plan.</u>	
33. Local Aid	12
34. Fed. Aid	13
35. Planning	14
<u>Prejudice--Amount</u>	
36. Prejudice--Amount	27
<u>Categorical Data</u>	
37. Sex	1
38. Marital	3
39. Rel. Affil.	4,5
40. BW Gain	20
41. Political Affil.	26
42. Racial Prejudice	24
43. Racial Group	28

himself; item 9, in child rearing practices; item 10, in regard to birth control; item 11, in regard to automation; and item 16, with adherence to rules.

Religiosity

Respondents were asked to indicate their religious preference on items 4 and 5. Two other questions dealt with other aspects of religion; item 15 measured the subject's adherence to the rules and regulations of his religion, and item 6 asked how important religion was in the subject's life.

Efficacy

The "Life Situations" scale, incorporated in the Personal Data Questionnaire, is a fully evolved Guttman scale reported by Wolf (1967). The nine intensity items were added to Wolf's original nine content items.

The scale was designed to measure attitudes toward man and his environment. Wolf describes the scale:

The continuum underlying this scale ranged from a view that man is at the mercy of his environment and could only hope to secure some measure of adjustment to forces outside of himself, to a view that man could gain complete mastery of his physical and social environment and use it for his own purpose (1967, p. 113).

This variable has been given the term "Efficacy" because the scale measures attitudes toward man's effectiveness in relation to his natural environment.

The Affective Sensitivity Scale

The Affective Sensitivity Scale (Form C) was developed by the Interpersonal Process Recall Project (IPR) to measure affective sensitivity (empathy) (Kagan et al., 1967). The A.S.S. is a video tape situational test containing 34 scenes involving 11 different clients and counselors. The scenes were taken from actual counseling sessions.

The clients were male and female high school students, except for several married women who were included. The counselors were both male and female, and they represented varying levels of competency. The scenes were typical of counseling situations, varying in emotional depth and content of client concern.

Each showing of a video taped sequence was followed by the subject's answering several multiple-choice items to describe the affective states which the client may "really" be experiencing. A subject must choose one sentence from each of two sets of three sentences: from the first set, that which most nearly defines what he, the subject, thinks each client feels about the content of the communication; from the second, that which describes the client's feeling about the counselor (Kagan et al., 1967).

The reliability and validity studies have been performed on Form B of the A.S.S. rather than on Form C.

Form B and C are essentially the same instrument, except that Form C has been shortened from one and one-half hours to one hour in order to decrease the fatigue factor. A number of the non-discriminating items were deleted from Form B, which theoretically increases both the reliability and validity of Form C (Mehrens and Ebel, 1967).

The reliability for the A.S.S. (Form B) has been assessed in two ways: internal consistency reliability and test-retest reliability. Using the Kuder-Richardson formula 20, the internal consistency reliability coefficients ranged between .58 and .77. A test-retest reliability coefficient of correlations was .75 over a two week period (Kagan et al., 1967, p. 153).

Concurrent and predictive validity studies were conducted with Form B. In one concurrent validity study the correlations that were obtained between therapists' ranking of group members' sensitivity to feelings and the members' scale scores were significant at the .01 level. Correlations between supervisors' ranking of doctoral practicum students' sensitivity to feelings and student scale scores were .06. When the same group was ranked on counselor effectiveness by the supervisors, the correlation between this ranking and students' scale scores was significant at the .05 level (Campbell, 1967).

The A.S.S. has also been used in predicting counselor success. An NDEA Counseling and Guidance Institute took the A.S.S. during both the first and last week of a year-long institute. Peer group and staff ratings were obtained following the institute. The A.S.S. had a correlation of .43 with peer ratings and .52 with staff ratings (Kagan et al., 1967). Both reliability and validity measures are strong enough to justify having used the A.S.S.

Sampling Procedures and Research Population

The sample for the present study consisted of college seniors in the last stage of their preparation to enter the teaching profession. Potential teachers were chosen for several reasons. First, teachers are involved in almost every economic and social strata of our society. They fill important modeling and educational roles for most of the children in the nation. Teachers' racial attitudes are influential in the development of their students' attitudes toward people of other races. Bibby (1960) stated:

. . . the teacher has to do much more than merely tell his pupils the biological and sociological facts about race: he has to help whittle away preconceptions held since infancy, to dissolve irrational prejudices, and to erode false ideas sometimes held with almost wilful persistence (pp. 70-71).

An understanding of teachers' racial attitudes is an important variable in the current attempt to assess the conflict between races.

Also, Dr. William Sweetland, professor of Teacher Education at Michigan State University, requested that a racial attitude study be conducted with a proportion of the people training to become teachers. Dr. Sweetland's request became an opportunity for the present research to be conducted with full support of the Teacher Education Program Committee.

The College of Education at Michigan State University is the largest teacher training program in the United States. Its students come from a variety of economic and social backgrounds. Both rural and urban geographical areas are represented. Consequently, it was assumed that the students in the training program at M.S.U. would be representative of students in other teacher training institutions.

Since all the students in the program could not be included in the research, it was decided to choose the students in one of the required courses in a particular term. Education 450, entitled "School and Society," is one of the last courses that a student must complete before student teaching. The course is defined as:

. . . the social foundations course in the professional education sequence at Michigan State University. Social Foundations encompass a wide range of subject matter, including Sociology of Education, Philosophy of Education, and Social Philosophy . . . (Education 450 Handout, 1969).

Education 450 is offered all four quarters of the academic year. There are approximately 200 to 300 students enrolled in the Summer and Fall quarters, and 400 to 600 enrolled in the Winter and Spring quarters. Scheduling priorities are the major consideration regarding when a student enrolls in Education 450, since the professors and content of the course are approximately the same each quarter. The professors indicated that there was no noticeable difference in the type of student enrolled each quarter.

It was assumed that if students enrolled in any particular term were chosen to participate in the present study, they would be a representative sample of the senior students in the program. The students enrolled in the winter term were chosen to participate in the present study because of the timing of the research.

The research sample consisted of white students who had completed the ABS: W/N--Personal Characteristics scale and the Personal Data Questionnaire. The Personal Characteristics scale was completed during the class period; the Personal Data Questionnaire was completed at home and returned. Seventy-nine per cent (382) of the students present on the date of administration completed both scales. Of the 79 per cent, 73 per cent of the students were included in the present study. The remaining 6 per cent were either non-white or had

failed to include their code numbers on the answer sheets.

Characteristics of the research sample were:

(a) 74 per cent of the students were females, and 26 per cent were males; (b) 94 per cent were between the ages of 21 and 30, 4 per cent were under 20, and 2 per cent were over 30 years of age; (c) 79 per cent of the students were single, and 21 per cent were married; (d) 23 per cent identified their religious affiliation as Catholic, 57 per cent as Protestant, and 6 per cent as Jewish.

Data Collection

The ABS: W/N--Personal Characteristics and Education scales were administered to students in 20 recitation sections of Education 450 on Tuesday, February 4, 1969. Each student was given a code number to insure that his identity would be kept anonymous. This procedure was employed to give each student the maximum freedom to respond truthfully. The code numbers were placed on all answer sheets.

The ABS: W/N--Personal Data Questionnaire was given to each student to complete at home. These were returned to the recitation instructors on subsequent class days.

Each recitation section was assigned one of the six showings of the Affective Sensitivity Scale. These

were conducted on two evenings, February 5 and 6, 1969. These sessions were poorly attended for several reasons. First, the sessions required students to interrupt their normal routine and attend an extra event. Also, four of the ten recitation instructors were overtly hostile toward the project and gave non-verbal permission to their students to disregard the evening sessions. Finally, the research project was announced only one day prior to its inception, and many students expressed their disapproval of this procedure by boycotting the evening showings.

A total of 238 students viewed the Affective Sensitivity Scale. Fortunately, several of the recitation sections had almost full representation at the showings. Since the students were randomly assigned to each recitation section, making each section of equal representation, it was possible to check for bias in those who did participate.

Major Research Hypotheses

The variables employed in the present study were intercorrelated to enable the following hypotheses to be tested:

Affective Sensitivity and Prejudice

H-1: Persons who score high on affective sensitivity will score low on prejudice. Scores on affective sensitivity will be significantly negatively correlated with scores on prejudice.

Hypothesis Instrumentation

Affective sensitivity was measured by the Affective Sensitivity Scale. Prejudice was measured by the Personal Characteristics and Education scales of the ABS: W/N. Prejudice was operationally defined as existing on a continuum from high to low scores, inversely related to positive attitude scores on the ABS: W/N. High attitude scores were measures of low prejudice, and low scores represented high prejudice.

Contact and Prejudice

H-2: Persons who score high on the contact variable will tend to score low on prejudice. Scores on the contact variable will be significantly negatively correlated with scores on prejudice.

Hypothesis Instrumentation

Contact was measured by direct questions (items 17-23) on the Personal Data Questionnaire of the ABS: W/N. The contact variable included the nature of the contact with Negroes, the amount, the ease of avoidance, other possible alternatives, amount of income gained while working with Negroes, and the enjoyment of the contact. Prejudice scores were assessed on the ABS: W/N.

Change Orientation and Prejudice

H-3: Persons who score high on change orientation will score low on prejudice. Scores on the change orientation variable will be significantly negatively correlated with scores on prejudice.

Hypothesis Instrumentation

Change orientation was measured by direct questions (items 8, 9, 10, 11, 16) in the PDQ. Change was measured in relationship to self, child rearing practices, birth control, automation, and adherence to rules.

Religiosity and Prejudice

H-4: Persons who score high on religiosity will tend to score high on prejudice. Scores on the religiosity variable will be significantly positively correlated with scores on prejudice.

Hypothesis Instrumentation

Religiosity was measured by two questions (items 6 and 15) in the PDQ. They dealt with stated importance of religion and adherence to religious rules.

Relating Attitudes and Values

H-5: Persons who score high on efficacy will score low on prejudice. Scores on the efficacy scale will be significantly negatively correlated with scores on prejudice.

Hypothesis Instrumentation

Efficacy, in both content and intensity, was assessed on the Guttman Efficacy Scale found in the PDQ (items 29-46).

For purposes of clarity, the hypotheses have been stated in the research form. The statistical analyses used the null form of hypothesis statement.

Analyses Procedures

The Control Data Corporation Computer (CDC 3600 and CDC 6500) at Michigan State University was used to analyze the data. Table 11 shows the variable list of the study by IBM card and column.

Descriptive Statistics

A Frequency Column Count program (Clark, 1964) designated as FCC I was employed to compile the frequency distribution for every item in the ABS: W/N (Personal Characteristics, Education, and Personal Data Questionnaire). This program allowed the researcher to become acquainted with all aspects of the data at the basic response level.

The Affective Sensitivity Scale responses were scored by the Evaluation Services at Michigan State University. A total score was calculated.

The MDSTAT program (Ruble and Rafter, 1966) also provided some descriptive statistics. The program

TABLE 11.--ABS-BW/WN Scale. Basic variables list by IBM card and column.

Variable ^a :	Name/No	Card	Column	Page	Item
Attitude Content	1. Stereotype	1	20,22 alter to 46	1-3	1,3 alter to 27
	2. Normative	2	20,22 alter to 46	4-5	29,31 55
	3. Moral Eval.	3	20,22 alter to 46	6-7	57,59 83
	4. Hypothetical	4	20,22 alter to 46	8-9	85,87 111
	5. Feeling	5	20,22 alter to 46	10-11	113,115 139
	6. Action	6	20,22 alter to 46	12-14	141,143 167
	7. Total ^c	1-6	sum 1-6 above	1-14	sum above
Attitude Intensity	8. Stereotype	1	21,23 alter to 47	1-3	2,4 alter to 28
	9. Normative	2	21,23 alter to 47	4-5	30,32 56
	10. Moral Eval.	3	21,23 alter to 47	6-7	58,60 84
	11. Hypothetical	4	21,23 alter to 47	8-9	86,88 112
	12. Feeling	5	21,23 alter to 47	10-11	114,116 140
	13. Action	6	21,23 alter to 47	12-14	142,144 168
	14. Total ^c	1-6	sum 1-6 above	1-14	sum above
Value	15. Efficacy-Cont.	7	20,22 alter to 36	9-10	29,31 alter to 45
	16. Efficacy-Int.	7	21,23 alter to 37	9-10	30,32 alter to 46
BW/WN Contact	17. Nature of	1-7	64	5	17
	18. Amount of	1-7	65	5	18
	19. Avoidance	1-7	66	5	19
	20. Income	1-7	68	6	21
	21. Alternatives	1-7	69	7	22
	22. Enjoyment	1-7	70	7	23
Demo- graphic	23. Age	1-7	49	1	3
	24. Educ. Amount	1-7	54	2	7
	25. Income-Amount	1-7	72	7	25
Religio- sity	26. Rel. Impor.	1-7	53	2	6
	27. Rel. Adher.	1-7	62	4	15
Change Orien- tation	28. Self	1-7	55	3	8
	29. Child Rearing	1-7	56	3	9
	30. Birth Control	1-7	57	3	10
	31. Automat.	1-7	58	3	11
	32. Rule Adher.	1-7	63	5	16
Education	33. Local Aid	1-7	59	4	12
	34. Fed. Aid	1-7	60	4	13
	35. Planning	1-7	61	4	14
Prejudice	36. Prejudice-Am.	1-7	74	8	27
Categorical Data ^b	37. Sex	1-7	48	1	1
	38. Marital	1-7	50	1	3
	39. Rel. Affil.	1-7	51,52	2	4,5
	40. BW gain	1-7	67	6	20
	41. Polit. Affil.	1-7	73	8	26
	42. Racial Prej.	1-7	71	7	24
	43. Racial Group	1-7	75	8	28
Empathy	44. Empathy	1-7	75,76,77	Affective Sensitivity Scale	

^aVariable numbers correspond to numbers in Tables of Appendix.^bNot used in correlational analysis.

produced the N's, means, standard deviations, skewness, and kurtosis for the group on every item, level, and total score in the ABS: W/N.

Correlational Statistics

The CDC MDSTAT program (Ruble and Rafter, 1966) was used because of its ability to handle large amounts of data usefully. The program supplied "item-to-total correlations" on each of the separate six levels and "level-to-total correlations" for the whole scale. The "level-to-total correlation matrix" is the simplex correlation structure which permitted an examination of whether the hypothesized simplex was approximated.

The MDSTAT also supplied the N's, means, and standard deviations for each variable, and the matrix of simple Pearson product-moment correlations among all variables. Other partitioning among groups (e.g. total, male, female) may be requested.

Partial and multiple correlations were also used in the relationship between certain variables and prejudice. The general multiple regression model used in the CDC 3600 and the CDC 6500 at Michigan State University (Ruble, Kiel, and Rafter, 1966) was employed to obtain the correlations. The partial correlation allowed the researcher to distinguish the degree of predictability that each variable contributed to the criterion since the effects of all but one variable were held constant.

The multiple correlation program yielded the following statistics: the beta weights of all predictor variables, a test of significance for each beta weight, and the partial correlations between each predictor and the criterion.

CHAPTER IV

ANALYSIS OF THE DATA

The results of the present research are examined in this chapter under two principle headings: Descriptive Data and Hypothesis Testing. Information obtained on the instruments (ABS: W/N-C,E) and the sample is discussed in the first section. The second section includes correlational relationships (zero-order, partial, and multiple) among variables which ascertain the support or rejection of the hypotheses.

Descriptive Data

The ABS:W/N-C and E used to measure racial attitudes is a newly developed attitude scale. Therefore, empirical analysis of the scale's performance on the present sample is included.

Item Analysis

The MDSTAT computer program (Ruble and Rafter, 1966) of the Michigan State University computer was used to produce inter-item correlation matrices for all six levels on both the C and E scales.

Magnusson (1966) indicates that a scale should have low inter-item correlations and high item-to-total correlations. The inter-item correlation matrices for both the C and E scales are located in Tables 12 and 13. Observation of the matrices indicates that most of the inter-item correlations were lower than the item-to-total correlations.

The item-to-total correlations should correlate highly with the total for each subscale. "The greater the correlation between the test measurement and the measurement made with the item, the greater is this contribution" (Magnusson, 1966, p. 207). Tables 12 and 13 indicate that the majority of item-to-total correlations ranged from .40 to .60.

Simplex Analysis

The ABS: W/N was designed by Jordan and Hamersma according to Guttman's facet theory, which is a systematic a priori method of attitude item construction. The semantic structure, or the ordered levels of attitude items, is hypothesized to be reflected in the statistical structure; i.e., the simplex. Guttman (1954-55) defined a simplex as "sets of scores that have an implicit order from 'least complex' to 'most complex'" (p. 400).

The two simplexes in this study were examined in relation to a perfect simplex (see Table 8). Guttman

TABLE 12.--The inter-item and item-to-total correlation matrix for levels 1-6 of the ABS: Characteristics Scale for the Education 450 group.

Level 1															
1	27														
3	32	21													
5	32	12	49												
7	44	-09	00	-06											
9	22	10	13	10	-10										
11	49	-06	05	04	31	-05									
13	29	05	21	17	-09	10	04								
15	42	-06	00	00	29	-04	20	-11							
17	31	20	07	10	-03	09	05	11	-03						
19	51	-02	06	00	36	03	27	03	25	01					
21	14	-07	-17	-11	06	-08	07	-03	04	-16	05				
23	43	00	-09	-08	25	-06	15	04	20	-02	19	14			
25	17	19	05	12	-13	03	10	04	01	18	14	-09	-11		
27	52	03	02	01	29	-02	27	07	19	01	33	02	29	-11	
Items	Items to Total	1	3	5	7	9	11	13	15	17	19	21	23	25	27
Level 2															
29	19														
31	51	04													
33	31	09	07												
35	51	-06	28	-23											
37	12	-06	03	-09	11										
39	55	-04	13	-02	49	10									
41	25	17	06	33	-18	-19	-07								
43	50	-13	24	-09	42	01	37	-12							
45	35	17	02	45	-16	-10	-03	26	-02						
47	49	-07	27	-03	30	04	32	-03	34	-18					
49	21	14	07	25	-12	-19	-06	41	-06	18	00				
51	46	-10	12	-11	41	09	38	-14	44	-11	32	-19			
53	26	14	-03	14	-06	-09	-01	13	-05	22	-04	01	-06		
55	57	00	38	-03	30	00	27	-07	25	12	33	02	25	10	
Items	Items to Total	29	31	33	35	37	39	41	43	45	47	49	51	53	55
Level 3															
57	48														
59	53	16													
61	57	31	21												
63	44	07	31	12											
65	47	10	34	22	19										
67	60	17	30	14	24	18									
69	36	08	20	18	15	48	09								
71	52	12	29	27	22	39	21	33							
73	57	46	14	33	03	12	16	08	18						
75	58	14	32	13	23	17	75	10	20	15					
77	35	07	10	10	18	17	11	21	12	18	13				
79	55	35	06	31	00	15	13	10	16	59	11	18			
81	32	01	15	17	16	28	-06	23	27	08	01	19	11		
83	53	22	11	35	-01	12	17	06	21	37	14	17	47	12	
Items	Items to Total	57	59	61	63	65	67	69	71	73	75	77	79	81	83

TABLE 12.--Continued.

Level 4														
85	56													
87	56	17												
89	49	15	21											
91	55	16	37	22										
93	37	07	22	41	11									
95	61	22	22	13	34	07								
97	39	11	18	51	10	52	10							
99	44	06	33	52	27	30	14	31						
101	48	43	15	16	04	07	13	14	05					
103	65	21	27	19	32	13	64	11	21	13				
105	30	11	15	30	09	32	07	45	10	18	03			
107	58	39	21	24	06	13	20	11	13	46	25	10		
109	14	-03	08	-08	06	05	-08	-05	01	04	-05	10	11	
111	32	17	16	25	04	14	-02	33	14	10	03	11	19	-01
Items	Items to Total	85	87	89	91	93	95	97	99	101	103	105	107	109 111
Level 5														
113	56													
115	59	40												
117	44	41	27											
119	50	16	18	15										
121	58	32	34	16	24									
123	52	02	15	00	26	15								
125	68	32	37	29	26	41	25							
127	61	33	41	22	26	36	16	47						
129	46	33	19	26	15	23	02	23	24					
131	51	04	18	00	27	14	78	23	20	00				
133	57	35	35	21	20	56	05	44	36	33	02			
135	51	27	24	21	18	21	19	23	27	25	17	23		
137	46	29	21	23	16	32	03	36	33	25	03	29	16	
139	66	29	34	19	32	34	35	52	39	25	38	28	21	19
Items	Items to Total	113	115	117	119	121	123	125	127	129	131	133	135	137 139
Level 6														
141	41													
143	60	19												
145	14	11	16											
147	35	10	10	10										
149	25	15	10	09	07									
151	54	08	18	10	11	19								
153	50	07	18	17	05	26	19							
155	55	21	08	08	11	16	26	19						
157	59	19	06	17	08	26	16	20	30					
159	44	10	01	06	03	07	26	15	21	19				
161	11	01	15	07	14	20	07	-03	07	05	-07			
163	63	24	14	18	13	23	20	21	27	65	19	05		
165	56	23	09	04	08	19	23	15	21	30	13	06	37	
167	43	14	34	35	25	54	19	15	12	15	11	-04	15	16
Items	Items to Total	141	143	145	147	149	151	153	155	157	159	161	163	165 167

TABLE 13.--The inter-item and item-to-total correlation matrix for levels 1-6 of the ABS:
Education Scale for the Education 450 group.

Level 1																
1	39															
3	21	27														
5	33	06	-03													
7	60	03	-09	10												
9	31	36	17	01	-04											
11	61	-09	-06	06	53	-17										
13	33	49	24	03	-06	34	-10									
15	61	-07	-11	08	52	-08	64	-13								
17	33	51	25	04	-08	54	-14	50	-15							
19	64	-09	-13	06	51	-12	66	-10	69	-18						
21	33	51	28	06	-09	35	-11	51	-13	46	-14					
23	62	-09	-12	05	35	-08	61	-12	64	-18	76	-16				
25	28	28	19	05	-12	31	-06	25	-11	39	-08	35	-15			
27	62	00	-13	12	57	-03	56	-10	52	-12	62	-12	63	-09		
Items	Items to Total	1	3	5	7	9	11	13	15	17	19	21	23	25	27	
Level 2																
29	16															
31	62	24														
33	21	-08	-09													
35	70	10	55	-21												
37	22	-15	00	28	-03											
39	64	01	32	-13	53	-14										
41	14	00	-03	32	-10	35	-20									
43	65	-01	42	-04	53	-01	53	-17								
45	16	-05	00	20	-04	04	-05	09	-05							
47	65	00	36	07	42	04	46	02	47	-10						
49	16	-10	-07	31	-09	20	-06	19	-02	15	-02					
51	69	02	38	-07	56	-04	55	-09	49	-10	49	-10				
53	21	-19	-06	37	-07	38	-04	26	05	11	01	24	02			
55	55	08	39	-21	56	-11	49	-26	35	-04	33	-13	48	-20		
Items	Items to Total	29	31	33	35	37	39	41	43	45	47	49	51	53	55	
Level 3																
57	50															
59	55	23														
61	60	26	43													
63	48	06	28	34												
65	61	28	32	27	21											
67	62	27	40	33	24	51										
69	28	-01	-06	03	05	06	-01									
71	51	27	13	17	07	32	25	02								
73	40	13	25	11	06	30	26	01	25							
75	51	13	17	21	17	33	37	11	33	25						
77	55	12	34	30	16	33	46	09	28	40	44					
79	35	03	18	14	16	08	15	08	10	11	12	27				
81	60	26	28	29	17	28	34	12	35	28	24	29	03			
83	53	19	26	29	27	17	16	18	13	07	16	06	16	22		
Items	Items to Total	57	59	61	63	65	67	69	71	73	75	77	81	83		

TABLE 13.--Continued.

Level 4														
85	61													
87	43	20												
89	50	40	06											
91	64	39	21	25										
93	69	47	15	25	61									
95	47	34	05	44	24	25								
97	34	06	05	10	01	11	08							
99	37	28	-03	48	17	17	25	05						
101	27	09	-06	17	-01	08	22	11	15					
103	33	19	-01	41	04	10	32	09	28	53				
105	60	22	39	07	30	32	07	12	04	-01	04			
107	51	13	22	00	25	32	01	18	-03	06	00	41		
109	40	20	08	14	14	14	21	18	20	25	25	09	14	
111	67	29	20	23	47	52	18	18	12	04	04	43	41	18
Items	Items to Total	85	87	89	91	93	95	97	99	101	103	105	107	109 111
Level 5														
113	66													
115	43	30												
117	68	48	33											
119	65	49	29	45										
121	64	38	25	59	30									
123	63	43	26	41	30	51								
125	35	10	-01	18	15	18	17							
127	57	26	12	21	42	21	24	18						
129	46	23	08	17	33	17	21	22	40					
131	57	31	15	28	45	21	30	18	50	51				
133	59	35	16	26	47	27	27	14	48	49	55			
135	46	26	08	28	31	15	27	17	36	18	24	21		
137	41	28	08	22	22	15	14	09	35	24	20	26	29	
139	64	43	25	47	28	56	52	18	21	10	22	24	17	19
Items	Items to Total	113	115	117	119	121	123	125	127	129	131	133	135	137 139
Level 6														
141	47													
145	64	20												
145	67	31	53											
147	65	33	31	43										
149	72	28	49	65	51									
151	64	33	29	33	52	41								
153	51	11	28	24	25	21	26							
155	38	24	21	09	22	17	29	26						
157	49	13	25	25	21	25	22	22	10					
159	12	02	06	09	-03	08	02	03	-14	07				
161	57	14	45	35	32	35	32	26	26	25	-04			
163	45	12	24	25	21	22	24	12	21	19	00	22		
165	46	14	13	16	19	28	20	21	09	17	07	19	21	
167	51	18	19	20	28	26	24	19	07	31	05	19	15	34
Items	Items to Total	141	143	145	147	149	151	153	155	157	159	161	163	165 167

(1959) indicated that a perfect simplex is not to be expected in actual research.

The simplexes in Figures 3 and 4 are arranged according to Jordan's (1968) six level theory. The errors are underlined, indicating correlations that are contrary to hypothesized order. Guttman (1959) suggested that slight errors are often due to sampling bias.

The simplex can be viewed as a measure of construct validity, since the statistical correlations reflect the adequacy of attitude item construction. As mentioned in Chapter III, there are no precise statistical means of assessing the significance of approximation to the perfect simplex. Consequently, the best method of evaluating them is to determine if the predicted simplex order has been maintained by underlining the errors in the order by visual inspection (Hamersma, 1969, p. 122).

Descriptive Characteristics of the Sample

The descriptive characteristics of the sample were derived from the FCC I and MDSTAT 3600 computer programs. These programs provide useful information to delineate the sample.

The ABS: W/N-E was administered after the ABS: W/N-C in the same class period. Since some subjects

1	--					
2	65	--				
3	13	<u>10</u>	--			
4	12	<u>07</u>	65	--		
5	<u>03</u>	01	39	42	--	
6	09	<u>17</u>	30	36	<u>21</u>	--
	1	2	3	4	5	6

Figure 3.--Correlation matrix (simplex) from the
ABS: W/N-C with Education 450 students.

1	--					
2	69	--				
3	<u>02</u>	<u>02</u>	--			
4	05	<u>02</u>	59	--		
5	01	<u>00</u>	49	58	--	
6	<u>15</u>	07	31	37	<u>34</u>	--
	1	2	3	4	4	6

Figure 4.--Correlation matrix (simplex) from the
ABS: W/N-E with Education 450 students.

failed to complete the E scale because of lack of time, the N for E is smaller than for C. Therefore, the descriptive information is presented separately for each scale.

Table 14 indicates the sex, age, marital status, religious affiliation, political affiliation, and racial group for all students who completed each scale.

Non-white students and those who refused to identify their racial group were eventually deleted from the sample because of the purpose of the study. Twelve subjects were deleted from the Characteristics scale and nine from the Education scale. Table 14 includes information on the deleted subjects.

Table 15 shows the N's, means, and standard deviations of the sample on the variables employed in the study. More information is offered for the racial attitude contact variables and the empathy variable so that the sample's characteristics may be assessed more clearly.

The most positive score on the ABS: W/N subscales 1-5 was 42. The least positive score was 14. On subscale 6 (personal action), the most positive score was 56 and the least positive was 14. The most positive total score was 266, and the least positive score was 84.

The empathy variable was assessed by the Affective Sensitivity Scale. There were 66 items on the scale, and each item had one correct answer.

TABLE 14.--Distribution of respondents on the ABS: W/N according to sex, age, marital status, religious affiliation, political affiliation, and racial group.

Characteristics	ABS: W/N-C	ABS: W/N-E
<u>Sex</u>		
Male	96	96
Female	273	236
<u>Age</u>		
20	1	1
21-30	349	314
31-40	6	5
41-50	2	1
<u>Marital Status</u>		
Single	286	251
Married	78	66
Divorced	5	4
<u>Religious Affiliation</u>		
Refuse	27	24
Catholic	84	77
Protestant	211	181
Jewish	22	17
Other	25	2
<u>Political Affiliation</u>		
Republican	107	90
Democrat	74	66
Independent	164	144
Other	24	19
<u>Racial Group</u>		
Refuse	7	6
White	358	312
Black	3	1
Other	1	1

TABLE 15:--N's, means, and standard deviations of the variables for the ABS: BW/WW empathy study.

Variable		Characteristics			Education		
		N	M	SD	N	M	SD
Attitude Content	1. Stereotype	356	25.11	3.32	312	20.52	3.54
	2. Normative	356	28.57	4.15	312	30.08	5.98
	3. Moral Eval.	356	35.82	4.24	312	38.63	3.83
	4. Hypothetical	356	36.76	3.67	312	35.13	4.38
	5. Feeling	356	35.28	4.00	312	36.35	4.35
	6. Action	356	42.80	7.34	312	41.30	8.41
	7. Total	356	204.34	16.10	312	202.01	18.73
Attitude Intensity	8. Stereotype	356	30.40	5.40	312	31.68	6.62
	9. Normative	356	30.39	5.54	312	29.73	6.66
	10. Moral Eval.	356	35.40	5.11	312	36.93	5.28
	11. Hypothetical	356	37.44	3.82	312	35.96	5.48
	12. Feeling	356	37.28	4.68	312	36.74	5.66
	13. Action	356	41.10	7.84	312	40.07	9.28
	14. Total	356	212.02	22.23	312	211.11	28.32
Value	15. Efficacy-Cont.	354	23.42	3.25	310	23.29	3.47
	16. Efficacy-Int.	354	28.15	3.75	310	28.12	3.80
Contact	17. Nature of	345	2.51	1.05	305	2.48	1.04
	18. Amount of	350	3.78	1.54	309	3.80	1.52
	19. Avoidance	350	3.79	1.19	308	3.83	1.19
	20. Income	343	2.13	1.64	301	2.12	1.64
	21. Alternatives	344	2.46	1.77	302	2.41	1.75
	22. Enjoyment	348	4.42	1.00	307	4.43	1.00
Demo- graphic	23. Age	356	1.99	.27	312	1.98	.25
	24. Educ. Amount	356	4.14	.39	312	4.13	.38
	25. Income Amount	351	1.28	.73	309	1.23	.66
Religio- sity	26. Rel. Impor.	356	3.73	.99	312	3.73	.98
	27. Rel. Adher.	354	3.47	1.21	310	3.49	1.22
Change Orien- tation	28. Self	355	2.57	.72	311	2.58	.70
	29. Child Rearing	354	2.93	.69	312	2.93	.68
	30. Birth Control	356	3.50	.60	312	3.49	.60
	31. Automation	355	2.99	.77	311	3.00	.76
	32. Rule Adher.	356	2.83	.78	312	2.82	.77
Education	33. Local Aid	354	2.71	.90	310	2.74	.90
	34. Fed. Aid	353	2.80	.86	309	2.81	.87
	35. Planning	354	3.15	.59	310	3.15	.58
Prejudice	36. Prejudice-Am	356	4.00	.84	312	4.05	.83
Empathy	44. Empathy	211	35.47	6.06	194	35.51	5.84

Hypothesis Testing

H-1 Affective Sensitivity and Prejudice

Affective sensitivity was not significantly related to prejudice (Tables 16 and 17). The relationship between affective sensitivity (empathy) and prejudice was such that, with two exceptions, the correlations between the two approached zero, indicating little, if any, relationship. Racial attitudes, as measured on the ABS: W/N-C and E, approached a positive relationship with affective sensitivity at the feeling level, but it was not significant. Also, racial attitudes at the societal stereotypic level approached a negative correlation but were not significant. H-1 was not supported.

H-2 Contact and Prejudice

The contact variables were significantly negatively correlated with prejudice on both the ABS: WN-C and E scales. On the C scale, the multiple R of .44 was significant at the .0005 level, and the R^2 accounted for 20 per cent of the variance of the dependent variable (total racial attitudes) by the six contact variables. On the E scale, the multiple R of .36 was significant at the .0005 level, and the R^2 accounted for 13 per cent of the variance of the dependent variable.

TABLE 16.--Zero-order correlations between attitudes toward Negroes and empathy variable for Education 450 students^a on the
ABS: W/N Characteristics.

Independent Variable	Societal Stereotype	Societal Norm	Personal Moral Evaluation	Personal Hypothetical Behavior	Personal Feeling	Personal Action	Total ^b
Empathy ^c							
Zero-order Correlation	-.019	-.105	.047	.014	.123	.080	.052
Number of Respondents	211	211	211	211	211	211	211
Significance Level	.783	.126	.498	.837	.073	.245	.454

^aN = 357.

^bTotal of 1-6 above.

^cEmpathy as measured by the Affective Sensitivity Scale.

TABLE 17.--Zero-order correlations between attitudes toward Negroes and empathy variable for Education 450 students^a on the
ABS: W/N Education.

Independent Variable	Societal Stereotype	Societal Norm	Personal Moral Evaluation	Personal Hypothetical Behavior	Personal Feeling	Personal Action	Total ^b
Empathy ^c							
Zero-order Correlation	-.125	-.031	-.048	.070	.120	.086	.041
Number of Respondents	194	194	194	194	194	194	194
Significance Level	.082	.670	.506	.329	.093	.230	.571

^aN = 312.

^bTotal of 1-6 above.

^cEmpathy as measured by the Affective Sensitivity Scale.

Tables 18 and 19 indicate the specific contact variables most highly correlated with total racial attitude. The partial r indicated that enjoyment and nature of the contact were significantly related to positive racial attitudes on both the C and E scales. Amount of contact and ease of avoidance of contact were significantly correlated with total racial attitude, and amount of income gained was significantly negatively correlated with the total.

The multiple R indicated that the contact variables were also significantly related to subscales 4 (personal hypothetical behavior), 5 (personal feeling), and 6 (personal action) on both scales. On the personal hypothetical behavior level, the multiple R of .35 on C and .28 on E were both significant at the .0005 level. The R^2 on C accounted for 12 per cent of the variance, and on E, the R^2 accounted for 8 per cent of the variance of the dependent variable by the independent variables.

On the personal action level, the multiple R on scale C was .51 and on E was .44. These correlations were both significant at the .0005 level. On C, the contact variables accounted for 26 per cent, and on E, 19 per cent of the variance of the dependent variable. It appears that contact is the most important determinant of attitudes toward Negroes when the attitudes are behaviorally oriented, whether hypothetical or actual.

TABLE 18.--Multiple and partial correlations between attitudes toward Negroes and contact variables for Education 450 students^a on the ABS: W/N Characteristics.

Independent Variable	Societal Stereotype		Societal Norm		Personal Moral Evaluation		Personal Hypothetical Behavior		Personal Feeling		Personal Action		Total ^b	
	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.
Nature ^c	.02	.66	.03	.56	.06	.29	.06	.27	.07	.21	.10	.06	.11	.04
Amount ^d	-.04	.46	.04	.43	.09	.08	.12	.02	.00	.94	.38	<.0005	.23	<.0005
Avoidance ^e	.06	.25	.10	.06	.06	.28	.08	.15	.03	.57	.11	.04	.13	.01
Income ^f	-.09	.08	.03	.60	-.03	.56	-.11	.03	-.08	.14	-.08	.13	-.11	.05
Alter. ^g	.12	.03	.04	.48	.01	.82	.01	.80	.06	.29	.02	.66	.07	.19
Enjoy. ^h	.05	.35	-.03	.60	.11	.03	.19	.00	.12	.03	.04	.52	.13	.02
Multiple R	.17	-- ⁱ	.14	-- ⁱ	.25	.001	.35	<.0005	.20	.02	.51	<.0005	.44	<.0005

^aN = 357.

^bTotal of 1-6 above.

^cNature of the contact with Negroes.

^dAmount of contact with Negroes.

^eEase of avoidance of contact with Negroes.

^fIncome derived from contact with Negroes.

^gAlternatives to the contact.

^hEnjoyment of the contact.

ⁱLess than .05 level, thus not computed.

TABLE 19.--Multiple and partial correlations between attitudes toward Negroes and contact variables for Education 450 students^a on the ABS: W/N Education.

Independent Variable	Societal Stereotype		Societal Norm		Personal Moral Evaluation		Personal Hypothetical Behavior		Personal Feeling		Personal Action		Total ^b	
	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.
Nature ^c	.07	.22	.06	.30	.09	.11	.13	.02	.09	.12	.12	.04	.16	.01
Amount ^d	-.09	.10	-.03	.56	-.02	.73	.02	.68	-.01	.79	.22	<.0005	.07	.24
Avoidance ^e	.15	.01	.004	.90	.03	.65	.04	.45	.04	.52	.07	.21	.09	.12
Income ^f	.13	.02	.13	.02	-.08	.15	-.07	.19	-.06	.30	-.06	.30	-.005	.89
Alter. ^g	-.03	.66	-.07	.22	.01	.84	-.04	.46	-.03	.60	-.05	.41	-.07	.26
Enjoy. ^h	-.005	.89	-.001	.93	.07	.20	.16	.01	.19	.001	.19	.001	.18	.002
Multiple R	.21	.03	.15	-- ⁱ	.16	-- ⁱ	.28	<.0005	.26	.001	.44	<.0005	.36	<.0005

^aN = 312.

^bTotal of 1-6 above.

^cNature of the contact with Negroes.

^dAmount of contact with Negroes.

^eEase of avoidance of contact with Negroes.

^fIncome derived from contact with Negroes.

^gAlternatives to the contact.

^hEnjoyment of the contact.

ⁱLess than .05 level, thus not computed.

On the C scale, contact variables were also significantly related to level 3 (personal moral evaluation). On scale E, contact was significantly related to the societal stereotypic level.

The partial r's indicated that several of the contact variables were significantly related to subscales of the ABS: W/N. On both scales, enjoyment of contact was significantly related to positive racial attitudes on level 4 (personal hypothetical behavior), level 5 (personal feeling), and to the total. On scale C it was also significantly related to level 3 (personal moral evaluation).

Another important contact variable was the nature of the contact. It was significantly related to positive racial attitudes on levels 4 (personal hypothetical behavior), 6 (personal action), and to the total on the E scale. On the C scale it was significantly related only to the total.

The amount of contact was also significantly related to racial attitudes. On scale C, it was significantly related to level 4 (personal hypothetical behavior), level 6 (personal action), and the total. On scale E, amount of contact was significantly related only to level 6 (personal action).

The other three contact variables were significantly related to positive racial attitudes at various levels on

the attitude scales. Ease of avoiding contact with Negroes was significantly related to level 1 (societal stereotype) on scale C; it was correlated with level 6 (personal action) and the total on scale E.

Amount of income gained while working with Negroes was correlated significantly with positive racial attitudes on levels 1 (societal stereotype) and 2 (societal norm) on the C scale. It was negatively related to level 4 (personal hypothetical behavior) and the total on scale E. The variable "alternatives to the contact" was correlated significantly only to level 1 (societal stereotype) on the C scale.

The data indicated that the contact variables were most important on levels 4 to the total, the more personal aspect of the scales. Enjoyment, the nature of, and amount of contact with Negroes were correlated with positive racial attitudes more often than were the other contact variables. H-2 was supported.

H-3 Change Orientation and Prejudice

Change orientation was significantly negatively related to prejudice (Tables 20 and 21). The multiple R of .29 on the C scale was significant at the .0005 level, and the R^2 accounted for 8 per cent of the variance of the dependent variable (total racial attitudes) by the independent variables (five change orientation

TABLE 20.--Multiple and partial correlations between attitudes toward Negroes and change orientation variables for Education 450 students^a on the ABS: W/N Characteristics.

Independent Variable	Societal Stereotype		Societal Norm		Personal Moral Evaluation		Personal Hypothetical Behavior		Personal Feeling		Personal Action		Total ^b	
	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.
Self	-.01	.77	.09	.07	.13	.01	.18	.001	.09	.10	.17	.002	.19	<.0005
Child Rear.	-.02	.67	-.07	.16	.06	.27	.09	.09	.09	.08	.13	.02	.09	.07
Birth Con.	.04	.47	-.05	.31	.03	.55	.01	.78	-.02	.72	.03	.54	.02	.76
Automation	-.03	.60	.01	.84	-.08	.12	-.07	.18	.04	.47	-.04	.51	-.05	.36
Rule Adh.	.10	.06	.13	.02	.07	.21	.02	.65	-.07	.20	.18	.001	.14	.01
Multiple R	.11	-- ^c	.19	.03	.19	.02	.23	.002	.16	-- ^c	.31	<.0005	.29	<.0005

^aN = 357.

^bTotal of 1-6 above.

^cLess than .05 level, thus not computed.

TABLE 21.--Multiple and partial correlations between attitudes toward Negroes and change orientation variables for Education 450 students^a on the ABS: W/H Education.

Independent Variable	Societal Stereotype		Societal Norm		Personal Moral Evaluation		Personal Hypothetical Behavior		Personal Feeling		Personal Action		Total ^b	
	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.
Self	-.05	.38	-.0002	.95	.12	.04	.22	<.0005	.21	<.0005	.17	.003	.19	.001
Child Rear.	-.004	.90	-.17	.004	.06	.32	.04	.48	.09	.11	.13	.02	.05	.42
Birth Con.	.002	.92	.01	.84	.03	.61	.05	.41	.002	.92	.10	.08	.07	.25
Automation	.01	.82	.17	.004	.05	.36	-.07	.21	-.001	.93	-.07	.21	.02	.75
Rule Adh.	.10	.08	.12	.03	-.02	.60	-.03	.56	-.06	.29	.09	.09	.07	.19
Multiple R	.11	-- ^c	.25	.002	.16	-- ^c	.25	.002	.25	.002	.29	<.0005	.25	.002

^aN = 312.

^bTotal of 1-6 above.

^cLess than .05 level, thus not computed.

variables). On the E scale, the multiple R of .25 was significant at the .002 level, and the R^2 accounted for 6 per cent of the variance of the dependent variable.

The change orientation variables were also significantly correlated to the subscales on the ABS: W/N. On both the C and E scales, change orientation was positively correlated with level 2 (societal norm), level 4 (personal hypothetical behavior), and level 6 (personal action).

The multiple R of .19 on the C scale was significant at the .25 level, and the R^2 accounted for 1 per cent of the variance of the dependent variable (societal norm) by the independent variable (change orientation). The multiple R of .25 on the E scale was significant at the .0002 level.

For level 4 (personal hypothetical behavior), the Multiple R of .23 on the C scale was significant at the .002 level, and the R^2 accounted for 5 per cent of the variance. On scale E, the multiple R was .25, significant at the .0002 level.

The multiple R for level 6 (personal action) was .31 on the C scale and .29 on the E scale. Both correlations were significant at the .0005 level. The R^2 on both scales accounted for 9 per cent of the variance of the dependent variable by the independent variables.

On the C scales, change orientation was significantly correlated with level 3 (personal moral evaluation). Level 5 (personal feeling) on the E scale was also significantly correlated with change orientation.

The partial r's indicated that variable 28, perceived ability for self change, was the most important of the five change variables. It was significantly related on both scales to level 3 (personal moral evaluation), level 4 (personal hypothetical behavior), level 6 (personal action), and the total at the .01 level and above. On the E scale, the self change variable was also significantly correlated with level 5 (personal feeling).

The adherence to rules variable was the second in importance. It was significantly related to level 2 (societal norm) on both scales, and to level 6 (personal action) and to the total on the C scale.

The automation variable was significantly correlated on the E scale with only level 2 (societal norm).

It seems that students' perceptions regarding self change are highly predictive of racial attitudes. The other significantly correlated change orientation variables, automation and rule adherence, are less predictive and less clearly indicative of specific aspects of racial attitudes than self change. H-3 was supported.

H-4 Religiosity and Prejudice

Religiosity was not significantly related to prejudice (Tables 22 and 23) except in one instance. On both the ABS: W/N-C and E, religiosity was significantly related to positive racial feelings (level 5). The multiple R of .23 on scale C is significant at the .0005 level, and the R^2 accounts for 5 per cent of the variance of the dependent variable by the two religiosity variables. The multiple R of .19 on scale E is significant at the .004 level, and the R^2 accounts for 4 per cent of the variance.

The partial correlations indicated that the variable of adherence to religious rules was significantly related to level 5 (personal feeling) on both the C and E scales. The importance of religion was significantly negatively correlated to level 5 (personal feeling) on the E scale. Apparently, students who practice the dictates of their religion are less prejudiced than those who verbally indicate the importance of religion in their lives. H-4 was not supported.

H-5 Efficacy and Prejudice

Efficacy was significantly negatively related to prejudice (Tables 24 and 25). The zero-order correlations between the efficacy content variable and the total racial attitudes were .222 on the C scale and .197 on the E scale. Both correlations were significant at the <.000 level.

TABLE 22.--Multiple and partial correlations between attitudes toward Negroes and religiosity variables for Education 450 students^a on the ABS: W/N Characteristics.

Independent Variable	Societal Stereotype		Societal Norm		Personal Moral Evaluation		Personal Hypothetical Behavior		Personal Feeling		Personal Action		Total ^b	
	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.
Importance of Religion	-.02	.77	-.02	.68	-.02	.66	-.03	.07	-.08	.12	.05	.32	-.03	.56
Adherence to Rules of Religion	-.08	.14	-.04	.47	.02	.65	.03	.07	.22	<.0005	-.07	.20	.03	.63
Multiple R	.11	-- ^c	.07	-- ^c	.03	-- ^c	.11	-- ^c	.23	<.0005	.07	-- ^c	.03	-- ^c

^aN = 357.

^bTotal of 1-6 above.

^cLess than .05 level, thus not computed.

TABLE 23.--Multiple and partial correlations between attitudes toward Negroes and religiosity variables for Education 450 students^a on the ABS: W/M Education.

Independent Variable	Societal Stereotype		Societal Norm		Personal Moral Evaluation		Personal Hypothetical Behavior		Personal Feeling		Personal Action		Total ^b	
	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.	r	sig.
Importance of Religion	-.06	.30	.04	.48	-.04	.54	-.10	.07	-.11	.05	.02	.78	-.05	.41
Adherence to Rules of Religion	.0005	.94	-.01	.86	.07	.22	.08	.14	.19	.001	.003	.91	.08	.17
Multiple R	.07	-- ^c	.05	-- ^c	.07	-- ^c	.10	-- ^c	.19	.004	.02	-- ^c	.08	-- ^c

^aN = 312.

^bTotal of 1-6 above.

^cLess than .05 level, thus not computed.

TABLE 24.---Zero-order correlations between attitudes toward Negroes and efficacy content variable for Education 450 students^a on the ABS: W/N Characteristics.

Independent Variable	Societal Stereotype	Societal Norm	Personal Moral Evaluation	Personal Hypothetical Behavior	Personal Feeling	Personal Action	Total ^b
Efficacy Content							
Zero-order Correlation	.074	.046	.173	.112	.177	.176	.222
Number of Respondents	354	354	354	354	354	354	354
Significance Level	.164	.385	.001	.034	.001	.001	.000

^aN = 357.

^bTotal of 1-6 above.

TABLE 25.---Zero-order correlations between attitudes toward Negroes and efficacy content variable for Education 450 students^a on the ABS: W/M Education.

Independent Variable	Societal Stereotype	Societal Norm	Personal Moral Evaluation	Personal Hypothetical Behavior	Personal Feeling	Personal Action	Total ^b
Efficacy Content							
Zero-order Correlation	-.004	.043	.209	.145	.126	.173	.197
Number of Respondents	310	310	310	310	310	310	310
Significance Level	.947	.448	.000	.010	.026	.002	.000

^aN = 312.

^bTotal of 1-6 above.

Efficacy was also significantly correlated with the following subscales on the ABS: W/N-C and E: level 3 (personal moral evaluation), level 4 (personal hypothetical behavior), level 5 (personal feeling), and level 6 (personal action). These subscales measure the more personal aspects of racial attitudes. The data indicated that students who view the world as friendly or "conquerable" will have more favorable racial attitudes than those who view the world as beyond their control. H-5 was supported.

Summary

The data of Tables 12 through 25 indicate strong support for the methodological approach and for the substantive relationships between racial attitudes, contact, change orientation and efficacy. A more complete discussion of the results and the additional data not presented in the hypotheses is contained in Chapter V.

CHAPTER V

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

The problem and methodology are briefly reviewed at the beginning of this chapter. An amplified discussion of the hypotheses and other relevant findings follows. Limitations of the study and recommendations for the future are then outlined.

Summary

Nature of the Problem

Allport (1954) and Jordan (1968) provided the theoretical and substantive basis for the present research on racial attitudes. In The Nature of Prejudice (1954), Allport describes various characteristics of the non-prejudiced or tolerant personality. One important attribute mentioned in regard to the tolerant personality is the ability to empathize with, "size up," or be sensitive to another person (pp. 435-436).

Allport hypothesized that prejudice and empathy are inversely related. The prejudiced personality distorts his perceptions of others rather than perceiving them

realistically. Because this notion has not been adequately tested empirically, the present research was designed to verify Allport's hypothesis.

Jordan (1968) identified other variables hypothesized to be related to prejudice. He reviewed the literature on attitude research and found that four classes of variables seem to be important determinants, correlates, and/or predictors of attitudes: (a) demographic factors such as age, sex, and income, (b) socio-psychological factors such as one's value orientation, (c) contact factors such as amount, nature, perceived voluntariness, and enjoyment of the contact, and (d) the knowledge factor. The present research empirically investigated the relationship between racial attitudes and two of Jordan's classes of variables: socio-psychological factors and contact.

Methodology

The Attitude Behavior Scale: White/Negro, developed by Jordan and Hamersma (1969), was employed to assess racial attitudes. The ABS: W/N was designed according to Guttman (1959) and Jordan's (1968) facet theory which provides a systematic a priori method of attitude item construction. Attitudes were measured at six levels ranging on a continuum from societal stereotype to personal action. The two content areas used were ABS: W/N-Personal Characteristics and ABS: W/N-Education.

Contact with Negroes, change orientation, religiosity, and efficacy were measured by the Personal Data Questionnaire of the ABS: W/N. It was designed to operationalize several variables suggested by a review of the literature to be correlated with racial attitudes.

Affective sensitivity (empathy) was assessed by the Affective Sensitivity Scale (Kagan et al., 1967). The A.S.S. is a video tape situational test containing various scenes from actual counseling interviews. The respondent is asked to answer several multiple-choice items which describe the affective states which the client may "really" be experiencing.

Statistical Procedures

Frequency distributions for every item in the ABS: W/N were obtained from the Frequency Column Count program (Clark, 1964). The MDSTAT program (Ruble and Rafter, 1966) provided the means and standard deviations for the group on every item, level, and total score. It also supplied item-to-total and level-to-total correlations for the ABS: W/N.

Relational and predictive relationships were obtained by zero-order, partial, and multiple correlation statistics. The zero-order correlational analysis provided a matrix of simple correlations among all variables employed in the present study. Partial and multiple correlations were used to examine the relationships of selected variables to racial attitudes.

Hypothesis Construction

The directional hypotheses were constructed on the basis of information gained from the literature of attitudes.

H-1 dealt with Allport's (1954) notion that empathy (affective sensitivity) and prejudice are inversely related. H-2 reflected the extensive discussion in the literature concerning the importance of contact in attitude development and maintenance. The instrumentation of the contact variable allowed an examination of various dimensions within the contact variable, i.e., enjoyment of contact with Negroes.

H-3 through H-5 tested selected psycho-sociological variables in their relationship to racial attitudes. H-3 was derived from the assumption that people who are flexible and willing to change are more open to a variety of external stimuli, including people of other races. H-4 investigated the relationship between religiosity and prejudice. Previous research contains conflicting results, but the majority of studies indicate that religiously oriented people are generally more prejudiced than non-religiously oriented people. H-5 tested the idea that people who view their world as threatening and overwhelming will express some of their fear through negative attitudes toward people of other races.

Discussion of Results

Hypothesis Testing

There were a total of five hypotheses tested. Each of these is discussed in this section for the purpose of understanding the relationships between the variables and making appropriate inferences about the concepts or the subjects.

Affective Sensitivity and Prejudice

It was hypothesized that affective sensitivity is inversely related to prejudice. This hypothesis was not supported.

Two possible reasons for its failure are the theory or the instrumentation. Is Allport's theory invalid or were one or both of the constructs not properly measured? Theoretically, Allport's hypothesis continues to appear valid. The difficulty seems to be that the concept of affective sensitivity measures only a small segment of the empathic process. In order to facilitate instrumentation, Kagan et al. (1965) confined the more expansive definitions of empathy to "the ability to describe the immediate affective state of another." This definition fails to encompass the role playing and interaction aspects of empathy.

The narrow approach to the measurement of empathy is reflected in the data received from the zero-order

correlations. On both scales C and E, level 5 (personal feeling) and affective sensitivity approached a significant relationship. This indicates that affective sensitivity may relate to racial attitudes, but only in the narrow area of feelings.

Allport's theory may be invalid, but the narrowness of the affective sensitivity measure is a more plausible explanation for the lack of empirical support for H-1.

Contact and Prejudice

The results of the present research indicate that contact with Negroes is an important predictor of racial attitudes. H-2 was supported. The multiple correlation shows that the contact variable accounted for 20 per cent of the variance of the total racial attitude scores on the C scale and 13 per cent of the variance on the E scale.

Levels 4 (personal hypothetical behavior), 5 (personal feeling), and 6 (personal action) on the ABS: W/N proved to be the most highly correlated with the contact variable. These types of attitude items reflect the personal feelings and actual behavior of the respondent, indicating that contact with Negroes affects the student's more intimate attitudes.

Various components of the contact variable were analyzed according to their contribution to the criterion

variable, racial attitudes. Enjoyment of contact with Negroes was the most important variable. It was significantly related to levels 3 (personal moral evaluation), 4 (personal hypothetical behavior), 5 (personal feeling), and the total. Therefore, if the subject's contact with Negroes is enjoyed, he will probably express more positive racial attitudes.

Nature of the contact, from impersonal to personal, is also an important aspect of the contact variable. It was significantly correlated with levels 1 (societal stereotype), 2 (societal norm), and the total. These correlations assume a different pattern than the enjoyment of contact. It appears that the nature of the contact situation influences students toward positive racial attitudes at a general belief and stereotypic level.

The third contact variable is the amount of contact per se. It relates significantly to levels 4 (personal hypothetical behavior), 6 (personal action), and the total. The amount of contact is important in the development of positive racial attitudes, but it is dependent upon other variables such as enjoyment and nature of the contact.

Amount of income gained while working with Negroes is positively related to levels 1 (societal stereotype) and 2 (societal norm), and negatively related to level 4 (personal hypothetical behavior). This implies that the

greater the amount of income gained while working with Negroes predicts positive stereotypes about Negroes but prejudicial attitudes regarding personal interaction with them.

The remaining two contact variables, ease of avoidance of contact and alternatives to the contact, contribute little to the variance of the criterion variable. They also possess an inconsistent pattern of significant correlations which confounds interpretation.

Change Orientation and Prejudice

Change orientation was significantly negatively correlated with prejudice. H-3 was supported.

The attitude one holds toward change in oneself and the external environment is a significant predictor of racial attitudes. The five change orientation variables accounted for 8 per cent of the variance of the dependent variable by the independent variables on the C scale and 6 per cent on the E scale.

Change orientation was significantly related to levels 4, 5, 6, and the total of the ABS: W/N. These levels are on the ego involved, behaviorally oriented end of the continuum, indicating that the way students perceive change predicts their personal behavior and feelings toward Negroes.

Of the five change orientation variables, the perceived ability for self change is the most important. It is significantly related to levels 3-7 on the ABS: W/N. This information adds support to the theory that students who see themselves as being open to new experiences and willing to let themselves change are less prejudiced than those who view themselves as unwilling to change.

The "adherence to rules" variable measures a student's reported perception of whether he finds it easier to follow rules or to do things on his own. It was significantly related to level 2 (societal norm) and to level 6 (personal action); thus a non-structured personal orientation predicts positive racial attitudes at both the societal and behavioral levels.

The remaining change orientation variables did not contribute to the relationship between change orientation and prejudice.

Religiosity and Prejudice

Religiosity was not significantly related to prejudice. H-4 was not supported. Although the literature suggests that prejudice and religiosity are positively related, the findings in the present study fail to confirm that theory. Reasons for the failure are not readily apparent. One possible difficulty is that the Personal Data Questionnaire assesses the religiosity variable with only two questions--one on the adherence to religious

practices and the second on the importance of religion in the respondent's life. Although these questions paralleled the extrinsic-intrinsic dimensions outlined by Allport and Ross (1967), there are too few items to obtain an adequate sample of students' opinions on and practice of religion. In most religiosity and prejudice studies, there is either a positive or negative relationship; in the present study there is little evidence of any relationship. Therefore, the assumption that the problem is inherent in the instrumentation is strengthened, or the relationship may hold generally but not for this "kind" of students.

Although the hypothesis was not supported, the data analysis did evidence that religiosity was significantly correlated with level 5 (personal feeling) of the ABS: W/N. Adherence to religious rules was significantly related to level 5, and importance of religion was negatively related to level 5. Perhaps people with a strong adherence to religious rules develop positive feelings toward Negroes, while people who verbally ascribe to the importance of religion tend to develop negative feelings toward them. The reasons for this phenomenon are inexplicable.

Efficacy and Prejudice

The "Life Situation" scale contained in the Personal Data questionnaire was designed to measure the degree of control that man feels he has in his relationship to the social and physical environment. The data analysis

revealed that the efficacy variable related significantly to levels 3 (personal moral evaluation), 4 (personal hypothetical behavior), 5 (personal feeling), 6 (personal action), and to the total. This indicates that scores on the efficacy variable are strong predictors of racial attitudes on the personal-behavioral end of the continuum.

Students who feel that man is at the mercy of his environment probably perceive unfamiliar aspects of the social environment as threatening. Therefore, they might view members of another race through stereotypic, negative perceptions in order to cope with their own fears. The efficacy data supports this theoretical notion and provides a useful means of understanding one aspect of the psycho-social dynamics involved in prejudice.

Summary of Hypothesis Testing

Three of the five hypotheses were supported by the data. The relationships between affective sensitivity and prejudice and between religiosity and prejudice were not supported.

The hypothesis relating contact and prejudice was strongly supported, especially in relationship to the personal-behavioral levels (4-6) on the ABS: W/N. Enjoyment of and the nature of the contact contributed strongly to the relationship between contact and prejudice. Amount of contact was also an important aspect of

the contact variable, although it was less significant than enjoyment and nature of the contact.

Change orientation was significantly negatively related to prejudice. The perceived ability for self change and a need for personal structure provided most of the variance in the criterion variable (racial prejudice).

The hypothesis relating efficacy and prejudice was strongly confirmed. The efficacy variable related significantly to all except the first two levels (societal stereotype and norm) on the ABS: W/N.

Other Relevant Data

Other information germane to the present study of racial attitudes was obtained in the data collection but not included in the hypothesis testing. This information is discussed in the following section.

Amount of Prejudice

The Personal Data Questionnaire asked respondents the following question: "How would you rate your own racial attitudes as compared to the average person?" Five foils, ranging from "very much more prejudiced" to "very much less prejudiced," were provided from which to choose an appropriate response.

Table 26 presents the frequency distribution of subjects responding to the amount of prejudice question

on both the Characteristics and Education scales. The zero-order correlation matrix (Appendix C) indicates that students' estimation of their own prejudice level was significant with levels 3 (personal moral evaluation), 4 (personal hypothetical behavior), 5 (personal feeling), 6 (personal action), and to the total on the ABS: W/N. It was also correlated significantly with the efficacy variable; with amount, enjoyment, and avoidance of the contact variables; and with self, child rearing, and rule adherence of the change orientation variables.

The data of Table 26 indicates that future teachers have enough awareness of their own racial prejudice to significantly predict their scores on four of the six levels of the ABS: W/N. Further studies should be conducted on this procedure with other groups, i.e., non-collegiate groups, to ascertain specifically what this information indicates.

TABLE 26.--Frequency distribution and percentages of respondents on the "amount of prejudice" question.

ABS: W/N Scale	Very Much More Prej. ^a	Some- what More Prej.	Same	Some- what Less Prej.	Very Much Less Prej.
Characteristics					
N	5	16	53	196	98
%	1.4	4.3	14.4	53.1	26.6
Education					
N	4	12	44	166	94
%	1.2	3.7	13.7	51.7	29.3

^aPrejudice.

Limitations of the Study

The major limitations in the present research are related to the data collection and sampling procedures. Limitations are further indicated in the discussion of recommendations for further research.

Data Collection

The primary difficulty in data collection was the lack of control of the subjects. Since the area of racial attitudes is rather a sensitive one, the identity of each subject was kept anonymous. This was accomplished by issuing every subject a code number which was to be placed on all answer sheets. No record was kept of which student had a particular code number. Consequently, students determined their own participation in individual aspects of the study. The resultant erratic participation by many of the students reduced the sample of those who completed all of the instruments.

Also, several of the recitation instructors of Education 450 were openly opposed to the project. Unfortunately, their attitude toward the study was reflected by the minimal participation of their students in the completion of the Affective Sensitivity Scale and the Personal Data Questionnaire, both of which were administered outside of class.

Sampling Procedures

Both limitations in collecting the data reduced the size of the sample for the PDQ and the A.S.S. This reduction is important, but not crucial to the results of the present study because of its design to measure variables within individuals rather than across groups. Also, the total N for each instrument was sufficient ($N = > 200$) for the purpose of the study.

Recommendations

Recommendations Relating to Instrumentation

The Affective Sensitivity Scale was used to assess the empathy variable in the present study. The A.S.S. measures the respondent's ability to detect the feelings of another person viewed on video tape. The results of the study suggest that the A.S.S. measures too small a portion of the empathic process for the purposes of this study. It must be recognized that empathy is a difficult construct to operationalize. As Hogan (1969) states:

In spite of the apparent difficulty involved in developing a valid and acceptable measure of empathy, the theoretical import of the concept requires that continuing efforts be made.

Future research in this area must locate an adequate, more complete measure of empathy.

The ABS: W/N Personal Data Questionnaire fails to adequately operationalize the religiosity variable. The

PDQ includes only two questions pertaining to religiosity. Although they assess important aspects of the variable, they fail to include other necessary elements, e.g., church attendance.

Recommendation Regarding Administration Procedures

In an attempt to provide anonymity for the participants in the present study, control of the sample was forfeited. It is recommended that in future research where subjects are required to participate as part of the class procedure, each student be given a code number and certification of his completion of the requirement. This should be presented to the instructor upon the fulfillment of his obligation. This should insure the subject's anonymity and maximize the possibility for control.

Recommendation Regarding Statistical Analysis

It is recommended that in future studies the Guttman non-metric analysis procedures (MSA-I) be used to analyze the relationships between racial attitudes and predictor variables. The MSA-I allows for multidimensional data analyses which renders a Cartesian space in which subjects, variables, and categories of variables are represented.

Recommendations Regarding
Findings of the Study

It is recommended that further investigation of racial attitudes be made using the revised and shortened editions of the Jordan and Hamersma Attitude Behavior Scale (Hamersma, 1969). It is also recommended that the results from future studies using the ABS: BW/WN scales be compared with the base-line data on racial attitudes obtained in the Newsweek magazine surveys (Brink and Harris, 1963, 1966; and Goldman, 1969).

It is hoped that the findings of the present study will be of value in understanding racial attitudes among college students preparing to enter the teaching profession.

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APPENDICES

APPENDIX A

INSTRUMENTATION

ATTITUDE BEHAVIOR SCALE--WN: C

Directions

This booklet contains statements of how people feel about certain things. In this booklet you are asked to indicate for each of these statements how most other Whites believe that Whites compare or interact with Negroes. After each statement you are also asked to indicate how sure you are of your answer to each statement. Here is a sample statement:

SAMPLE I

- | | | |
|--|--------|---|
| 1. Chance of being taller | ←————→ | 2. How sure are you of this answer? |
| ① less chance
2. about the same
3. more chance | | 1. not sure
2. fairly sure
③ sure |

If other Whites believe that Negroes have less chance than Whites to be taller, you should circle the number 1 as shown above or if you are using an IBM answer sheet make a heavy dark line on the answer sheet between the two lines after the number as follows:

1. 1 2 3 4 5

You are also asked to indicate how sure you felt about this answer. If, like in question 2 of sample 1, you felt sure of this answer you should circle or black in the number 3 as is shown above. Again if you are using an IBM answer sheet, make a heavy dark line on the answer sheet between the two lines after the number that corresponds to your answer for that question as follows:

2. 1 2 3 4 5

DO NOT PUT YOUR NAME ON THE BOOKLET

By: John E. Jordan Richard J. Hamersma College of Education Michigan State University
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ABS-I-WN-C

Directions: Section 1

In the following statements circle or black in the number that indicates how other Whites compare themselves to Negroes and then state how sure you feel about your answer. Usually people are sure of their answers to some questions and not sure about others. It is important to answer all questions even though you may have to guess at some.

Other Whites believe the following things about Whites as compared to Negroes:

- | | |
|-------------------------------------|--------------------------------------|
| 1. Whites keep themselves clean | 2. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 3. Whites can be trusted with money | 4. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 5. Whites' eating habits are | 6. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 7. Whites are good looking | 8. How sure are you of this answer? |
| 1. more often than Negroes | 1. not sure |
| 2. about as often as Negroes | 2. fairly sure |
| 3. less often than Negroes | 3. sure |
| 9. Whites are friendly | 10. How sure are you of this answer? |
| 1. more often than Negroes | 1. not sure |
| 2. about as often as Negroes | 2. fairly sure |
| 3. less often than Negroes | 3. sure |

ABS-I-WN-C

Other Whites believe the following things about Whites as compared to Negroes:

- | | |
|--|--------------------------------------|
| 11. Whites believe in interracial marriage | 12. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 13. Whites are good team participants | 14. How sure are you of this answer? |
| 1. more often than Negroes | 1. not sure |
| 2. about as often as Negroes | 2. fairly sure |
| 3. less often than Negroes | 3. sure |
| 15. Whites listen to each other's problems | 16. How sure are you of this answer? |
| 1. more often than Negroes | 1. not sure |
| 2. about as often as Negroes | 2. fairly sure |
| 3. less often than Negroes | 3. sure |
| 17. Whites maintain good marriages | 18. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 19. Whites approve of interracial dating | 20. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 21. Whites use good conduct in public | 22. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |

ABS-I-WN-C

Other Whites believe the following things about Whites as compared to Negroes:

- | | |
|--------------------------------------|--------------------------------------|
| 23. Whites families are closely knit | 24. How sure are you of this answer? |
| 1. more often than Negroes | 1. not sure |
| 2. about as often as Negroes | 2. fairly sure |
| 3. less often than Negroes | 3. sure |
| 25. Whites are lazy | 26. How sure are you of this answer? |
| 1. less than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. more than Negroes | 3. sure |
| 27. Whites are religious | 28. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |

ABS-II-WN-C

Directions: Section II

In this section you are asked what other Whites believe about interacting with Negroes. Then indicate how sure you feel about your answer.

Other Whites generally believe the following about interacting with Negroes:

- | | |
|--|--------------------------------------|
| 29. For Whites to keep themselves as clean as Negroes | 30. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 31. For Whites to trust Negroes with money | 32. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 33. For Whites to have the same eating habits as Negroes | 34. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 35. For Whites to be better looking than Negroes | 36. How sure are you of this answer? |
| 1. usually approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually not approved | 3. sure |
| 37. For Whites to be friendly with Negroes | 38. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |

ABS-II-WN-C

Other Whites generally believe the following about interacting with Negroes:

- | | |
|---|---|
| <p>39. For Whites to believe in interracial marriage</p> <p>1. usually not approved
2. undecided
3. usually approved</p> | <p>40. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>41. For Whites to be team participants with Negroes</p> <p>1. usually not approved
2. undecided
3. usually approved</p> | <p>42. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>43. For Whites to listen to the problems that Negroes have</p> <p>1. usually not approved
2. undecided
3. usually approved</p> | <p>44. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>45. For Whites to maintain as good marriages as Negroes</p> <p>1. usually not approved
2. undecided
3. usually approved</p> | <p>46. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>47. For Whites to approve of interracial dating</p> <p>1. usually not approved
2. undecided
3. usually approved</p> | <p>48. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>49. For Whites to use good conduct in public with Negroes</p> <p>1. usually not approved
2. undecided
3. usually approved</p> | <p>50. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |

ABS-II-WN-C

Other Whites generally believe
the following about interacting
with Negroes:

- | | |
|--|--------------------------------------|
| 51. For White families to be as closely knit as Negro ones | 52. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 53. For Whites to be lazy when with Negroes | 54. How sure are you of this answer? |
| 1. usually approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually not approved | 3. sure |
| 55. For Whites to be as religious as Negroes | 56. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |

ABS-III-WN-C

Directions: Section III

This section is concerned with the "right" or "moral" way of acting. Indicate how you personally think you ought to act when in contact with Negroes. Then mark how sure you feel about your answer.

In respect to Negroes, do you
yourself believe that it is
usually right or usually wrong:

- | | |
|---|---|
| 57. To expect Whites to keep them-
selves as clean as Negroes is | 58. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 59. To expect Whites to trust
Negroes with money is | 60. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 61. To expect Whites to have the
same eating habits as
Negroes is | 62. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 63. To expect Whites to be
better looking than Negroes
is | 64. How sure are you of this
answer? |
| 1. usually right | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually wrong | 3. sure |
| 65. To expect Whites to be
friendly with Negroes is | 66. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |

ABS-III-WN-C

In respect to Negroes, do you
yourself believe that it is
usually right or usually wrong:

- | | |
|---|---|
| 67. To expect Whites to believe
in interracial marriage is | 68. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 69. To expect Whites to be team
participants with Negroes is | 70. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 71. To expect Whites to listen
to the problems that Negroes
have is | 72. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 73. To expect Whites to maintain
as good marriages as Negroes
is | 74. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 75. To expect Whites to approve
of interracial dating is | 76. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 77. To expect Whites to use
good conduct in public with
Negroes is | 78. How sure are you of this
answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |

ABS-III-WN-C

In respect to Negroes do you
yourself believe that it is
usually right or usually wrong:

79. To expect White families
to be as closely knit as
Negroes families is

1. usually wrong
2. undecided
3. usually right

81. To expect Whites to be
lazy when with Negroes is

1. usually right
2. undecided
3. usually wrong

83. To expect Whites to be as
religious as Negroes is

1. usually wrong
2. undecided
3. usually right

80. How sure are you of this
answer?

1. not sure
2. fairly sure
3. sure

82. How sure are you of this
answer?

1. not sure
2. fairly sure
3. sure

84. How sure are you of this
answer?

1. not sure
2. fairly sure
3. sure

ABS-IV-WN-C

Directions: Section IV

In this section you are asked how you personally would act toward Negroes in certain situations. Indicate how sure you feel about your answer.

In respect to a Negro person
would you yourself:

- | | |
|--|--------------------------------------|
| 85. Would you keep yourself as clean as you think Negroes keep themselves? | 86. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 87. Would you trust Negroes with money? | 88. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 89. Would you eat with Negroes? | 90. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 91. Would you consider yourself better looking than Negroes? | 92. How sure are you of this answer? |
| 1. yes | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. no | 3. sure |
| 93. Would you be friendly with Negroes? | 94. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |

ABS-IV-WN-C

In respect to a Negro person
would you yourself:

- | | |
|---|---|
| 95. Would you marry a Negro person?

1. no
2. undecided
3. yes | 96. How sure are you of this answer?

1. not sure
2. fairly sure
3. sure |
| 97. Would you participate as a team member with Negroes?

1. no
2. undecided
3. yes | 98. How sure are you of this answer?

1. not sure
2. fairly sure
3. sure |
| 99. Would you listen to problems that Negroes have?

1. no
2. undecided
3. yes | 100. How sure are you of this answer?

1. not sure
2. fairly sure
3. sure |
| 101. Would you maintain as good a marriage as most Negroes have?

1. no
2. undecided
3. yes | 102. How sure are you of this answer?

1. not sure
2. fairly sure
3. sure |
| 103. Would you approve of interracial dating?

1. no
2. undecided
3. yes | 104. How sure are you of this answer?

1. not sure
2. fairly sure
3. sure |
| 105. Would you be polite to Negroes in public?

1. no
2. undecided
3. yes | 106. How sure are you of this answer?

1. not sure
2. fairly sure
3. sure |

ABS-IV-WN-C

In respect to a Negro person
would you yourself:

- | | |
|--|---------------------------------------|
| 107. Would you want your family to be as closely knit as you think Negro families are? | 108. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. yes |
| 109. Would you be lazy when with Negroes? | 110. How sure are you of this answer? |
| 1. yes | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. no | 3. sure |
| 111. Would you worship in the same churches as Negroes? | 112. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |

ABS-V-WN-C

Directions: Section V

This section concerns actual feelings that White people may have about Negroes. You are asked to indicate how you feel about the following statements and then mark how sure you are of your answer.

How do you actually feel
toward Negroes:

- | | |
|--|---------------------------------------|
| 113. When Negroes keep themselves as clean as Whites I feel | 114. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 115. When Negroes trust Whites with money I feel | 116. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 117. When Negroes have the same eating habits as Whites I feel | 118. How sure are you of this answer? |
| 1. dissatisfied | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. satisfied | 3. sure |
| 119. When Negroes are better looking than Whites I feel | 120. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 121. When Negroes are friendly with Whites I feel | 122. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |

ABS-V-WN-C

How do you actually feel
toward Negroes:

- | | |
|--|---------------------------------------|
| 123. When Negroes believe in inter-racial marriage I feel | 124. How sure are you of this answer? |
| 1. dissatisfied | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. satisfied | 3. sure |
| 125. When Negroes participate as team members with Whites I feel | 126. How sure are you of this answer? |
| 1. angry | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. happy | 3. sure |
| 127. When Negroes listen to the problems that Whites have I feel | 128. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 129. When Negroes maintain as good marriages as Whites I feel | 130. How sure are you of this answer? |
| 1. dissatisfied | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. satisfied | 3. sure |
| 131. When Negroes approve of interracial dating I feel | 132. How sure are you of this answer? |
| 1. angry | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. happy | 3. sure |
| 133. When Negroes are polite to Whites in public I feel | 134. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |

ABS-V-WN-C

How do you actually feel
toward Negroes:

- | | |
|---|---------------------------------------|
| 135. When White families are as closely knit as I think Negro families are I feel | 136. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 137. When Negroes are lazy when with Whites I feel | 138. How sure are you of this answer? |
| 1. good | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. bad | 3. sure |
| 139. When Negroes attend the same churches as Whites I feel | 140. How sure are you of this answer? |
| 1. angry | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. happy | 3. sure |

ABS-VI-WN-C

Directions: Section VI

This section concerns actual experiences you have had with Negroes. Try to answer the following questions from the knowledge of your experiences and then indicate if the experience was pleasant or unpleasant.

Experiences or contacts with Negroes:

- | | |
|---|--|
| 141. From my experiences I see that I keep myself as clean as Negroes | 142. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 143. I have trusted Negroes with money | 144. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 145. I have eaten with Negroes | 146. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 147. I consider myself better looking than Negroes | 148. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. yes | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. no | 4. pleasant |

ABS-VI-WN-C

Experiences or contacts with Negroes:

- | | |
|--|--|
| 149. I have been friendly with Negroes | 150. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 151. I have known Negroes who believe in interracial marriage | 152. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 153. I have participated as a team member with Negroes | 154. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 155. I have listened to the problems of Negroes | 156. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 157. I have seen that Whites maintain as good a marriage as Negroes do | 158. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |

ABS-VI-WN-C

Experiences or contacts with Negroes:

- | | |
|--|--|
| 159. I have dated a Negro person | 160. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 161. I have been polite to Negroes in public | 162. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 163. I have seen that White families are as closely knit as Negro ones | 164. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 165. I have seen that Negroes are lazy when with Whites | 166. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. yes | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. no | 4. pleasant |
| 167. I have gone to church with Negroes | 168. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |

ATTITUDE BEHAVIOR SCALE--WN: E

Directions

This booklet contains statements of how people feel about certain things. In this booklet you are asked to indicate for each of these statements how most other Whites believe that Whites compare or interact with Negroes. After each statement you are also asked to indicate how sure you are of your answer to each statement. Here is a sample statement:

SAMPLE 1

1. Chance of being taller \longleftrightarrow 2. How sure are you of this answer?
- ①. less chance
2. about the same
3. more chance
1. not sure
2. fairly sure
③. sure

If other Whites believe that Negroes have less chance than Whites to be taller, you should circle the number 1 as shown above or if you are using an IBM answer sheet make a heavy dark line on the answer sheet between the two lines after the number as follows:

1. 1 ~~=====~~ 2 ===== 3 ===== 4 ===== 5 =====

You are also asked to indicate how sure you felt about this answer. If, like in question 2 of sample 1, you felt sure of this answer you should circle or black in the number 3 as is shown above. Again if you are using an IBM answer sheet, make a heavy dark line on the answer sheet between the two lines after the number that corresponds to your answer for that question as follows:

2. 1 ===== 2 ===== 3 ~~=====~~ 4 ===== 5 =====

DO NOT PUT YOUR NAME ON THE BOOKLET

By: John E. Jordan Richard J. Hamersma College of Education Michigan State University
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ABS-I-WN-E

Directions: Section 1

In the following statements circle or black in the number that indicates how other Whites compare themselves to Negroes and then state how sure you feel about your answer. Usually people are sure of their answers to some questions and not sure about others. It is important to answer all questions even though you may have to guess at some.

Other Whites believe the following things about Whites as compared to Negroes:

- | | |
|--|--------------------------------------|
| 1. Whites' intellectual ability is | 2. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 3. In school Whites are disciplined | 4. How sure are you of this answer: |
| 1. less than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. more than Negroes | 3. sure |
| 5. In school Whites desire to work is | 6. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 7. Whites desire a higher education | 8. How sure are you of this answer? |
| 1. more often than Negroes | 1. not sure |
| 2. about as often as Negroes | 2. fairly sure |
| 3. less often than Negroes | 3. sure |
| 9. Whites desire to get their school work done | 10. How sure are you of this answer? |
| 1. more often than Negroes | 1. not sure |
| 2. about as often as Negroes | 2. fairly sure |
| 3. less often than Negroes | 3. sure |

ABS-I-WN-E

Other Whites believe the following things about Whites as compared to Negroes:

- | | |
|--|--|
| <p>11. Whites' concern for their educational future is</p> <ul style="list-style-type: none"> 1. more than Negroes 2. about the same as Negroes 3. less than Negroes | <p>12. How sure are you of this answer?</p> <ul style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>13. White students disrupt the class</p> <ul style="list-style-type: none"> 1. less than Negroes 2. about the same as Negroes 3. more than Negroes | <p>14. How sure are you of this answer?</p> <ul style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>15. Whites believe in public school integration</p> <ul style="list-style-type: none"> 1. more than Negroes 2. about the same as Negroes 3. less than Negroes | <p>16. How sure are you of this answer?</p> <ul style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>17. White students respect teachers</p> <ul style="list-style-type: none"> 1. more than Negroes 2. about the same as Negroes 3. less than Negroes | <p>18. How sure are you of this answer?</p> <ul style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>19. Whites desire to be school board members</p> <ul style="list-style-type: none"> 1. more often than Negroes 2. about as often as Negroes 3. less often than Negroes | <p>20. How sure are you of this answer?</p> <ul style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>21. Whites desire to attend good schools</p> <ul style="list-style-type: none"> 1. more often than Negroes 2. about as often as Negroes 3. less often than Negroes | <p>22. How sure are you of this answer?</p> <ul style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |

ABS-I-WN-E

Other Whites believe the following things about Whites as compared to Negroes:

- | | |
|---|--------------------------------------|
| 23. Whites deserve government aid for their schooling | 24. How sure are you of this answer? |
| 1. more than Negroes | 1. not sure |
| 2. about the same as Negroes | 2. fairly sure |
| 3. less than Negroes | 3. sure |
| 25. White teachers expect White students' homework to be | 26. How sure are you of this answer? |
| 1. better than Negro students | 1. not sure |
| 2. about the same as Negro students | 2. fairly sure |
| 3. worse than Negro students | 3. sure |
| 27. The homes that White students come from favor education | 28. How sure are you of this answer? |
| 1. more than Negro homes | 1. not sure |
| 2. about the same as Negro homes | 2. fairly sure |
| 3. less than Negro homes | 3. sure |

ABS-II-WN-E

Directions: Section II

In this section you are asked what other Whites believe about interaction with Negroes. Then indicate how sure you feel about your answer.

Other Whites generally believe the following about interacting with Negroes:

- | | |
|--|--------------------------------------|
| 29. For Whites' intellectual ability to be the same as Negroes | 30. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 31. For Whites to be treated and disciplined the same as Negroes | 32. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 33. For Whites to desire to work with Negroes in school | 34. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 35. For Whites to desire a higher education with Negroes | 36. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 37. For Whites to do their school work with Negroes | 38. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |

ABS-II-WN-E

Other Whites generally believe the following about interacting with Negroes:

- | | |
|---|--------------------------------------|
| 39. For Whites to share their concern for their educational future with Negroes | 40. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 41. For Whites to disrupt the class with Negroes present | 42. How sure are you of this answer? |
| 1. usually approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually not approved | 3. sure |
| 43. For Whites' to believe in public school integration | 44. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 45. For White students to respect Negro teachers | 46. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 47. For Whites to be school board members with Negroes | 48. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 49. For Whites to have the opportunities to attend good schools with Negroes | 50. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |

ABS-II-WN-E

Other Whites generally believe
the following about interacting
with Negroes:

- | | |
|--|--------------------------------------|
| 51. For Whites to deserve government aid for their schooling as much as Negroes do | 52. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |
| 53. For White teachers to expect White students' homework to be better than Negro students | 54. How sure are you of this answer? |
| 1. usually approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually not approved | 3. sure |
| 55. For the homes of White students to favor education as much as Negro homes do | 56. How sure are you of this answer? |
| 1. usually not approved | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually approved | 3. sure |

ABS-III-WN-E

Directions: Section III

This section is concerned with the "right" or "moral" way of acting. Indicate how you personally think you ought to act when in contact with Negroes. Then mark how sure you feel about your answer.

In respect to Negroes, do you
yourself believe that it is
usually right or usually wrong:

- | | |
|---|---|
| <p>57. To expect Whites' intellectual ability to be the same as Negroes</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>58. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>59. To expect Whites to be treated and disciplined the same as Negroes is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>60. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>61. To expect Whites to work the same as Negroes in school is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>62. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>63. To expect Whites to desire a higher education as much as Negroes do is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>64. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>65. To expect Whites to do their school work with Negroes is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>66. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |

ABS-III-WN-E

In respect to Negroes, do you
yourself believe that it is
usually right or usually wrong:

- | | |
|--|--------------------------------------|
| 67. To expect Whites to share their concern for their educational future with Negroes is | 68. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right. | 3. sure |
| 69. To expect Whites to disrupt the class with Negroes present is | 70. How sure are you of this answer? |
| 1. usually right | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually wrong | 3. sure |
| 71. To expect Whites to believe in public school integration is | 72. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 73. To expect Whites to respect Negro teachers is | 74. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 75. To expect Whites to want to be school board members with Negroes is | 76. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 77. To expect Whites to have the opportunities to attend good schools with Negroes is | 78. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |

ABS-III-WN-E

In respect to Negroes do you
yourself believe that it is
usually right or usually wrong:

- | | |
|---|--------------------------------------|
| 79. To expect Whites to deserve government aid for their schooling as much as Negroes is | 80. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 81. To expect that White teachers expect White students' homework to be better than Negro students is | 82. How sure are you of this answer? |
| 1. usually right | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually wrong | 3. sure |
| 83. To expect that the homes of White students favor education as much as Negroes homes is | 84. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |

ABS-IV-WN-E

Directions: Section IV

In this section you are asked how you personally would act toward Negroes in certain situations. Indicate how sure you feel about your answer.

In respect to a Negro person
would you yourself:

- | | |
|---|--------------------------------------|
| 85. Would you want the same intellectual ability as Negroes? | 86. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 87. Would you want to be treated the way Negroes are treated in school? | 88. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 89. Would you desire to work in school with Negroes? | 90. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 91. Would you want to have the same desire Negroes do for a higher education? | 92. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 93. Would you want to do your schoolwork as well as Negroes do theirs? | 94. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |

ABS-IV-WN-E

In respect to a Negro person
would you yourself:

- | | |
|--|---------------------------------------|
| 95. Would you discuss your concern for your educational future with Negroes? | 96. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 97. Would you disrupt the class if Negroes were in the room? | 98. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 99. Would you want public school integration? | 100. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 101. Would you respect Negro teachers? | 102. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 103. Would you want to serve on the same school board as Negroes? | 104. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 105. Would you want the same opportunities that Negroes have to attend good schools? | 106. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |

ABS-IV-WN-E

In respect to a Negro person
would you yourself:

- | | |
|---|---------------------------------------|
| 107. Would you want Whites to receive as much government aid for their schooling as Negroes? | 108. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |
| 109. If you were a teacher would you want White students' homework to be better than Negroes'? | 110. How sure are you of this answer? |
| 1. yes | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. no | 3. sure |
| 111. Would you want the homes that White students come from to favor education as much as Negroes' homes? | 112. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |

ABS-V-WN-E

Directions: Section V

This section concerns actual feelings that White people may have about Negroes. You are asked to indicate how you feel about the following statements and then mark how sure you are of your answer.

How do you actually feel
toward Negroes:

- | | |
|---|---------------------------------------|
| 113. When Whites' intellectual ability is the same as Negroes I feel: | 114. How sure are you of this answer? |
| 1. discontent | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. content | 3. sure |
| 115. When I am treated and disciplined the same as Negroes in school, I feel: | 116. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 117. When Whites work as hard as Negroes do in school, I feel: | 118. How sure are you of this answer? |
| 1. discontent | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. content | 3. sure |
| 119. When Whites do their school work with Negroes, I feel: | 120. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 121. When Whites desire a higher education as much as Negroes do, I feel: | 122. How sure are you of this answer? |
| 1. discontent | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. content | 3. sure |

ABS-V-WN-E

How do you actually feel
toward Negroes:

- | | |
|---|---|
| <p>123. When I have the same concern for my educational future as Negroes have for theirs, I feel:</p> <ol style="list-style-type: none"> 1. angry 2. indifferent 3. happy | <p>124. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>125. When White students disrupt the class with Negro students present, I feel:</p> <ol style="list-style-type: none"> 1. happy 2. indifferent 3. angry | <p>126. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>127. When Whites believe in public school integration, I feel:</p> <ol style="list-style-type: none"> 1. bad 2. indifferent 3. good | <p>128. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>129. When White students respect Negro teachers, I feel:</p> <ol style="list-style-type: none"> 1. angry 2. indifferent 3. happy | <p>130. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>131. When Whites are school board members with Negroes, I feel:</p> <ol style="list-style-type: none"> 1. bad 2. indifferent 3. good | <p>132. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>133. When Whites have the opportunities to attend good schools with Negroes, I feel:</p> <ol style="list-style-type: none"> 1. bad 2. indifferent 3. good | <p>134. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |

ABS-V-WN-E

How do you actually feel
toward Negroes:

135. I feel that Whites deserve
academic scholarships more
than Negroes:

1. yes
2. don't know
3. no

137. When White teachers want
White students' homework to
be better than Negro stu-
dents, I feel:

1. good
2. indifferent
3. bad

139. When the homes that White
students come from favor
education as much as Negro
homes, I feel:

1. discontent
2. indifferent
3. content

136. How sure are you of this
answer?

1. not sure
2. fairly sure
3. sure

138. How sure are you of this
answer?

1. not sure
2. fairly sure
3. sure

140. How sure are you of this
answer?

1. not sure
2. fairly sure
3. sure

ABS-VI-WN-E

Directions: Section VI

This section concerns actual experiences you have had with Negroes. Try to answer the following questions from the knowledge of your experiences and then indicate if the experience was pleasant or unpleasant.

Experiences or contacts with Negroes:

- | | |
|---|--|
| 141. My intellectual ability is equal to the Negroes I know | 142. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 143. I have been treated as well as Negroes in school | 144. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 145. I have worked as hard as Negroes I have known in school | 146. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 147. I have wanted a higher education as much as the Negroes I have known | 148. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |

ABS-VI-WN-E

Experiences or contacts with Negroes:

- | | |
|--|--|
| 149. In school I did my homework as well as Negroes did theirs | 150. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 151. I have seen that my concern for my educational future is the same as Negroes I have known | 152. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 153. I have disrupted the class when Negroes were present | 154. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. yes | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. no | 4. pleasant |
| 155. I believe in public school integration | 156. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 157. I have respected Negro teachers | 158. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |

ABS-VI-WN-E

Experiences or contacts with Negroes:

- | | |
|---|--|
| 159. I have been a school board member with Negroes | 160. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 161. I have had the opportunities to attend good schools with Negroes | 162. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 163. From my experiences Whites deserve government aid for their schooling as much as Negroes | 164. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |
| 165. I have known White teachers who expect White students' homework to be better than Negro students | 166. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. yes | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. no | 4. pleasant |
| 167. I have seen that the homes that White students come from favor education as much as Negro homes | 168. Have your experiences been mostly pleasant or unpleasant? |
| 1. no experience | 1. no experience |
| 2. no | 2. unpleasant |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. pleasant |

PERSONAL DATA QUESTIONNAIRE

ANS-U.S.

Attitude Behavior Scale-ABS-WN

This part of the questionnaire deals with many things. For the purpose of this study, the answers of all persons are important.

Part of the questionnaire has to do with personal information about you. Since the questionnaire is completely anonymous or confidential, 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.

Please read each question carefully and do not omit any questions. Please answer by circling the answer or marking the space on the IBM answer sheet.

1. Please indicate your sex.
 1. Female
 2. Male
2. Please indicate your age as follows:
 1. Under 20
 2. 21-30
 3. 31-40
 4. 41-50
 5. 51-over
3. What is your marital status?
 1. Married
 2. Single
 3. Divorced
 4. Widowed
 5. Separated

ABS-WN-ANS-US

4. What is your religion? (See also No. 5)
 1. I prefer not to answer
 2. Catholic
 3. Protestant
 4. Jewish
 5. Church of England
5. Religion (continued)
 1. Anglican
 2. Quaker
 3. Buddhist
 4. Black Muslim
 5. Other
6. About how important is your religion to you in your daily life?
 1. I prefer not to answer
 2. I have no religion
 3. Not very important
 4. Fairly important
 5. Very important
7. About how much education do you have?
 1. 6 years of school or less
 2. Between 7 and 9 years of school
 3. Graduated from high school
 4. Some college or university
 5. A college or university degree
8. Some people are more set in their ways than others. How would you rate yourself?
 1. I find it very difficult to change
 2. I find it slightly difficult to change
 3. I find it somewhat easy to change
 4. I find it very easy to change
9. 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 whenever possible."
 1. Strongly disagree
 2. Slightly disagree
 3. Slightly agree
 4. Strongly agree

ABS-WN-ANS-US

10. Family planning on birth control has been discussed by many people. What is your feeling about a married couple 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 that they are doing right?
1. It is always wrong
 2. It is usually wrong
 3. It is probably all right
 4. It is always right
11. 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 it eventually creates new jobs and raises the standard of living."
1. Strongly disagree
 2. Slightly disagree
 3. Slightly agree
 4. Strongly agree
12. Some people believe that more local 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?
1. Strongly disagree
 2. Slightly disagree
 3. Slightly agree
 4. Strongly agree
13. 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?
1. Strongly disagree
 2. Slightly disagree
 3. Slightly agree
 4. Strongly agree

ABS-WN-ANS-US

14. People have different ideas about planning for education in their nation. Which one of the following do you believe is the best way?
1. Educational planning should be primarily directed by the church
 2. Planning for education should be left entirely to the parents
 3. Educational planning should be primarily directed by the individual city or other local government
 4. Educational planning should be primarily directed by the national government
15. In respect to your religion, about what extent do you observe the rules and regulations of your religion?
1. I prefer not to answer
 2. I have no religion
 3. Sometimes
 4. Usually
 5. Almost always
16. I find it easier to follow rules than to do things on my own.
1. Agree strongly
 2. Agree slightly
 3. Disagree slightly
 4. Disagree strongly
17. The following questions have to do with the kinds of experiences you have had with Negroes. If more than one experience applies, please choose the answer with the highest number.
1. I have read or studied about Negroes through reading, movies, lecture, or observation.
 2. A friend or relative is a Negro person
 3. I have personally worked with Negroes as a teacher, counselor, volunteer, child care, etc.
 4. Close friend or relative is married to a Negro
 5. I am married to a Negro

ABS-WN-ANS-US

18. Considering all of the times you have talked, worked, or in some other way had personal contact with Negroes, about how much has it been altogether?
1. Only a few casual contacts
 2. Between one and three months
 3. Between three and six months
 4. Between six months and one year
 5. More than one year of contact
19. When you have been in contact with Negroes, how easy for you, in general would you say it would have been to have avoided being with them?
1. I have had no contact
 2. I could generally have avoided these personal contacts only at great cost or difficulty
 3. I could generally have avoided these personal contacts only with considerable difficulty
 4. I could generally have avoided these personal contacts but with some inconvenience
 5. I could generally have avoided these personal contacts without any difficulty or inconvenience.
20. During the contact with Negroes, did you gain materially in any way through these contacts, such as being paid, or gaining academic credit, or some such gain?
1. No, I have never received money, credit, or any other material gain
 2. Yes, I have been paid for working with Negroes.
 3. Yes, I have received academic credit or other material gain
 4. Yes, I have both been paid and received academic credit.
21. If you have been paid for working with Negroes, about what per cent of your income was derived from contact with Negroes during the actual period when working with them?
1. No work experience
 2. Less than 25%
 3. Between 26 and 50%
 4. Between 51 and 75%
 5. More than 76%

ABS-WN-ANS-US

22. If you have ever worked with Negroes 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 (is) acceptable to you as a job?
1. No such experience
 2. No other job available
 3. Other jobs available not at all acceptable to me
 4. Other jobs available were not quite acceptable to me
 5. Other jobs available were fully acceptable to me
23. How have you generally felt about your experiences with Negroes?
1. No experience
 2. I definitely dislike it
 3. I did not like it very much
 4. I like it somewhat
 5. I definitely enjoyed it
24. Which if the following do you think would have the effect of reducing racial prejudice in America? Circle only one or mark only one on the IBM answer sheet.
1. Integration of schools
 2. Publicity campaigns to promote integration
 3. Fair employment legislation
 4. Open housing legislation
 5. Direct, personal contact between members of various racial groups
25. What is your approximate annual income?
1. Less than \$4,000
 2. \$4,001 to \$10,000
 3. \$10,001 to \$15,000
 4. \$15,001 to \$25,000
 5. More than \$25,000
26. What political affiliation do you hold?
1. Republican
 2. Democrat
 3. Independent
 4. Other

ABS-WN-ANS-US

27. How would you rate your own racial attitudes as compared to the average person?
1. Very much more prejudiced
 2. Somewhat more prejudiced
 3. About the same
 4. Somewhat less prejudiced
 5. Very much less prejudiced
28. To which racial group do you belong?
1. Prefer not to answer
 2. White
 3. Negro
 4. Oriental
 5. Other

Life Situations

This section of the booklet deals with how people feel about several aspects of life or life situations. Please indicate how you feel about each situation by circling the answer you choose or marking on the IBM answer sheet.

29. It should be possible to eliminate war once and for all
1. strongly disagree
 2. disagree
 3. agree
 4. strongly agree
30. How sure do you feel about your answer?
1. not sure at all
 2. not very sure
 3. fairly sure
 4. very sure
31. Success depends to a large part on luck and fate
1. strongly agree
 2. agree
 3. disagree
 4. strongly disagree
32. How sure do you feel about your answer?
1. not sure at all
 2. not very sure
 3. fairly sure
 4. very sure

ABS-WN-ANS-US

33. Someday most of the mysteries of the world will be revealed by science
1. strongly disagree
2. disagree
3. agree
4. strongly agree
34. How sure do you feel about your answer?
1. not sure at all
2. not very sure
3. fairly sure
4. very sure
35. By improving industrial and agricultural methods, poverty can be eliminated in the world
1. strongly disagree
2. disagree
3. agree
4. strongly agree
36. How sure do you feel about your answer?
1. not very sure at all
2. not very sure
3. fairly sure
4. very sure
37. With increased medical knowledge, it should be possible to lengthen the average life span to 100 years or more
1. strongly disagree
2. disagree
3. agree
4. strongly agree
38. How sure do you feel about your answer?
1. not very sure at all
2. not very sure
3. fairly sure
4. very sure
39. Someday the deserts will be converted into good farming land by the application of engineering and science
1. strongly disagree
2. disagree
3. agree
4. strongly agree

40. How sure do you feel about your answer?
1. not sure at all
2. not very sure
3. fairly sure
4. very sure
41. Education can only help people develop their natural abilities; it cannot change people in any fundamental way
1. strongly agree
2. agree
3. disagree
4. strongly disagree
42. How sure do you feel about your answer?
1. not sure at all
2. not very sure
3. fairly sure
4. very sure
43. With hard work anyone can succeed.
1. strongly disagree
2. disagree
3. agree
4. strongly agree
44. How sure do you feel about your answer?
1. not sure at all
2. not very sure
3. fairly sure
4. very sure
45. Almost every present human problem will be solved in the future.
1. strongly disagree
2. disagree
3. agree
4. strongly agree
46. How sure do you feel about your answer?
1. not sure at all
2. not very sure
3. fairly sure
4. very sure

AFFECTIVE SENSITIVITY SCALE

Instructions

You will be viewing short scenes of actual counseling sessions. You are to identify what feelings the clients have toward themselves and toward the counselors they are working with.

Although in any one scene a client may exhibit a variety of feelings, for the purpose of this instrument you are to concentrate on identifying his last feelings in the scene.

On the following pages are multiple choice items consisting of three responses each. Most scenes have two items, but a few have one or three items. After you view each scene, you are to read the items and ask yourself the following question:

If the client were to view this same scene, and if he were completely open and honest with himself, (i.e., if he could identify his real feelings) which of these three responses would he use to describe his feelings?

After you decide which response accurately describes what the client is actually feeling either about himself or the counselor he is with, indicate your choice on the answer sheet.

Here is a sample item:

CLIENT I
Scene 1

Item 1

1. This exploring of my feelings is good. It makes me feel good.
2. I feel very sad and unhappy.
3. I'm groping and confused; I can't bring it all together.

After you had viewed Scene 1 for CLIENT I, you would read these three statements (Item 1) and would then decide which one best states what the client would say about his own feelings after viewing the same scene. For example, if you decide number two best states what the client is feeling, you would then find the number 1 on your answer sheet and darken in the space for number two.

1. 1 ==== 2 ~~----~~ 3 ==== 4 ==== 5 =====

We will only make use of the first three answer spaces following each item on your answer sheet.

Remember you are to concentrate on the latter part of each scene in determining the most accurate description of the client's feelings.

After you view the appropriate scenes, you will have thirty seconds to answer each of the first twelve items. For each of the remaining items, you will be allowed twenty seconds.

CAUTION: The item numbers on your answer sheet go across the page, not down the page as you would usually expect!

AFFECTIVE SENSITIVITY SCALE REVISED FORM B

CLIENT I
Scene 1

Item 1

1. I feel sorry for my husband and the relationship we have.
2. I don't really understand what I feel. Yet, I do feel guilty about creating pain in others which returns to me.
3. I feel pleased at seeing a possible relationship between my feelings of anger and pain.

Item 2

1. He (counselor) doesn't have to like me. I just want him to agree with me and tell me I'm right.
2. I'm trying to please you. Do you like me?
3. He's really understanding me now.

CLIENT I
Scene 2

Item 3

1. I feel calm and collected. I just want to think for a while.
2. Yes, that is when I get angry. I see it all clearly now.
3. I feel anxious and stimulated.

Item 4

1. I'll pretend I'm agreeing with him (counselor), but I don't see the connection at all.
2. I like what he's doing. I don't feel as uncomfortable now.
3. I wish he would stop pushing me in this direction.

CLIENT II
Scene 1

Item 5

1. I'm pleased, happy; I feel good all over!
2. It was brought right back, that amazes me, but it hits quite bad too. It hurts!
3. I'm not bothered by this. I can handle it. I'm confident.

Item 6

1. He's (counselor) caught me; careful, I'm not sure I want that.
2. I like him. He's trying to make the situation a little lighter and made me feel better about it.
3. I don't feel he understands. He's sarcastic. I don't like that.

CLIENT II
Scene 2

Item 7

1. I feel a little uneasy and self-conscious, but not much.
2. This scares me. I feel frightened!
3. I feel flirtatious. I like this!

Item 8

1. I feel a little bit embarrassed, but that's all right as long as I can keep my composure.
2. I have a feeling of sadness.
3. I feel flustered and embarrassed.

Item 9

1. He's asking for some touchy material, but that's all right. It's about time he knew.
2. He's being very frank and open! I'm not sure I want that.
3. I want him to leave me alone--I want out of here. I don't like this.

CLIENT II
Scene 3

Item 10

1. I'm getting so much attention. I really enjoy this. It makes me feel good.
2. I'm scared by what I'm feeling. I feel embarrassed and threatened.
3. I have the feeling that what I wanted was wrong, and I'm a little ashamed of myself.

Item 11

1. This is good. We're really moving into my feelings.
2. He's too perceptive, he's looking right through me.
3. He's getting a little sticky; I'm not sure I like that.

CLIENT III
Scene 1

Item 12

1. I feel protective and defensive of what people may think about my family.
2. All this seems so pointless! I'm puzzled and bored.
3. We're having a nice conversation. Some of these things really make me think.

Item 13

1. This guy (counselor) embarrasses me with the questions he asks.
2. The questions he asks really make me think. I'm not sure I like that.
3. I can't follow this guy's line of thought. What's he trying to do?

CLIENT IV
Scene 1

Item 14

1. I'm concerned about my physical condition. I'm worried about it.
2. I want pity. I want her to think, "oh, you poor boy."
3. I feel good--nothing's bothering me, but I enjoy talking.

Item 15

1. She's too young to be counseling, and she's a girl. I'm not sure I like this.
2. She likes me; I know she does.
3. I'd like her to think I'm great.

CLIENT IV
Scene 2

Item 16

1. I'm a little annoyed with my family's ambitions for me.
2. That's a hell of a lot to ask! It makes me mad!
3. I feel sorry for myself, and I want others to feel the same.

Item 17

1. She (counselor) really understands me' She's with me now.
2. I don't feel much either way towards the counselor; she's not important to me.
3. I wonder if she appreciates the pressure that's put on me?

CLIENT IV
Scene 3

Item 18

1. This whole thing just makes me feel sad and unhappy.
2. It kind of angers me that they don't appreciate me when I feel I did my best. I wish I could tell them off.
3. No matter how well I do, I'm always criticized. It doesn't bother me too much though because I know that I did my best.

Item 19

1. I can tell she understands what I'm saying.
She's really with me.
2. I wish I could get out of here; I don't like her.
3. Understand what I'm saying; I want her to know how I feel.

CLIENT IV
Scene 4

Item 20

1. I really want to be successful, and somehow I know that I can be.
2. That makes me feel kind of sad, unhappy. I don't want to believe that it's true--I want to be good.
3. I don't know what I feel here. It's all very confusing.

Item 21

1. I feel neutral towards her here. I'm not paying any attention to her.
2. Please feel sorry for me and try to help me. I wish she would praise me.
3. I like talking to her. She can be trusted even to the point of telling her how I really feel about myself.

CLIENT V
Scene 1

Item 22

1. I feel rejected and empty inside. Am I unloveable?
2. I feel a little lonely. I want my boy friend to pay a little more attention to me.
3. I really don't feel much here; I'm just kind of talking to fill up space.

Item 23

1. Please say it isn't fair, Mr. Counselor.
2. He really understands me. I can tell him anything.
3. I'm not sure I care what he says. It's kind of unimportant to me what he feels about me at this time.

CLIENT V
Scene 2

Item 24

1. I'm afraid of marriage--insecure; it might not work out, and I'd be lost.
2. I really can give him all the affection he needs, I feel I'm a worthwhile person to be desired. He wouldn't dare step out on me.
3. I'm really not too worried; it'd all work out in the end even if we have to go to a marriage counselor.

Item 25

1. I don't care if he (counselor) can help me or not. I'm not sure I want his help.
2. He's so sympathetic. That makes me feel good.
3. Can you help me?

CLIENT V
Scene 3

Item 26

1. I feel I have some need to be liked, but it's not real strong.
2. I'm not loveable; I don't really like myself.
3. I'm a good person; I'm loveable. Down deep I know I am.

Item 27

1. I feel dejected, kind of insecure. I want to be likeable!
2. My main concern is that it's hard for me to take criticism. I usually think of myself as perfect.
3. I feel a little sad about all this; I do kind of want people to like me.

Item 28

1. He thinks well of me; I know he does, I can tell.
2. I want the counselor to really like me, but I'm not sure he does.
3. I like it when he asks questions like that. They make me really think about deeper things.

CLIENT V
Scene 4

Item 29

1. I wouldn't want to be treated like he treats Mother, but I don't mind him (stepfather) too much.
2. I feel very little emotion about anything at this point.
3. I hate him (stepfather)!

Item 30

1. Boy, I'm happy that he (counselor) agrees with me. Hy sympathizes with me. I feel completely accepted.
2. I'm embarrassed to tell the counselor how strong my feelings really are.
3. I'm not sure he'll be able to help me much after all. I'll just have to work this out by myself.

CLIENT V
Scene 5

Item 31

1. I'm kind of feeling sorry for myself, but I'm not really too worried.
2. I want to move out of the house as soon as possible. I feel I would be better off on my own.
3. My own parents don't want me; I feel cut off and hurt.

Item 32

1. I don't feel he's (counselor) helpful at all, and if he can't help me and see my side, I'm not going to like him either.
2. He's got me in a spot, but I feel I can still get him to see me as a good girl who is persecuted.
3. I wish the counselor were my father. He's listening; he understands how I feel.

CLIENT VI
Scene 1

Item 33

1. Disapprove! She'd kill me!
2. I feel jovial; this is real interesting.
3. I'm not sure how she would feel but the whole idea of her finding out excites me.

Item 34

1. He (counselor) understands me completely. He certainly is relaxed and comfortable.
2. I really don't care what he feels about me. I just want someone to talk to--anyone will do.
3. I was wondering how he would feel about me and what I'm saying.

CLIENT VI
Scene 2

Item 35

1. I think my brother is O.K. We have fun together.
2. I don't know what I'm saying here. I'm a little mixed up and confused.
3. I'm saying something that's important to me. I like Doug.

CLIENT VI
Scene 3

Item 36

1. This is very confusing for me. I'm not sure I understand what is going on.
2. This is how I really feel, I'm kind of starting to be myself.
3. I'm just talking to be talking here; this really doesn't mean much to me.

Item 37

1. I guess he's (counselor) all right, but I'm still not sure he understands me.
2. Let's get going. I'm impatient! I want to move to more important matters.
3. I feel comfortable with him. He understands me.

CLIENT VI
Scene 4

Item 38

1. I love my brother, but not romantically. We just have a good brother-sister relationship.
2. I don't know about feeling this way about Doug; it feels so good, but it concerns me too.
3. I feel better about my relationship with Doug now. It helps to get it out in the open. Now I feel it's all right.

CLIENT VI
Scene 5

Item 39

1. I'm not feeling much of anything here. I'm just kind of talking to be talking.
2. I'm mad at everyone at this point and don't know which way to turn; I guess I'm mad at myself too.
3. Now I'm talking about things that are real. I'm not on stage anymore. She is a louse!

Item 40

1. He (counselor) feels she's a bad person too. I can tell; he agrees with me.
2. Don't you agree with me? I want to know what you think.
3. He thinks this all sounds petty. He doesn't understand.

CLIENT VII
Scene 1

Item 41

1. I felt angry with my mother, but this made me feel guilty. I needed to make an excuse for her.
2. I'm really not angry with mother. It's not her fault.
3. I'm in a very passive mood. I'm just relaxing and talking about things that interest me.

Item 42

1. This counselor is all right. I feel I can confide in him.
2. I feel uncomfortable. I'm not sure what this counselor wants me to do.
3. I feel he wants me to talk about myself, but I don't care. I'm going to talk about what I want to talk about.

CLIENT VII
Scene 2

Item 43

1. I'm very sensitive; I'm very easily hurt.
2. I'm somewhat sensitive and easily hurt, but not deeply so.
3. I'm not sensitive or easily hurt at all. I just like to make people think I am.

Item 44

1. That makes me mad, I can do it--I know I can, but things just keep getting in my way.
2. It's really all his fault, if he just wouldn't have been such a joker.
3. This makes me feel guilty; I need to blame someone else instead of blaming myself.

Item 45

1. I'm neutral towards the counselor. I don't care what he feels about me.
2. I'm afraid he doesn't like me and what I'm saying about myself. I don't want him to be harsh with me.
3. He's easy to talk to. He understands what I'm like, and he still likes me. I can confide in him.

CLIENT VIII

Scene 1

Item 46

1. Say, this is all right. I like this.
2. I'm not feeling anything deeply. I know what I need!
3. It's embarrassing and difficult. I feel a little annoyed.

Item 47

1. I feel I can rely on this guy, so I'll let him talk and I'll just answer his questions.
2. I wonder what you think about this--please respond. Give me some help!
3. The counselor is a good guy. I like his questions; they make it easier for me.

CLIENT VIII

Scene 2

Item 48

1. I feel very unhappy about what I may eventually have to do.
2. I don't know what I feel; I'm confused about what I feel.
3. I'm damned uncomfortable; it's so confusing. I feel kind of 'blah' about it all.

Item 49

1. He's (counselor) missing the point. He bugs me.
2. I can't really tell about this guy. I don't know how I feel about him.
3. He seems like a good guy. He asks nice questions. I like him.

CLIENT IX
Scene 1

Item 50

1. I'm not sure how I feel about this counselor. I don't feel one way or the other about him.
2. I like the counselor very much--he makes me feel good.
3. He understands me pretty well and is trying to help. I guess I kind of like him.

CLIENT IX
Scene 2

Item 51

1. Goody, goody people don't really know any better, so I can't be too disgusted with them, but it does make me angry.
2. I don't really mind people feeling superior to me. It just makes me a little angry.
3. It tears me up inside when people think they're better than I am. I want people to be the same as me.

Item 52

1. I'm every bit as good as they are. I really feel I am. I know I am.
2. I kind of wished they liked me, but I can live without being a member of their group.
3. Those smart kids make me feel stupid.

Item 53

1. I feel sorry for them; they just don't realize what they're doing to people like me.
2. I feel I'm not as good as they are, and it really hurts when people act that way.
3. It makes me a little angry. I'm every bit as good as they are.

CLIENT IX
Scene 3

Item 54

1. I feel a little insignificant, and this makes me a little unhappy.
2. I'm a nobody. I'm always left out.
3. I'm unhappy with school. That's what is really bothering me.

Item 55

1. He (counselor) doesn't quite understand, but I don't care. It doesn't matter.
2. I don't feel one way or the other towards this counselor, we're just having a nice talk.
3. He (counselor) is really listening to me, and I feel he understands what I'm feeling.

CLIENT X
Scene 1

Item 56

1. I'm feeling scared, concerned. Is this for me?
2. I just feel uncertain about what to talk about. If I once get started, I'll be all right.
3. I feel very deeply depressed.

Item 57

1. He (counselor) seems to be listening--can he understand how I feel?
2. He's really with me. I can tell he understands me.
3. He doesn't keep things moving enough. I don't like that.

CLIENT X
Scene 2

Item 58

1. I'd like to think I could make it, but I'm not sure. I feel inadequate.
2. I just have an I-don't-care feeling; that's my real attitude towards all of this.
3. I'm confused here. I really don't have any definite feelings.

Item 59

1. I want to impress the counselor. I want him to believe I can do it.
2. He believes me; he thinks I can do it; I can tell.
3. I really don't care what the counselor thinks. It's not important to me.

CLIENT X
Scene 3

Item 60

1. What's the use of looking ahead? I'm scared to think about it.
2. I can accept my situation. Really, things aren't so bad. Things may bother me a little, but really not much.
3. I enjoy just living for today.

Item 61

1. He's (counselor) all right. He really understands me.
2. Nobody can really understand this. I don't think he will be any different.
3. I don't care what he thinks or feels; he's not important to me anyway.

CLIENT X
Scene 4

Item 62

1. I feel somewhat unhappy. I don't like to feel this way.
2. There's something about me; I just don't fit in, and that makes me feel real inadequate.
3. In some instances, I'm unsure of myself. I'm afraid I'll do the wrong thing, but I can handle this just by avoiding these situations.

CLIENT XI
Scene 1

Item 63

1. I'm unhappy about all this, but I'm afraid to make a change.
2. It's not that I don't like school, it's just that I want to do the things I like most.
3. I'm not the student type. School bores me, but it embarrasses me when I say it.

Item 64

1. The counselor is a nice guy. I like him, and I think he likes me.
2. I wonder what the counselor thinks of me. He'll probably think less of me for saying this.
3. I don't care what he thinks of me. It doesn't really matter to me.

CLIENT XI
Scene 2

Item 65

1. I've found some new dimensions. I like to feel that I can have some excitement, but this kind of scares me too.
2. This doesn't really mean much. I'm not feeling much of anything.
3. This makes me feel very guilty; I'm very ashamed.

Item 66

1. I suppose he'll (counselor) tell me that's wrong, too. I'm not sure he understands me very well.
2. He's O.K.; he's listening to what I have to say. He really understands me and my feelings.
3. I don't care what he thinks or feels; it's not important. I don't have any feelings towards the counselor.

CLIENT XI
Scene 3

Item 67

1. He's really with me; he understands just how I'm feeling.
2. I'm not concerned about what he feels or thinks about me. It doesn't matter to me one way or the other.
3. I'm afraid of what he'll think or feel about what I'm saying.

APPENDIX B

CODE BOOK

REVISED
1/20/69

CODE BOOK¹

Attitudes of Blacks (Negroes) and Whites
Toward Each Other: Content², Structure, and Determinants

ABS-BW/WN

John E. Jordan
College of Education
Michigan State University
November 22, 1968

INSTRUCTIONS FOR USE OF THIS CODE BOOK

1. Code 0 for a one column no response, or 00 for a two column no response, or 000 for a three column no response will mean there was No Information, Respondent did not answer, or not Applicable, unless otherwise specified.
2. 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.
3. Coder instructions always follow a line across the page and are clearly stated.

¹This code book contains directions for scoring the U. S. 112268 version of the Attitude Behavior Scale: Black/White (ABS:BW and ABS:WN). It is specifically for the United States samples and limited modifications and/or additions are made in certain nations and/or states. Special Instructions are devised for each study and must be consulted before scoring that sample.

²There is a separate scale for each of the seven content areas with six sub-scales within each scale area as well as a separate questionnaire combining the demographic data and related independent or predictor variables.

Code Book - ABS-BW/WN

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IBM Card¹/Columns

Cards	1-9	10-18	19-47	48-75	76-80
1-6	Identity	Control	Subscale 1-6	Predictor Data	Empty

Card	1-9	10-18	19-37	38-47	48-75	76-77	78-80
7	Identity	Control	Efficacy Scale	Empty	Predictor Data	Empathy	Empty

¹ There are 6 Cards per person per attitude area; i.e. if one person takes all seven of the above scales and the general questionnaire containing the demographic data and the Efficacy Scale there would be 43 Cards for the person.

-3-

Rationale of the ABS: BW/WN

1. Each of the seven scale areas may be scored separately for each of the six subscales and by total area.

<u>Subscale level</u>	<u>Content score</u>	<u>Intensity score</u>
1	14 thru 42	14 thru 42
2	14 " 42	14 thru 42
3	14 " 42	14 thru 42
4	14 " 42	14 thru 42
5	14 " 42	14 thru 42
6	14 " 56	14 thru 56
Total Scale	84 " 266	84 thru 266

2. Each attitude item is repeated across all six subscales or Levels. In this manner the item content or Disjoint Struction (See Tables 1 & 2; Figure 1) is held constant and the attitude structure or Conjoint Struction is assessed.
3. The content scores (i.e. even numbered items) of the six subscales as well as the total score for an area (e.g. attitudes toward education are obtained by summing the numbers of the item categories. The range of scores are indicated above. A high score indicates an attitude of "favorableness" or "over favorableness" toward the attitude object (Black or White) on one of the seven attitude areas.
4. The intensity scores (i.e. odd numbered items) are obtained in the same manner as the content scores and indicate "certainty or intensity" of feeling about the content of the attitude item.
5. The "goodness of fit" of the empirically obtained simplex is currently being derived by inspection (see examples in Table 4). New procedures are being investigated and may be obtained from the author.

Table 1

Basic Facets¹ Used to Determine Conjoint Struction²
of an Attitude Universe

(A) Referent	(B) Referent Behavior	(C) Actor	(D) Actor's Intergroup Behavior	(E) Domain of Actor's Behavior
a ₁ others	b ₁ belief	c ₁ others	d ₁ comparison	e ₁ symbolic
a ₂ self	b ₂ overt action	c ₂ self	d ₂ interaction	e ₂ operational

¹ As B qualifies A's behavior, so E qualifies C's behavior. Frequently, but not necessarily, A and C are identical. In such cases, B and E must be "consistent," i.e., some combinations seem illogical; B₁E₂. It should be noted that sometimes the subject filling out the questionnaire is identical with either referent or actor or both, but not necessarily so; i.e., in Level 1 and 2 referent and actor are identical, the subject is asked to report about them; in Level 3 the subject is identical with the referent, but not with the actor; in Level 4, 5, 6, subject, referent, and actor are identical (see Table 2).

² Conjoint Struction: Operationally defined as the ordered sets of these five facets from low to high across all five facets simultaneously. The more subscript "2" elements a set contains, the greater the "strength" of the attitude. It should also be noted that not all combinations are logical. The selection of a "best" group of sets is still partly a matter of judgment. Two continua run through the facets: other-self and verbal-action.

John E. Jordan Michigan State University Louis Guttman Israel Institute of Applied Social Research March 7, 1968

Table 2

Conjoint¹ Level, Profile Composition²
and Labels for Six Types² of Attitude Struction

Type-Level	Struction Profile ²	Descriptive Conjoint Term
1	$a_1 \ b_1 \ c_1 \ b_1 \ e_1$	Societal Stereotype
2	$a_1 \ b_1 \ c_1 \ b_1 \ e_2$	Societal Norm
3	$a_1 \ b_1 \ c_1 \ b_2 \ e_2$	Personal Moral Evaluation
4	$a_1 \ b_1 \ c_2 \ b_2 \ e_2$	Personal Hypothetical Behavior
5	$a_1 \ b_2 \ c_2 \ b_2 \ e_2$	Personal Feelings
6	$a_2 \ b_2 \ c_2 \ b_2 \ e_2$	Personal Action

¹Conjoint order: Level 1 < level 6 and $a_1 < a_2$; $b_1 < b_2$; $c_1 < c_2$;
 $d_1 < d_2$; $e_1 < e_2$.

²Based on facet order of March 7, 1968 (Table 1).

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March 7, 1968

Fig. 1

Hypothetical¹ Correlation Matrix Illustrating
Expected Simplex Ordering of Items Constructed on
Basis of Tables 1 and 2.

1	---					
2	.60	---				
3	.50	.60	---			
4	.40	.50	.60	---		
5	.30	.40	.50	.60	---	
6	.20	.30	.40	.50	.60	---
	1	2	3	4	5	6

LEVELS

¹ Assuming that a maximum r between two components is in the nature of .60; with four elements in common.

² As structured on May 15, 1967

Figure 2. Five-facet six-level system of attitude verbalizations:^a levels, facet profiles, and definitional statements for twelve permutations.

Level	Facet Profile ^a	Definitional Statements ^b	Descriptive Name ^c
1	a ₁ b ₁ c ₁ d ₁ e ₁	We believe we compare symbolically**	**Societal stereotype (group-assigned group status)
2	a ₂ b ₁ c ₁ d ₁ e ₁	I believe we compare symbolically	Personally-assigned group status
	a ₁ b ₁ c ₁ d ₂ e ₁	We believe we interact symbolically**	**Societal norm
	a ₁ b ₁ c ₂ e ₁ e ₁	We believe I compare symbolically	Group-assigned personal status
3	a ₂ b ₁ c ₁ d ₂ e ₁	I believe we interact symbolically**	**Personal moral evaluation (perceived values)
	a ₂ b ₁ c ₂ d ₁ e ₁	I believe I compare symbolically	Self-concept (personally-assigned personal status)
	a ₁ b ₁ c ₂ d ₂ e ₁	We believe I interact symbolically	Proclaimed laws (group expectations)
	a ₁ b ₂ c ₁ d ₂ e ₁	(We act) we interact symbolically	Group identity (actual group feelings)
4	a ₂ b ₁ c ₂ d ₂ e ₁	I believe I interact symbolically**	**Personal hypothetical behavior
	a ₁ b ₂ c ₁ d ₂ e ₂	(We act) we interact operationally	Actual group behavior
5	a ₂ b ₂ c ₂ d ₂ e ₁	(I act) I interact symbolically**	**Personal feeling
6	a ₂ b ₂ c ₂ d ₂ e ₂	(I act) I interact operationally**	**Personal action

^aCf. Table 5 and 6.

^bWords in parentheses are part of redundant but consistent statements.

^cAlternate names in parentheses indicate relationships of various level members.

**Permutation used in the ABS: BW/WN.

Five-Facet Six-Level System of Attitude Verbalizations:
Levels, Facet Profiles, and Definitional
Statements for Twelve Logical Permutations

Level	Facet Profile ¹	Strong Elements	Definitional Statements ²	Descriptive Name ³
1	1 1 1 1 1	0	We believe we compare symbolically*	Societal Stereotype (group-assigned group status)
2	2 1 1 1 1	1	I believe we compare symbolically	Personally-assigned group status
	1 1 1 2 1	1	We believe we interact symbolically*	Societal Norm
	1 1 2 1 1	1	We believe I compare symbolically	Group-assigned personal status
3	2 1 1 2 1	2	I believe we interact symbolically*	Personal Moral Evaluation (perceived values)
	2 1 2 1 1	2	I believe I compare symbolically	Self-concept (personally-assigned personal status)
	1 1 2 2 1	2	We believe I interact symbolically	Proclaimed laws (group expectations)
	1 2 1 2 1	2	(We act) we interact symbolically	Group Identity (actual group feeling)
4	2 1 2 2 1	3	I believe I interact symbolically*	Personal Hypothetical Behavior
	1 2 1 2 2	3	(We act) we interact operationally	Actual group behavior
5	(2)2 2 2 1	4	(I act) I interact symbolically*	Personal Feelings
6	(2)2 2 2 2	5	(I act) I interact operationally*	Personal Action

¹Number of subscript "2's" indicate strong elements. See Table 1 for meaning of the subscripts within a facet.

²Words in parentheses are part of redundant but consistent statements.

³Alternate names in parentheses indicate relationships of various level members.

*Permutations used in the ABS-BW/WN scale (See Table 2).

Table 4

Correlation¹ Matrices Illustrating Expected Simplex² Ordering of
Attitude Items from the ABS-MR Scale³: Constructed on Basis⁴ of Tables 1 & 2

Descriptive Term	Level	M.S.U. Grad. ⁵ Students						M.S.U. ED. 200 ⁶ Students						Belize ⁷ Teachers				
		1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5
Societal Stereotype	1	--						--						--				
Societal Norm	2	56	--					44	--					22	--			
Personal Moral Evaluation	3	17	34	--				<u>05</u>	<u>21</u>	--				<u>11</u>	32	--		
Personal Hypothetical Behavior	4	10	12	48	--			<u>15</u>	21	55	--			21	28	39	--	
Personal Feelings	5	04	<u>13</u>	<u>08</u>	24	--		17	<u>12</u>	19	38	--		17	<u>06</u>	19	<u>31</u>	
Personal Action	6	00	05	<u>04</u>	13	21	--	01	04	05	19	22	--	13	<u>10</u>	15	32	<u>16</u>

¹Decimals omitted

²Underlined correlations indicate instances in which the simplex ordering was not maintained.

³ABS-MR = Attitude Behavior Scale: Mental Retardation (Jordan, 1968)

⁴As structured on March 7, 1968

⁵Graduate students in special education and rehabilitation, September, 1967 (N-88).

⁶Sophomore education majors, January, 1968 (N-633).

⁷Elementary school teachers, Belize (British Honduras), January, 1968 (N-523).

ABS-E¹-BW/WN²: Card 1

<u>Col.</u>	<u>Scale Item</u>	<u>Item Content</u>	<u>Code</u>
<u>IDENTITY DATA</u>			
1 - 3	Face Sheet	Nation/State	<u>001 - 050 United States/Canada</u> 001 - Michigan 002 - Ohio 003 - Georgia 004 - Maryland 005 - West Virginia 006 - Texas 007 - Colorado 008 - California 009 - Kentucky 010 - Canada <u>051 - 059 Western Europe</u> 051 - England 052 - France <u>060 - 069 Eastern Europe</u> 060 - Yugoslavia 061 - Poland 062 - Czechoslovakia <u>070 - 079 Middle East</u> 070 - Israel 071 - Iran 072 - Turkey <u>080 - 089 Far East</u> 080 - India 081 - Japan <u>090 - 120 Latin America</u> 090 - Belize (British Honduras) 091 - Colombia 092 - Brazil 093 - Venezuela 094 - Costa Rica 095 - Argentina 096 - Uruguay <u>121 - 150 Africa</u> 121 - Kenya

¹Education; i.e. attitudes toward education scale.

²There are two versions of the scale: BW denotes attitudes of Blacks toward Whites and WN denotes attitudes of Whites toward Negroes; i.e. concerning one of the seven areas. The scale item is the same in both versions of the scale, only the attitude object labels of Whites and Blacks/Negroes are interchanged. See the U.S. 112268 version of the scales for examples.

ABS-E-BW/WN: Card 1

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
4, 5	Face Sheet	Interest Group ¹	01 - Elem. Teachers 02 - Sec. Teachers 03 - University Students 04 - Managers, Executives 05 - Law Officers 06 - Political Leaders (Congressmen, etc.)
6-8	Face Sheet	Subject No.	001 Assign at to time of 999 Administration
9	Face Sheet	Card No.	1 - Scale 1 plus constants ² 2 - Scale 2 plus constants 3 - Scale 3 plus constants 4 - Scale 4 plus constants 5 - Scale 5 plus constants 6 - Scale 6 plus constants 7 - Efficacy Scale plus constants
<u>CONTROL DATA</u>			
10, 11	Face Sheet	Administration Group ³	01 - Assign to as 99 - needed
12, 13	Face Sheet	Administrator	01 - Jordan 02 - Jordan and Hamersma 03 - Hamersma 04 - Himmelwait 05 - Taylor 06 - Roulhac 07 - Cochran
14	Face Sheet	Race of Administrator	1 - White 2 - Negro 3 - Oriental

¹This group number is intended to be a more general one than the one in columns 10; 11; i.e. column 4, 5 might be university students and columns 10, 11 be the type of class or subject like history or math.

²Constants refer to first 18 columns for all seven cards per person per attitude scale area. See Card 1 for nature of the first 18 columns.

³Might be class sections or type of class (history, math) in a university, a Lions Club, a labor union meeting, or type of occupation like bus driver, clerks, etc.

ABS-E-BW/WN: Card 1

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
<u>CONTROL DATA (Con't)</u>			
15	Face Sheet	Type of Administration	1 - Group 2 - Individual (supervised) 3 - Take Home 4 - Interview
16	Face Sheet	Attitude Area (content)	1 - Characteristics - Personal 2 - Education 3 - Housing 4 - Jobs 5 - Law and Order 6 - Political Activism 7 - War and Military 8 - Efficacy scale and demographic
17	Face Sheet	Attitude Area (administration order)	0 - Not applicable 1 - Assign no, in order to scales are administrated. 8 - Code same as above
18	Face Sheet	Attitude Subscale (administration order)	0 - Not applicable 1 - Assign no. in order to the six subscales 6 - are taken.
<u>ATTITUDE DATA</u>			
19	Constant No. (i.e. No. 1) required here re machine processing purposes.		
20	ABS-E-BW/WN Subscale I-Q1	Intellectual ability - C ²	1 - More than 2 - Same 3 - Less than
21	ABS-E-BW/WN Subscale I-Q2	Intellectual ability - I	1 - Not sure 2 - Fairly sure 3 - Sure
22	ABS-E-BW/WN Subscale I-Q3	School discipline - C	1 - Less 2 - Same 3 - More

¹For example, if subscale or Level VI were given first it would be coded as 1. This allows for random order of administration of subscale levels if desired or needed by research design.

²The letters "C" and "I" refer to content and intensity respectively, or differentiate the two answers to each question.

ABS-E-BW/WN: Card 1

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
23	ABS-E-BW/WN Subscale I-Q4	School discipline - I	1 - Not sure 2 - Fairly sure 3 - Sure
24	ABS-E-BW/WN Subscale I-Q5	School work - C (desire)	1 - More 2 - Same 3 - Less
25	ABS-E-BW/WN Subscale I-Q6	School work - I (desire)	1 - Not sure 2 - Fairly sure 3 - Less
26	ABS-E-BW/WN Subscale I-Q7	Higher Education - C (desire)	1 - More 2 - Same 3 - Less
27	ABS-E-BW/WN Subscale I-Q8	Higher Education - I (desire)	1 - Not sure 2 - Fairly sure 3 - Sure
28	ABS-E-BW/WN Subscale I-Q9	School work - C (desire)	1 - More often 2 - Same 3 - Less often
29	ABS-E-BW/WN Subscale I-10	School work - I (desire)	1 - Not sure 2 - Fairly sure 3 - Sure
30	ABS-E-BW/WN Subscale I-Q11	Education Future - C	1 - More 2 - Same 3 - Less
31	ABS-E-BW/WN Subscale I-Q12	Education Future - I	1 - Not sure 2 - Fairly sure 3 - Sure
32	ABS-E-BW/WN Subscale I-Q13	Disrupt class - C	1 - Less 2 - Same 3 - More
33	ABS-E-BW/WN Subscale I-Q14	Disrupt class - I	1 - Not sure 2 - Fairly sure 3 - Sure
34	ABS-E-BW/WN Subscale I-Q15	School integration - C (belief)	1 - More 2 - Same 3 - Less

ABS-E-BW/WN: Card 1

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
35	ABS-E-BW/WN Subscale I-Q16	School integration - I (belief)	1 - Not sure 2 - Fairly sure 3 - Sure
36	ABS-E-BW/WN Subscale I-Q17	Respect teacher - C	1 - More 2 - Same 3 - Less
37	ABS-E-BW/WN Subscale I-Q18	Respect teachers - I	1 - Not sure 2 - Fairly sure 3 - Sure
38	ABS-E-BW/WN Subscale I-Q19	School board - C members (desire)	1 - More 2 - Same 3 - Less
39	ABS-E-BW/WN Subscale I-Q20	School board - I members (desire)	1 - Not sure 2 - Fairly sure 3 - Sure
40	ABS-E-BW/WN Subscale I-Q21	Attend good schools - C (desire)	1 - More 2 - Same 3 - Less
41	ABS-E-BW/WN Subscale I-Q22	Attend good schools - I (desire)	1 - Not sure 2 - Fairly sure 3 - Sure
42	ABS-E-BW/WN Subscale I-Q23	Deserve gov. aid - C	1 - More 2 - Same 3 - Less
43	ABS-E-BW/WN Subscale I-Q24	Deserve gov. aid - I	1 - Not sure 2 - Fairly sure 3 - Sure
44	ABS-E-BW/WN Subscale I-Q25	Teachers expect homework - C	1 - Better 2 - Same 3 - Worse
45	ABS-E-BW/WN Subscale I-Q26	Teachers expect homework - I	1 - Not sure 2 - Fairly sure 3 - Sure
46	ABS-E-BW/WN Subscale I-Q27	Homes favor education - C	1 - More 2 - Same 3 - Less

ABS-E-BW-WN: Card 1

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
47	ABS-E-BW/WN Subscale I-Q28	Homes favor education - I	1 - Not sure 2 - Same 3 - Less
<u>PREDICTOR VARIABLES</u>			
48	ABS-BW/WN ¹ Q 1	Sex	1 - Female 2 - Male
49	ABS-BW/WN Q 2	Age	1 - Under 20 2 - 21-30 3 - 31-40 4 - 41-50 5 - 51-over
50	ABS-BW/WN Q 3	Marital status	1 - Married 2 - Single 3 - Divorced 4 - Widowed 5 - Separated
51	ABS-BW/WN Q 4	Religion (affiliation)	1 - Refuse 2 - Catholic 3 - Protestant 4 - Jewish 5 - Church of England
52	ABS-BW/WN Q 5	Religion (affiliation)	1 - Anglican 2 - Quaker 3 - Buddhist 4 - Black Muslim 5 - Other
53	ABS-BW/WN Q 6	Religion (importance)	1 - Refuse 2 - None 3 - Not very 4 - Fairly 5 - Very
54	ABS-BW/WN Q 7	Education (amount)	1 - 6 years/less 2 - 7-9 years 3 - high school 4 - Some University 5 - Degree

¹The question number 1 will be either the BW or the WN demographic questionnaire depending on the race of the respondent.

ABS-E-BW/WN: Card 1

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
55	ABS-BW/WN Q 8	Self Change	1 - Very difficult 2 - Slightly difficult 3 - Easy 4 - Very easy
56	ABS-BW/WN Q 9	Child rearing Practices	1 - Strongly disagree 2 - Slightly disagree 3 - Slightly agree 4 - Strongly agree
57	ABS-BW/WN Q 10	Birth Control	1 - Always wrong 2 - Usually wrong 3 - Probably right 4 - Always right
58	ABS-BW/WN Q 11	Automation	1 - Strongly disagree 2 - Slightly disagree 3 - Slightly agree 4 - Strongly agree
59	ABS-BW/WN Q 12	Aid Education (local)	1 - Strongly disagree 2 - Slightly disagree 3 - Slightly agree 4 - Strongly agree
60	ABS-BW/WN Q 13	Aid Education (national)	1 - Strongly disagree 2 - Slightly disagree 3 - Slightly agree 4 - Strongly agree
61	ABS-BW/WN Q 14	Education Plan	1 - Church 2 - Parents 3 - Local 4 - National
62	ABS-BW/WN Q 15	Religion (adherence)	1 - Refuse 2 - None 3 - Sometimes 4 - Usually 5 - Almost always
63	ABS-BW/WN Q 16	Rules (follow)	1 - Strongly agree 2 - Slightly agree 3 - Slightly disagree 4 - Strongly disagree

ABS-E-BW/WN: Card 1

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
64	ABS-BW/WN Q 17	Negro/White Contact (nature of)	1 - Studied 2 - Relative 3 - Worked with 4 - Relative married to 5 - Self married to
65	ABS-BW/WN Q 18	Negro/White Contact (amount)	1 - Casual 2 - 1 to 3 months 3 - 3 to 6 months 4 - 6 to 12 months 5 - Year plus
66	ABS-BW/WN Q 19	Negro/White Contact (avoid)	1 - No contact 2 - Very difficult 3 - Considerably difficult 4 - Inconvenient 5 - Could avoid
67	ABS-BW/WN Q 20	Negro/White Contact (gain)	1 - No 2 - Paid 3 - Credit 4 - Paid and credit
68	ABS-BW/WN Q 21	Negro/White Contact (% income)	1 - No work 2 - Less 25% 3 - 26 - 50% 4 - 51 - 75% 5 - 76% - over
69	ABS-BW/WN Q 22	Negro/White Contact (alternatives)	1 - No experience 2 - None available 3 - Not acceptable 4 - Not quite acceptable 5 - Acceptable
70	ABS-BW/WN Q 23	Negro/White Contact (enjoy)	1 - No experience 2 - Disliked 3 - Not liked much 4 - Liked some 5 - Enjoyed
71	ABS-BW/WN Q 24	Racial Prejudice (reduce)	1 - School integration 2 - Publicity campaigns 3 - Job legislation 4 - Housing legislation 5 - Personal contact

ABS-E-BW/WN: Card 1

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
72	ABS-BW/WN Q 25	Income (annual)	1 - Less \$4,000 2 - \$4,001 - \$10,000 3 - \$10,001 - \$15,000 4 - \$15,001 - \$25,000 5 - \$25,001 - plus
73	ABS-BW/WN Q 26	Political Affiliation	1 - Republican 2 - Democrat 3 - Independent 4 - Other
74	ABS-BW/WN Q 27	Racial Attitude (self comparative)	1 - Very prejudiced 2 - Some prejudice 3 - About same 4 - Less prejudice 5 - Much less prejudiced
75	ABS-BW/WN Q 28	Racial Group	1 - Refuse 2 - White 3 - Negro 4 - Oriental 5 - Other
76	Affective Sensitivity Scale Score		
77			

ABS-E-BW/WN: Card 2

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
First <u>18 Columns Same</u> as Card 1 except for Col. 9, Card No.			
19	Constant No. (i.e. No. 1) required here re machine processing purposes.		
<u>ATTITUDE DATA</u>			
20	ABS-E-BW/WN Subscale II-Q29	Intellectual ability - C	1 - Usually not approved 2 - Undecided 3 - Approved
21	ABS-E-BW/WN Subscale II-Q30	Intellectual ability - I	1 - Not sure 2 - Fairly sure 3 - Sure
22	ABS-E-BW/WN Subscale II-Q31	Discipline - C	1 - Usually not approved 2 - Undecided 3 - Usually approved
23	ABS-E-BW/WN Subscale II-Q32	Discipline - I	1 - Not sure 2 - Fairly sure 3 - Sure
24	ABS-E-BW/WN Subscale II-Q33	School work - C (desire)	1 - Usually not approved 2 - Undecided 3 - Usually approved
25	ABS-E-BW/WN Subscale II-Q34	School work - I (desire)	1 - Not sure 2 - Fairly sure 3 - Sure
26	ABS-E-BW/WN Subscale II-Q35	Higher education - C (desire)	1 - Usually not approved 2 - Undecided 3 - Usually approved
27	ABS-E-BW/WN Subscale II-Q36	Higher education - I (desire)	1 - Not sure 2 - Fairly sure 3 - Sure
28	ABS-E-BW/WN Subscale II-Q37	School work - C (with)	1 - Usually not approved 2 - Undecided 3 - Usually approved
29	ABS-E-BW/WN Subscale II-Q38	School work - I (with)	1 - Not sure 2 - Fairly sure 3 - Sure

ABS-E-BW/WN: Card 2

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
30	ABS-E-BW/WN Subscale II-Q39	Education future - C	1 - Usually not approved 2 - Undecided 3 - Usually approved
31	ABS-E-BW/WN Subscale II-Q40	Education future - I	1 - Not sure 2 - Fairly sure 3 - Sure
32	ABS-E-BW/WN Subscale II-Q41	Disrupt class - C	1 - Usually approved 2 - Undecided 3 - Usually not approved
33	ABS-E-BW/WN Subscale II-Q42	Disrupt class - I	1 - Not sure 2 - Fairly sure 3 - Sure
34	ABS-E-BW/WN Subscale II-Q43	School integration - C (belief)	1 - Usually not approved 2 - Undecided 3 - Usually approved
35	ABS-E-BW/WN Subscale II-Q44	School integration - I (belief)	1 - Not sure 2 - Fairly sure 3 - Sure
36	ABS-E-BW/WN Subscale II-Q45	Respect teachers - C	1 - Usually not approved 2 - Undecided 3 - Usually approved
37	ABS-E-BW/WN Subscale II-Q46	Respect teachers - I	1 - Not sure 2 - Fairly sure 3 - Sure
38	ABS-E-BW/WN Subscale II-Q47	School board - C	1 - Usually not approved 2 - Undecided 3 - Usually approved
39	ABS-E-BW/WN Subscale II-Q48	School board - I	1 - Not sure 2 - Fairly sure 3 - Sure
40	ABS-E-BW/WN Subscale II-Q49	Attend good school - C	1 - Usually not approved 2 - Undecided 3 - Usually approved
41	ABS-E-BW/WN Subscale II-Q50	Attend good school - I	1 - Not sure 2 - Fairly sure 3 - Sure

ABS-E-BW/WN: Card 2

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
42	ABS-E-BW/WN Subscale II-Q51	Deserve gov. aid - C	1 - Usually not approved 2 - Undecided 3 - Usually approved
43	ABS-E-BW/WN Subscale II-Q52	Deserve gov. aid - I	1 - Not sure 2 - Fairly sure 3 - Sure
44	ABS-E-BW/WN Subscale II-Q53	Teachers expect - C	1 - Usually approved 2 - Undecided 3 - Usually not approved
45	ABS-E-BW/WN Subscale II-Q54	Teachers expect - I	1 - Not sure 2 - Fairly sure 3 - Sure
46	ABS-E-BW/WN Subscale II-Q55	Homes favor education - C	1 - Usually not approved 2 - Undecided 3 - Usually approved
47	ABS-E-BW/WN Subscale II-Q56	Homes favor education - I	1 - Not sure 2 - Fairly sure 3 - Sure
48-75	SAME AS CARD 1 - PREDICTOR VARIABLES		

ABS-E-BW/WN: Card 3

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
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First 18 Columns Same as Card 1 except for Col. 9, Card No.

19 Constant No. (i.e. No. 1) required here re machine processing purposes.

ATTITUDE DATA

20	ABS-E-BW/WN Subscale III-Q57	Intellectual ability - C	1 - Usually wrong 2 - Undecided 3 - Usually right
21	ABS-E-BW/WN Subscale III-Q58	Intellectual ability - I	1 - Not sure 2 - Fairly sure 3 - Sure
22	ABS-E-BW/WN Subscale III-Q59	Discipline - C	1 - Usually wrong 2 - Undecided 3 - Usually right
23	ABS-E-BW/WN Subscale III-Q60	Discipline - I	1 - Not sure 2 - Fairly sure 3 - Sure
24	ABS-E-BW/WN Subscale III-Q61	School work - C	1 - Usually wrong 2 - Undecided 3 - Usually right
25	ABS-E-BW/WN Subscale III-Q62	School work - I	1 - Not sure 2 - Fairly sure 3 - Sure
26	ABS-E-BW/WN Subscale III-Q63	Higher education - C	1 - Usually wrong 2 - Undecided 3 - Usually right
27	ABS-E-BW/WN Subscale III-Q64	Higher education - I	1 - Not sure 2 - Fairly sure 3 - Sure
28	ABS-E-BW/WN Subscale III-Q65	School work - C	1 - Usually wrong 2 - Undecided 3 - Usually right
29	ABS-E-BW/WN Subscale III-Q66	School work - I	1 - Not sure 2 - Fairly sure 3 - Sure

ABS-E-BW/WN: Card 3

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
30	ABS-E-BW/WN Subscale III-Q67	Education future - C	1 - Usually wrong 2 - Undecided 3 - Usually right
31	ABS-E-BW/WN Subscale III-Q68	Education future - I	1 - Not sure 2 - Fairly sure 3 - Sure
32	ABS-E-BW/WN Subscale III-Q69	Disrupt class - C	1 - Usually right 2 - Undecided 3 - Usually wrong
33	ABS-E-BW/WN Subscale III-Q70	Disrupt class - I	1 - Not sure 2 - Fairly sure 3 - Sure
34	ABS-E-BW/WN Subscale III-Q71	School integration - C	1 - Usually wrong 2 - Undecided 3 - Usually right
35	ABS-E-BW/WN Subscale III-Q72	School integration - I	1 - Not sure 2 - Fairly sure 3 - Sure
36	ABS-E-BW/WN Subscale III-Q73	Respect teacher - C	1 - Usually wrong 2 - Undecided 3 - Usually right
37	ABS-E-BW/WN Subscale III-Q74	Respect teacher - I	1 - Not sure 2 - Fairly sure 3 - Sure
38	ABS-E-BW/WN Subscale III-Q75	School board - C	1 - Usually wrong 2 - Undecided 3 - Usually right
39	ABS-E-BW/WN Subscale III-Q76	School board - I	1 - Not sure 2 - Fairly sure 3 - Sure
40	ABS-E-BW/WN Subscale III-Q77	Attend good school - C	1 - Usually wrong 2 - Undecided 3 - Usually right
41	ABS-E-BW/WN Subscale III-Q78	Attend good school - I	1 - Not sure 2 - Fairly sure 3 - Sure

ABS-E-BW/WN: Card 3

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
42	ABS-E-BW/WN Subscale III-Q79	Deserve gov. aid - C	1 - Usually wrong 2 - Undecided 3 - Usually right
43	ABS-E-BW/WN Subscale III-Q80	Deserve gov. aid - I	1 - Not sure 2 - Fairly sure 3 - Sure
44	ABS-E-BW/WN Subscale III-Q81	Teachers expect - C	1 - Usually right 2 - Undecided 3 - Usually wrong
45	ABS-E-BW/WN Subscale III-Q82	Teachers expect - I	1 - Not sure 2 - Fairly sure 3 - Sure
46	ABS-E-BW/WN Subscale III-Q83	Homes favor education - C	1 - Usually wrong 2 - Undecided 3 - Usually right
47	ABS-E-BW/WN Subscale III-Q84	Homes favor education - I	1 - Not sure 2 - Fairly sure 3 - Sure
48-75	SAME AS CARD 1 PREDICTOR VARIABLES.		

ABS-E-BW/WN: Card 4

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
First <u>18 Columns Same</u> as Card 1 except for Col. 9, Card No.			
19	Constant No. (i.e. No. 1) required here re machine processing		
<u>ATTITUDE DATA</u>			
20	ABS-E-BW/WN Subscale IV-Q85	Intellectual ability - C	1 - No 2 - Undecided 3 - Yes
21	ABS-E-BW/WN Subscale IV-Q86	Intellectual ability - I	1 - Not sure 2 - Fairly sure 3 - Yes
22	ABS-E-BW/WN Subscale IV-Q87	School discipline - C	1 - No 2 - Undecided 3 - Yes
23	ABS-E-BW/WN Subscale IV-Q88	School discipline - I	1 - Not sure 2 - Fairly sure 3 - Sure
24	ABS-E-BW/WN Subscale IV-Q89	School work - C	1 - No 2 - Undecided 3 - Yes
25	ABS-E-BW/WN Subscale IV-Q90	School work - I	1 - Not sure 2 - Fairly sure 3 - Sure
26	ABS-E-BW/WN Subscale IV-Q91	Higher education - C (desire)	1 - No 2 - Undecided 3 - Yes
27	ABS-E-BW/WN Subscale IV-Q92	Higher education - I (desire)	1 - Not sure 2 - Fairly sure 3 - Sure
28	ABS-E-BW/WN Subscale IV-Q93	School work - C	1 - No 2 - Undecided 3 - Yes
29	ABS-E-BW/WN Subscale IV-Q94	School work - I	1 - Not sure 2 - Fairly sure 3 - Sure

ABS-E-BW/WN: Card 4

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
30	ABS-E-BW/WN Subscale IV-Q95	Education future - C	1 - No 2 - Undecided 3 - Yes
31	ABS-E-BW/WN Subscale IV-Q96	Education future - I	1 - Not sure 2 - Fairly sure 3 - Sure
32	ABS-E-BW/WN Subscale IV-Q97	Disrupt class - C	1 - Yes 2 - Undecided 3 - No
33	ABS-E-BW/WN Subscale IV-Q98	Disrupt class - I	1 - Not sure 2 - Fairly sure 3 - Sure
34	ABS-E-BW/WN Subscale IV-Q99	School integration - C	1 - No 2 - Undecided 3 - Yes
35	ABS-E-BW/WN Subscale IV-Q100	School integration - I	1 - Not sure 2 - Fairly sure 3 - Sure
36	ABS-E-BW/WN Subscale IV-Q101	Respect teachers - C	1 - No 2 - Undecided 3 - Yes
37	ABS-E-BW/WN Subscale IV-Q102	Respect teachers - I	1 - Not sure 2 - Fairly sure 3 - Sure
38	ABS-E-BW/WN Subscale IV-Q103	School board - C	1 - No 2 - Undecided 3 - Yes
39	ABS-E-BW/WN Subscale IV-Q104	School board - I	1 - Not sure 2 - Fairly sure 3 - Sure
40	ABS-E-BW/WN Subscale IV-Q105	Attend good school - C	1 - No 2 - Undecided 3 - Yes
41	ABS-E-BW/WN Subscale IV-Q106	Attend good school - I	1 - Not sure 2 - Fairly sure 3 - Sure

ABS-E-BW/WN: Card 4

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
42	ABS-E-BW/WN Subscale IV-Q107	Deserve gov. aid - C	1 - No 2 - Undecided 3 - Yes
43	ABS-E-BW/WN Subscale IV-Q108	Deserve gov. aid - I	1 - Not sure 2 - Fairly sure 3 - Sure
44	ABS-E-BW/WN Subscale IV-Q109	Teachers expect - C	1 - Yes 2 - Undecided 3 - No
45	ABS-E-BW/WN Subscale IV-Q110	Teachers expect - I	1 - Not sure 2 - Fairly sure 3 - Sure
46	ABS-E-BW/WN Subscale IV-Q111	Homes favor education - C	1 - No 2 - Undecided 3 - Yes
47	ABS-E-BW/WN Subscale IV-Q112	Homes favor education - I	1 - Not sure 2 - Fairly sure 3 - Sure
48-75	SAME AS CARD 1 - PREDICTOR VARIABLES		

ABS-E-BW/WN: Card 5

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
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First 18 Columns Same as Card 1 except for Col. 9, Card No.

19 Constant No. (i.e. No. 1) required here re machine processing purposes.

ATTITUDE DATA

20	ABS-E-BW/WN Subscale V-Q113	Intellectual ability - C	1 - Discontent 2 - Indifferent 3 - Content
21	ABS-E-BW/WN Subscale V-Q114	Intellectual ability - I	1 - Not sure 2 - Fairly sure 3 - Sure
22	ABS-E-BW/WN Subscale V-Q115	Discipline - C	1 - Bad 2 - Indifferent 3 - Good
23	ABS-E-BW/WN Subscale V-Q116	Discipline - I	1 - Not sure 2 - Fairly sure 3 - Sure
24	ABS-E-BW/WN Subscale V-Q117	School work - C (work hard)	1 - Discontent 2 - Indifferent 3 - Content
25	ABS-E-BW/WN Subscale V-Q118	School work - I (work hard)	1 - Not sure 2 - Fairly sure 3 - Sure
26	ABS-E-BW/WN Subscale V-Q119 ¹	School work - C (with opposite)	1 - Bad 2 - Indifferent 3 - Good
27	ABS-E-BW/WN Subscale V-Q120 ¹	School work - I (with opposite)	1 - Not sure 2 - Fairly sure 3 - Sure
28	ABS-E-BW/WN Subscale V-Q121	Higher education - C (desire)	1 - Discontent 2 - Indifferent 3 - Content
29	ABS-E-BW/WN Subscale V-Q122	Higher education - I (desire)	1 - Not sure 2 - Fairly sure 3 - Sure

¹ In other scales this question comes after the next one on higher education.

ABS-E-BW/WN: Card 5

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
30	ABS-E-BW/WN Subscale V-Q123	Education future - C	1 - Angry 2 - Indifferent 3 - Happy
31	ABS-E-BW/WN Subscale V-Q124	Education future - I	1 - Not sure 2 - Fairly sure 3 - Sure
32	ABS-E-BW/WN Subscale V-Q125	Disrupt class - C	1 - Happy 2 - Indifferent 3 - Angry
33	ABS-E-BW/WN Subscale V-Q126	Disrupt class - I	1 - Not sure 2 - Fairly sure 3 - Sure
34	ABS-E-BW/WN Subscale V-Q127	School integration - C (belief)	1 - Bad 2 - Indifferent 3 - Good
35	ABS-E-BW/WN Subscale V-Q128	School integration - I (belief)	1 - Not sure 2 - Fairly sure 3 - Sure
36	ABS-E-BW/WN Subscale V-Q129	Respect teachers - C	1 - Angry 2 - Indifferent 3 - Happy
37	ABS-E-BW/WN Subscale V-Q130	Respect teachers - I	1 - Not sure 2 - Fairly sure 3 - Sure
38	ABS-E-BW/WN Subscale V-Q131	School board - C members	1 - Bad 2 - Indifferent 3 - Good
39	ABS-E-BW/WN Subscale V-132	School board - I members	1 - Not sure 2 - Fairly sure 3 - Sure
40	ABS-E-BW/WN Subscale V-Q133	Attend good school - C	1 - Bad 2 - Indifferent 3 - Good
41	ABS-E-BW/WN Subscale V-Q134	Attend good school - I	1 - Not sure 2 - Indifferent 3 - Good

ABS-E-BW/WN: Card 5

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
42	ABS-E-BW/WN Subscale V-Q135	Deserve academic - C scholarships	1 - Yes 2 - Don't know 3 - No
43	ABS-E-BW/WN Subscale V-Q136	Deserve academic - I scholarship	1 - Not sure 2 - Fairly sure 3 - Sure
44	ABS-E-BW/WN Subscale V-Q137	Teachers expect - C homework	1 - Good 2 - Indifferent 3 - Bad
45	ABS-E-BW/WN Subscale V-Q138	Teachers expect - I homework	1 - Not sure 2 - Fairly sure 3 - Good
46	ABS-E-BW/WN Subscale V-Q139	Homes favor education - C	1 - Discontent 2 - Indifferent 3 - Content
47	ABS-E-BW/WN Subscale V-Q140	Homes favor education - I	1 - Not sure 2 - Indifferent 3 - Content
48-75	SAME AS CARD 1 - PREDICTOR VARIABLES.		

ABS-E-BW/WN: Card 6

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
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First 18 Columns Same as Card 1 except for Col. 9, Card No.

19 Constant No. (i.e. No.1) required here re machine processing purposes.

ATTITUDE DATA

20	ABS-E-BW/WN Subscale VI-Q141	Intellectual ability - C	1 - No experience 2 - No 3 - Uncertain 4 - Yes
21	ABS-E-BW/WN Subscale VI-Q142	Intellectual - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
22	ABS-E-BW/WN Subscale VI-Q143	Discipline - C	1 - No experience 2 - No 3 - Uncertain 4 - Yes
23	ABS-E-BW/WN Subscale VI-Q144	Discipline - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
24	ABS-E-BW/WN Subscale VI-Q145	School work - C (work hard)	1 - No experience 2 - No 3 - Uncertain 4 - Yes
25	ABS-E-BW/WN Subscale VI-Q146	School work - I (work hard)	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
26	ABS-E-BW/WN Subscale VI-Q147	Higher Education - C (desire)	1 - No experience 2 - No 3 - Uncertain 4 - Yes
27	ABS-E-BW/WN Subscale VI-Q148	Higher education - I (desire)	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant

ABS-E-BW/WN: Card 6

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
28	ABS-E-BW/WN Subscale VI-Q149	School work - C	1 - No experience 2 - No 3 - Uncertain 4 - Yes
29	ABS-E-BW/WN Subscale VI-Q150	School work - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
30	ABS-E-BW/WN Subscale VI-Q151	Educ. future - C	1 - No experience 2 - No 3 - Uncertain 4 - Yes
31	ABS-E-BW/WN Subscale VI-Q152	Educ. future - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
32	ABS-E-BW/WN Subscale VI-Q153	Disrupt class - C	1 - No experience 2 - Yes 3 - Uncertain 4 - No
33	ABS-E-BW/WN Subscale VI-Q154	Disrupt class - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
34	ABS-E-BW/WN Subscale VI-Q155	School integration - C	1 - No experience 2 - No 3 - Uncertain 4 - Yes
35	ABS-E-BW/WN Subscale VI-Q156	School integration - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
36	ABS-E-BW/WN Subscale VI-Q157	Respect teachers - C	1 - No experience 2 - No 3 - Uncertain 4 - Yes
37	ABS-E-BW/WN Subscale VI-Q158	Respect teachers - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant

ABS-E-BW/WN: Card 6

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
38	ABS-E-BW/WN Subscale VI-Q159	School board - C members	1 - No experience 2 - No 3 - Uncertain 4 - Yes
39	ABS-E-BW/WN Subscale VI-Q160	School board - I members	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
40	ABS-E-BW/WN Subscale VI-Q161	Attend good school - I	1 - No experience 2 - No 3 - Uncertain 4 - Yes
41	ABS-E-BW/WN Subscale VI-Q162	Attend good school - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
42	ABS-E-BW/WN Subscale VI-Q163	Deserve gov. aid - C	1 - No experience 2 - No 3 - Uncertain 4 - Yes
43	ABS-E-BW/WN Subscale VI-Q164	Deserve gov. aid - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
44	ABS-E-BW/WN Subscale VI-Q165	Teachers expect - C homework	1 - No experience 2 - Yes 3 - Uncertain 4 - No
45	ABS-E-BW/WN Subscale VI-Q166	Teachers expect - I homework	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
46	ABS-E-BW/WN Subscale VI-Q167	Homes favor education - C	1 - No experience 2 - No 3 - Uncertain 4 - Yes
47	ABS-E-BW/WN Subscale VI-Q168	Homes favor education - I	1 - No experience 2 - Unpleasant 3 - Uncertain 4 - Pleasant
48-75	SAME AS CARD 1 - PREDICTOR VARIABLES.		

ABS-E-BW/WN: Card 7

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
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First 18 Columns Same as Card 1 except for Col. 9, Card No.

Life Situations Scale¹

19 Constant No. (i.e., No. 1) required here re machine processing purposes.

ATTITUDE DATA

20	ABS-EF-BW/WN Life - Q29	Eliminate War - C	1 - Strongly disagree 2 - Disagree 3 - Agree 4 - Strongly agree
21	ABS-EF-BW/WN Life - Q30	Eliminate War - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure
22	ABS-EF-BW/WN Life - Q31	Luck/Fate - C	1 - Strongly agree 2 - Agree 3 - Disagree 4 - Strongly disagree
23	ABS-EF-BW/WN Life - Q32	Luck/Fate - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure

¹See Page 9-10 of the U.S. 112268 version of the general questionnaire. This scale is intended to measure Efficacy of man's sense of control over his environment. See Husen, J. (Ed.) International Study of Achievement in Mathematics, Vol. 1, New York: John Wiley and Sons, 1967.

ABS-E-BW/WN: Card 7

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
24	ABS-E-BW/WN Life Q33	Mysteries/Science - C	1 - Strongly disagree 2 - Disagree 3 - Agree 4 - Strongly agree
25	ABS-E-BW/WN Life Q34	Mysteries/Science - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure
26	ABS-E-BW/WN Life Q35	Poverty eliminated - C	1 - Strongly disagree 2 - Disagree 3 - Agree 4 - Strongly agree
27	ABS-E-BW/WN Life Q36	Poverty eliminated - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure
28	ABS-E-BW/WN Life Q37	Life - Length - C	1 - Strongly disagree 2 - Disagree 3 - Agree 4 - Strongly agree
29	ABS-E-BW/WN Life Q38	Life - Length - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure
30	ABS-E-BW/WN Life Q39	Deserts - Farming - C	1 - Strongly disagree 2 - Disagree 3 - Agree 4 - Strongly agree
31	ABS-E-BW/WN Life Q40	Deserts - Farming - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure
32	ABS-EF-BW/WN Life Q41	Education and Fundamental change - C	1 - Strongly agree 2 - Agree 3 - Disagree 4 - Strongly disagree
33	ABS-EF-BW/WN Life Q42	Education and Fundamental change - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure

ABS-E-BW/WN: Card 7

<u>Col.</u>	<u>Scale/Item</u>	<u>Item Content</u>	<u>Code</u>
34	ABS-EF-BW/WN Life Q43	Hard work - Succeed - C	1 - Strongly disagree 2 - Disagree 3 - Agree 4 - Strongly agree
35	ABS-EF-BW/WN Life Q44	Hard work - Succeed - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure
36	ABS-EF-BW/WN Life Q45	Problems Solved - C	1 - Strongly disagree 2 - Disagree 3 - Agree 4 - Strongly agree
37	ABS-EF-BW/WN Life Q46	Problems Solved - I	1 - Not sure 2 - Not very sure 3 - Fairly sure 4 - Very sure
38-47	LEAVE THESE COLUMNS BLANK.		
48-75	SAME AS CARD 1 - PREDICTOR VARIABLES.		

ABS-BW/WN: Cards 1 - 7

The preceding pages have given detailed instructions for scoring each item of the Education (E) scale of the ABS-BW/WN. The other six attitude areas (i.e., Personal Characteristics (C), Housing (H), Jobs (J), Law and Order (L), Political Activism (P), and War and Military (W) are scored similarly.

The specific item content of the other six scale areas is easily ascertained from examination of the items in the respective attitude scales. All seven attitude scales¹ are constructed via the rationale in Tables 1 - 4 and Figure 1.

1

In the total battery there are seven attitude scales with six subscales within each, as well as, a separate questionnaire combining the demographic data and related independent or predictor variables.

112268

APPENDIX C

ZERO-ORDER CORRELATION MATRICES

TABLE 27.--Correlation matrix
Characteristics,
Scale for Education

		TABLE 27.--Correlation of Attitudes with Characteristic Variables Scale for Educational Attitudes															
1	2	ATTITUDE CONTENT															
		3	4	5	6	7	8	9	10	11	12	13	14	15	16		
1	STEREOTYPE																
2	NORMATIVE	.694															
3	MORAL EVAL.	.172	.158														
4	HYPOTHETICAL	.192	.176	.695													
5	FEELING	.622	.624	.391	.613												
6	ACTION	.591	.594	.676	.687	.622											
7	TOTAL	.584	.612	.663	.745	.546	.689										
8	STEREOTYPE	-.694	-.614	-.591	-.693	-.142	-.609										
9	NORMATIVE	-.172	-.146	-.611	-.674	-.138	-.678	.629									
10	MORAL EVAL.	-.192	-.187	-.592	-.670	-.251	-.622	.596	.611								
11	HYPOTHETICAL	-.622	-.624	-.391	-.613	-.273	-.666	.624	.607	.692							
12	FEELING	-.622	-.624	-.391	-.613	-.273	-.666	.624	.607	.692	.611						
13	ACTION	-.591	-.594	-.676	-.687	-.902	.719	.609	.618	.646	.678	.607					
14	TOTAL	-.584	-.612	-.663	-.745	-.562	-.606	.661	.762	.762	.739	.734	.977				
15	EFFICIENCY--CONT.	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
16	EFFICIENCY--INT.	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
17	NATURE	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
18	AMOUNT	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
19	AVOIDANCE	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
20	INCOME	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
21	ALTERNATIVES	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
22	ENJOYMENT	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
23	AGE	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
24	EDUC.--AMOUNT	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
25	INCOME--AMOUNT	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
26	REL. INFOR.	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
27	REL. ADHER.	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
28	SELF	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
29	CHILD REARING	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
30	BIRTH CONTROL	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
31	AUTOMAT.	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
32	RULE ADHER.	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
33	LOCAL AID	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
34	FED. AID	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
35	PLANNING	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
36	PREJUDICE--AN.	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
37	IMP.	-.694	-.696	-.713	-.717	-.777	-.774	-.816	-.817	-.836	-.827	-.861	-.897	-.888			
VARIABLES ¹		ATTITUDE CONTENT							ATTITUDE INTENSITY							VALUE	
AGE	W-B-C INDEX	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

for variables on the Attitude Behavior Scale: White/Negro-
Personal Data Questionnaire, and the Affective Sensitivity
450 students.

FOOTNOTES:

- ¹ See variable list for complete name.
² Photo reduced from computer print-out.
³ Interpretation:

Correlation
Sample Size
Significance level

[illegible]

CONTACT						DEMOGRAPHIC			RELIG.		CHARGE CRIMT.				EDUCATION			PREJ.		IMP.
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37

TABLE 28.--Correlation matrix
Education,
Scale for Education

		TABLE 28.--Correlation m Education, Scale for Edu																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121</

for variables on the Attitude Behavior Scale: White/Negro-
Personal Data Questionnaire, and the Affective Sensitivity
450 students.

[illegible]

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