

A GUTTMAN FACET ANALYSIS OF RACIAL ATTITUDES
IN KENYA, NIGERIA, SOUTH AFRICA, AND THE
UNITED STATES

Dissertation for the Degree of Ph. D.

MICHIGAN STATE UNIVERSITY

WINFRED JOSEPH SMITH

1975



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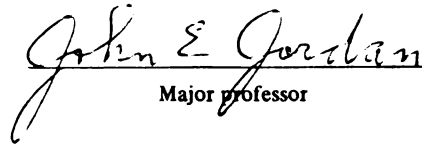
**A Guttman Facet Analysis of Racial Attitudes
in Kenya, Nigeria, South Africa, and the
United States**

presented by

Winfred Joseph Smith

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in Couns. Pers. Serv., &
Ed. Psy.


Major professor

Date May 16, 1975

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ABSTRACT

A GUTTMAN FACET ANALYSIS OF RACIAL ATTITUDES IN KENYA, NIGERIA, SOUTH AFRICA, AND THE UNITED STATES

By

Winfred Joseph Smith

Statement of the Problem

Intergroup conflicts and problems have been continuous as long as mankind has consciously or unconsciously accepted "devaluing" differences between one another. In the twentieth century, the focus has been predominantly that of racial/ethnic or national differences. Students of society have attempted to establish historical, psychological, and social-structural roots of prejudice; however, there have been few definitive studies which assess racial attitudes.

The purpose of this study was to assess racial attitudes in three African countries and compare them to race attitudes in the United States. A further purpose was to validate the South African form of the Attitude-Behavior Scale (ABS-SAF) (Smith and Jordan, 1973). The form differs from Jordan's "general" racial attitude scale (Hamersma, Paige, and Jordan, 1974) in

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The review of literature includes the history of Guttman facet design, and the extension of this design as well as the formation of attitude-behavior scales based on Guttman's facet analysis of attitudes. A review of racial attitudes in the United States and Africa was presented along with a theoretical framework by which racial behavior between groups can be predicted.

Methodology

Jordan and Hamersma (1969) constructed a series of attitude scales based on the facet analysis of Guttman (1959). The scale used in this study, ABS-BW/WB-SAF, is one in this series of scales. Theory and construction of the items followed a systematic a priori method instead of the Likert method of intuition or the Thurstone use of judges. Guttman's (1959) facet theory specifies that the attitude universe represented by the item content can be substructured into behavioral profiles which are systematically related according to the number of identical conceptual or semantic elements they hold in common. The substructuring of an attitude-behavior universe into facets and elements facilitates an a priori sampling of items within each of the derived profiles and also enables

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the prediction of relationships between various profiles of the universe.

The sample for this research was drawn from the first-year psychology students in Kenya, Nigeria, South Africa, Georgia, and Michigan with a control group of Ed 429 students at Michigan State University. The subjects were composed of Black and White, male and female students; there were 1,070 subjects sampled.

The statistics employed were the Kaiser Q^2 for the simplex approximation, analysis of variance, and simple correlation.

Results

The results indicate that the ABS-SAF is cross-culturally invariant. The Kaiser Q^2 simplex approximation test was $> .70$. The hypotheses dealing with efficacy or sense of control over the environment (H-2), urbanity (H-3), new child-rearing practices (H-4) and new techniques of birth control (H-5) were not supported. The remaining hypotheses (H-6, 7, and 8) dealt with the socio-cultural and socio-structural aspects of racial behavior. The groups were ranked according to size and control of social power in their respective society. Hypothesis 6, dealing with the rank order of the White samples, was not supported; Hypotheses 7 and 8 were. Hypothesis 7, dealing with the rank order of

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the Black samples, was supported. Hypothesis 8, dealing with the social control of societal institutions in relation to the percentage of the particular racial group within a society, was also supported.*

*This study is one in a series of cross-cultural racial/ethnic studies under the direction of Dr. John E. Jordan of Michigan State University, East Lansing, Michigan 48824.

in

A GUTTMAN FACET ANALYSIS OF RACIAL
ATTITUDES IN KENYA, NIGERIA, SOUTH
AFRICA, AND THE UNITED STATES

By

Winfred Joseph Smith

A DISSERTATION

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

DOCTOR OF PHILOSOPHY

College of Education

Department of Counseling, Personnel
Services and Educational Psychology

1975

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JOHN E. J.

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Dedicated to my wife, Elisha, and my Mother

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PREFACE

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

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ACKNOWLEDGMENTS

First of all, I would like to thank my advisor and chairman, Dr. John E. Jordan, who has not only given me guidance and encouragement in all aspects of this dissertation, but has helped give my life direction.

Also, I would like to express my deep appreciation to my committee members: Dr. Robert L. Green, Dr. Lawrence Lezotte, and Dr. Christopher Sower for making helpful suggestions and providing guidance.

I especially wish to thank Dr. Keith Goldhammer, Dean of the College of Education, for providing an alumni scholarship which provided funds for the final analysis work and printing of this thesis.

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CHAPTER I

INTRODUCTION

Intergroup conflicts and problems have been continuous as long as mankind has consciously or unconsciously accepted "devaluing" differences between one another. Intergroup problems have been caused by a feeling of superiority of one group toward another due to religious, cultural, ethnic and/or racial differences. The belief in group difference has been blamed for wars, revolutions, racial, and religious pogroms and almost any other kind of human calamity. Attitudes and beliefs were usually established by unintended contact between groups and, in some cases, by no contact.

Since recorded history, groups have emphasized various differences. Mankind has focused on religious differences during the last two thousand years and even earlier stressed tribal and cultural differences. In the twentieth century, however, the focus has been predominantly that of racial/ethnic or national differences. It is projected that as the progress of modernization and industrialization expands throughout the world such institutions as religion, education, and nationalism

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will weaken and that technological advances in communication and language will also reduce ethnic isolation of groups throughout the world. Therefore, man will find fewer factors which can set him apart from his neighbors and such beliefs as superiority and racial/ethnic group identity may be eliminated or become unimportant in ranking peoples on a value continuum.

The only difference between groups which cannot currently be influenced by technology and modernity is that of race. It is evident, therefore, that if people continue to label groups and if they attempt to establish differences between populations, they will have to resort to racial factors. Therefore, the understanding of the dynamics of racial differences, the analysis of racial attitudes and the factors which promote conflict or accommodation between existing groups must be studied and understood.

Need of the Study

Many differences between groups in the United States are currently based on race. This is clearly established in the Report of the National Advisory Commission of Civil Disorders (1968):

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

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is still possible From every American it will require new attitudes, new understanding, and above all new will (pp. 1-2).

Other researchers, Brink and Harris (1967) and Campbell and Schuman (1968), have expressed a need to understand the racial attitudes between Black and White in the United States.

In Africa, as in the United States, there is also a need to understand attitudes between races. Students of society have attempted to establish historical roots of racial prejudice. However, there have been few definitive studies which assess racial attitudes, cross-nationally.

Racial Relations in the United States

Intergroup contact between Black and White groups in the United States developed differently within the South as compared to the North.

The agricultural economy in the South was labor intensive. The large plantations depended upon imported slaves from West Africa. Some slaves obtained their freedom; some became sharecroppers, artisans, and a few were educated in missionary schools. Even after the freeing of the slaves little changed for the Black population in the southern United States.

Not until the nineteenth century did a large number of blacks become educated and accumulate some

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wealth and prestige within the Negro communities. The socioeconomic structure of the South was separated and unequal. Whites dominated the educational, economic, political, and social systems within the region. The Negro group lived in a microcosm and had to perpetuate the 'master-servant' role relationship.

Not until industrialization in the 1950s came to the South did the Negro population request and receive equal legal and economic rights with Whites. The "integration policy" of the national government enforced legal decisions which permitted Negroes equal political and economic opportunities.

Until integration, the relationship between the two groups was subordination and segregation; the attitudes of Whites was that of hatred and hostility. In the integrationist period, however, there seems to be an attitude of begrudging acceptance and, in some cases, respect of Black accomplishments and achievements.

In the northern United States the agricultural economy was based on small farms, and industry developed early, thus, there was no need for slave labor. The Negro population in the North was composed predominantly of freedmen or runaway slaves.

As the immigration laws were tightened rural southern Negroes migrated to northern urban centers and settled in slum areas recently vacated by European

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immigrants. At this time racial conflict and problems developed in the North when middle- and working-class Whites moved to the urban fringe causing a separation of the two races into opposing geographic regions--suburban Whites and innercity Blacks.

The public attitude of Whites toward Blacks in the United States can be classified into three historical periods, each characterized by a general attitude.

During the earliest period, 1619 to 1830, the attitude toward Blacks was that of non-existence as a human race. The Blacks faced slavery in the South and non-acceptance, politically, and socially in the North.

The second period, 1830 to 1910, was characterized by repression and persecution of the Blacks in the South and of indifference to their plight on the part of the Whites in the North. The change of attitude began around the 1830s:

After toying with several ideas including that of Marcus Garvey which advocated a 'Back-to-Africa-' movement, the white people came to the conclusion that though Uncle Tom may be a fine fellow, he is, nevertheless, different. So segregation was born. And between roughly 1870 and 1910 the Negro was segregated in every area of life in the Southern United States (Ogot, 1965, p. 18).

The Whites of the United States felt they had found the solution to the Negro problem by establishing a national policy of segregation. Southern state constitutions legitimated this policy and it was supported

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by the United States Supreme Court's decision of 'separate but equal' in 1896.

The third period, 1910 to the present, began as a result of increased education, two World Wars, and the Blacks protesting louder and louder against subordination. The Whites, too, became increasingly aware of the incompatibility between the American Way of Life and segregation.

The period of integration climaxed with the Civil Rights movement in the 1960s and both Black and White leaders demonstrated for the abolition of the laws of 'separate but equal.' However, the attitudes of Whites had developed for almost a century and could not be dissolved in a decade of integration advancement. With the assassination of Martin Luther King in 1968, Black leadership fractionalized and the Afro-American consciousness developed. Blacks developed a sense of pride and achievement in their new found consciousness. Many were afraid that integration into the dominant White society would cause them to lose their identity so a reaction to the "full" integration occurred. With this, the liberal Whites experienced disillusionment and a 'White Back Lash' developed. Whites' attitude toward Blacks was that of resentment and hurt that the Blacks felt they could not assimilate into the broader stream of American life.

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The achievement of Black integration

. . . is not likely to mark the end of racial consciousness among the Negro population. For many years the Negro has been made, through legal, educational and political devices, to feel that he is different from other Americans. And although the legal myth of 'separate but equal' has been exploded it is evident . . . that emotionally and spiritually the American Negroes still believe in the doctrine of 'separate but equal' This deep-rooted attitude is likely to hinder integration and to perpetuate racial consciousness among the Negroes (Ogot, 1965, p. 18).

During the period of integration, Negroes have obtained a sense of social identity and political and economic advancement. It can be said that the Negro in the United States has put his foot on the first rung of the upward mobile ladder and, with his new political and economic muscle, he may find "true" integration.

Racial Relations in South Africa, Kenya, and Nigeria

Racial prejudice has been institutionalized in South Africa. The concept of "apartheid" embodies the extreme negative racial relations between Natives, Afrikaans, and English-speaking Africans.

Munger (1967) views South Africa as ". . . two huge feudal classes divided by colour" (p. 31). Because of the political, social and economic enforcement of the dual society on racial differences, the racial situation in South Africa is so extreme that ". . . over 95% of

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all the white people are in favor of segregation" (de Blij, 1962, p. 186).

Kuper (1965) describes the South African society:

The situation is so raw . . . and so governed by racial ideology and domination, that it is the perception of race relations which becomes the overriding factor and shapes the political ideologies, both of the parliamentary parties and of the non-White extra parliamentary movements (p. 366).

It was in 1948 that the Afrikaans, descendants of the early Dutch settlers, captured the political leadership from the English-speaking Whites. The Afrikaan domination has been maintained since. With a consensus of 95% of White voters in support of apartheid, the severe laws based on racial segregation have been enforced by the police. Phillips (1961) argues that the "Broderbond," a secret society, draws its members from the less educated rural Afrikaans and dominates the police, and in some areas resembles the Nazi SS troops.

The apartheid socio-political system in South Africa is atypical when the rest of sub-Saharan Africa is included in an analysis of racial attitudes. The majority of African nations are controlled by African Blacks; hostile and negative attitudes in racial relations still exist. In Kenya and Nigeria, for example, resistance to White British rule brought about

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the independence of both countries. In October, 1952, the colonial government declared a state of emergency in Kenya due to the Mau Mau rebellion. After the emergency,

. . . the colonial government's attitude did not appreciably change in the critical years that followed. They saw the activities of most African leaders as disruptive and continued to believe that the solution to the country's problems lay in effective administration and economic growth under European leadership rather than in any substantial reform of the political structure (Rosberg and Nottingham, 1966, p. 231).

The hatred and resentment of White domination by the Kikuyu Tribe provided the leadership for the Kenyan independent movement. This tribe composed 20 percent of the East African native population and was the most influential.

Leadership was weaker and more diffused in Nigeria because there was no dominant tribe. The twelve major tribes constantly warred among themselves; thus, political pressure for independence was not developed as strong as in Kenya. Independence was facilitated more by the change in administration and political attitudes in Britain rather than through political pressure and rebellion within Nigeria.

The degree of contact and hostility varies between Whites and Blacks in South Africa, Kenya, and Nigeria. In South Africa the Dutch-speaking White

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settlers developed small farms, and established widely scattered farm communities throughout the entire area. Contact with Africans, if any, was hostile. In Kenya the White settlers were predominantly British gentry who held and developed large plantations with a hope of amassing personal wealth and retiring to England. Their contact with the Africans was less severe than the Dutch-speaking Whites because they depended on the Africans for labor. In Nigeria the independence movement developed slowly due to little contact between Whites and Blacks. This is supported by Hatch (1970) who states that the colonial government took many years to make a direct impact on the majority in Nigeria.

Purpose of the Study

The purpose of this study was to test racial attitudes in three African countries and compare them to racial attitudes in southern and northern United States.

A further purpose was to validate the South African form of the Attitude Behavior Scale (ABS-SAF) (Smith and Jordan, 1973). This form differs from Jordan's "general" racial attitude scale (Hamersma, Paige, and Jordan, 1974) in that it does not include items in the areas of military, law and order, and political activism. Differences of the instrument and of the hypotheses tested will be presented in detail in Chapter III.

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CHAPTER II

REVIEW OF LITERATURE

The review of literature includes the history of Guttman facet design, and the extension of this design as well as the formation of attitude-behavior scales based on Guttman's facet analysis of attitudes. A review of racial attitudes in the United States and Africa is presented along with a theoretical framework by which racial behavior between groups can be predicted.

History of Attitude-Behavior

Two basic views permeate the literature on attitude research: one defining attitude as a "predisposition to behavior" and the other "attitude as behavior." Jordan (1971a), however, believes that attitudes and behaviors are not separate or disparate entities, but are varying along the same continuum; hence, he uses the hyphenated term, attitude-behavior, to connote a synthesizing of what has previously been two separate and distinct entities. The new usage was in part derived from Guttman's (1950a) definition of attitude as a "delimited" totality of behavior with respect to something" (Jordan, 1971b).

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Guttman Facet Theory

Guttman's contributions to attitude scaling provide a rigorous paradigm for item construction and analysis that can be applied to any intergroup situation. Guttman (1950b) started by operationally defining attitude as "a delimited totality of behavior with respect to something" and divided this delimited totality of behavior into four levels or subuniverses (1959).

Guttman (1959) developed the concept of levels into a structural theory of belief and action based on and defined by facets to produce each level. The four facetized levels were (a) stereotypic, (b) norm, (c) hypothetical interaction, and (d) personal interaction.

Jordan (1968), reviewing current attitude research, found few studies which employed many attitude items other than stereotypic ones. Since attitudes exist on various other levels most of the current research instruments fail to elicit more than a stereotypic measure. Jordan extended Guttman's levels and developed an instrument which he used to test attitudes towards the mentally retarded (Jordan, 1970), Blacks and Whites (Hamersma, Paige, and Jordan, 1974), drug users (Kaple, 1971), deaf (Poulos, 1970), and the war disabled (Down, 1974).

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As well as building on Guttman's theory of attitude, Jordan's review of the literature revealed four classes of variables which seemed to be important correlates, determinants, and/or predictors of attitudes:

(a) demographic factors such as age, sex, income, etc.; (b) socio-psychological factors such as one's value orientation; (c) contact factors such as amount, nature of, perceived voluntariness, and enjoyment of the contact; and (d) the knowledge factor, such as the amount of information one has about the attitude object.

The substantive research on racial attitudes in Africa and the United States can be classified into two categories: cross-cultural and national. The bulk of the research conducted in the United States and Africa has been national. Hamersma (1969) has reviewed racial attitudes in the United States, and classified them within Jordan's four predictor variables. These categories are employed to classify the United States substantive research. Most of the African research deals with demographic and descriptive variables.

Racial Attitudes in the United States

Contact Factors

Harding and Hogrefe (1952) conducted a study of White department store employees' attitudes toward Negro co-workers. Respondents were classified into three

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groups in terms of their experience with Negro workers: unequal, equal, and no-contact.

The overall results indicated that equal status work contact produced a large increase in willingness to work with Negroes on an equal basis but there was no significant change in willingness to accept other relationships with them. The no-contact group was more favorable than the unequal group but less than the equal group.

Brophy (1964) found a marked reduction in anti-Negro prejudice among White merchant seamen who had shipped one or more times with Negro sailors. Thirty-three percent of those who had never shipped with Negroes were rated as unprejudiced on a ten-item scale. This increased to 46 percent for those who had shipped once with Negroes, to 62 percent for those who had shipped twice, and to 82 percent for those who had shipped five times or more.

The situation studied by Brophy was usually favorable for the reduction of prejudice because these seamen not only worked together in circumstances requiring a high degree of cooperation but also lived together 24 hours a day. Also, most of the seamen were members of a CIO union with an anti-discrimination policy.

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Merton, West, and Jahoda (1949) found a moderate increase in favorable attitudes toward interracial housing among low class White tenants of such projects who had previously worked with Negroes as compared with those who had not had this experience. Forty percent of the former and only 24 percent of the latter answered "yes" to the question: "Do you think colored and white people should live together in housing projects?"

Deutsch and Collins (1951) in a similar study found a slight and statistically unreliable relationship between work experience and attitudes toward Negroes among White housewives in a segregated bi-racial public housing project. Thirty-one percent of those respondents who had worked with Negroes favored interracial housing in principle while 27 percent of those who had never worked with Negroes favored interracial housing.

Wilner, Walkley, and Cook (1952) conducted a study much like Deutsch and Collins, using various types of occupancy patterns and their results were in agreement with the hypothesis that closer and more frequent contact results in a decrease of prejudice.

Allport and Kramer (1946) found some empirical justification of their hypothesis that "genuine" contact between members of groups having the same or nearly the same economic and social status improves friendly relations between them, i.e., less prejudice. Cook and

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Sellitz (1955) were also concerned with the type of contact between different ethnic groups and the nature and quality of the contact.

Carter and Mitchell (1955-56), in a study of attitudes of Negro pupils toward White pupils, found that in terms of contact those who had "very often" and "often" contact with White pupils were decidedly more favorable than those who had "seldom" or "little" contact. In another study using student subjects, Lombardi (1963) gave a pretest and a posttest to White students after school desegregation. He found that the mean change from pretest to posttest was not significant in the whole group but was for some. Holtzman (1956) in still another study with students, found that college students were more positive toward non-segregation than the general population. He also found that those people who had mixed classes with Negroes were more tolerant than those who had never attended mixed classes. Droba (1932) found that Negro students taking a course together with Whites were favorable to the Whites more than the Whites were to the Negroes.

Konopka (1947) studied changes in racial attitudes of children who had been placed in therapy groups with children from other races. She found that this type of situation was helpful for overcoming racial and cultural tensions. Mussen (1963) reports an

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experiment using 100 White subjects between the ages of eight and fourteen years of age. The subjects went on a four-week vacation at a camp where Negroes and Whites lived, ate, and played together. After the camp experience, many children changed their attitudes, some becoming more prejudiced, others more tolerant. Yarrow, Campbell, and Yarrow (1958) reported a similar study where children from low income families in Southern states attended an interracial camp where they were assigned to integrated cabins. In general, the children enjoyed the interracial experience and wished for an extension of the camp period.

Kelly, Ferson, and Holtzman (1958) concluded that social contact per se is not a determining factor but that the quality of the relationship is.

Demographic Factors

One of the most important factors or variables in the research that has consistently yielded significant results in relation to prejudice is that of religious preferences. Even though this factor has been extensively researched, its exact relationship is not easily understood since research findings have often been at odds with each other.

Allport and Kramer (1946) assert that the mere exposure of an individual to a religious upbringing does

not induce him to be tolerant. However, the authors claim that if the religion has had a positive influence on the person's attitudes, he then shows a higher degree of tolerance toward minority groups. Allport's and Kramer's work also shows that Protestants exhibit less prejudice than Catholics.

In terms of religion, the Kelly, Ferson, and Holtzman (1958) study of Baptists, other Protestants, Catholics, Jews, and those expressing no religious preference, showed that of these five groups, the Baptists were the most opposed to desegregation. These results are at variance with those of Allport and Kramer (1946). Kelly et al. (1958) attribute this variance to the fact that Negroes were members of Catholic churches along with Whites but not members of White Protestant churches. Church attendance, in this study, was related to prejudice in a curvilinear fashion; i.e., those who attended church twice a month are "less favorable" toward desegregation; those who never attend church are the most tolerant.

Holtzman (1956) found that Jewish students were the most tolerant toward non-segregation while Protestants were the least. He also found that frequency of church attendance was significantly related to tolerance. Those who attended church once or twice a month are most likely to favor segregation.

Larson, Ahrenholz, and Grazioplene (1964) found religion to be a significant variable in both Alabama and Texas students' attitudes toward integration. In Alabama the Jewish students were more favorable toward integrated facilities than Catholics; the Catholics were more favorable toward integration than the Protestants.

Engel (1968) in a different type of study found that when considering Negroes for membership in a civil organization, neighborhood housing, and office sharing, White college students accepted Negroes of the same religion more readily than Negroes from other religious groups.

Irvine (1974) in a later study administered the Jordan Attitude-Behavior Scale of Blacks toward Whites and Whites toward Negroes (ABS-BW/WN) to three ministerial groups--Catholics, Pentecostal, and Protestants. He found a significant difference between the groups at the societal level; Catholics scoring highest at the societal stereotypes, Pentecostals second, and Protestants scoring lowest. When comparing White and Black ministers, a significant difference occurred on the personal action level. When the Blacks' and Whites' attitudes toward the opposite race are compared according to educational level, the more highly educated Blacks scored more "unfavorably" toward Whites and the

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more highly educated Whites scored more "favorably" toward Blacks.

Irvine's research contradicts earlier studies (Allport and Kramer, 1946; Lombardi, 1963). The reason for this may be that Irvine gathered information on racial attitudes in the United States after the 1960s during which the integrationist movement of Martin Luther King achieved its peak only to be countered by the "Black Movement" which emphasized self appreciation for Blacks and hatred of the "white establishment." Educated White liberals accepted the blame for the "black problem." This may explain why educated Blacks scored more unfavorably toward Whites and Whites scored more favorably toward Blacks.

Literature on racial attitudes indicates that education is the most significant variable, negatively related to prejudice, i.e., the more education, the less prejudice. Allport and Kramer (1946) and Lombardi (1963) point out that the higher the parents' educational level, the lower the prejudice or more favorable the attitude toward Negroes. Carter and Mitchell (1955-56) found that as Negro pupils ascended in grade levels their attitudes towards Whites became more positive.

Allport and Kramer (1946), Stephenson (1952), Holtzman (1956), and Kelly, Ferson, and Holtzman (1958) found that White college students' major field of

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academic interest was related to their tolerance of Negroes. All the studies yielded similar results: students majoring in fields such as business, pharmacy, and engineering were less tolerant than those majoring in fields such as social science and humanities.

Sex, income, age, and geographic location are the other demographic factors or variables most frequently considered in the literature of racial attitudes. Allport and Kramer (1946) and Larson, Ahrenholz, and Graziplene (1964) found women to be less prejudiced than men while Carter and Mitchell (1955-56) found the opposite to be the case. Kelly, Ferson, and Holtzman (1958) and Weller (1964) found no sex differences in their research.

Regional or geographic location of the subjects has received extensive attention. Studies which consistently revealed that persons in the southern United States generally hold a more unfavorable view of Negroes than elsewhere in the country include Kelly, Ferson, and Holtzman (1958), Weller (1964), Brink and Harris (1964, 1967), CBS News (1968), Larson, Ahrenholz, and Graziplene (1964), Campbell and Schuman (1968), Report of the National Advisory Commission on Civil Disorders (1968), and Dell Orto and Jordan (1975).

Unfavorable racial attitudes and older age has also been a consistent fact in the literature. Mussen

(1963) and Allport and Kramer (1946) indicate that prejudice increases with age, whereas other researchers --Weller (1964), Brink and Harris (1964, 1967), Campbell and Schuman (1968)--have all reported conflicting results.

When income has been used as a variable, the results are not consistent. Weller (1964) found that higher income groups see a loss of status in association with Negroes and are more prejudiced toward them than other income groups. Harding and Hogrefe (1952) support these findings.

Social Psychological Factors

Carlson (1956) reported a study that involved changes in prejudicial attitudes toward Negro mobility according to perceived property value. Attitudes became more favorable toward Negro movement into White neighborhoods as subjects' beliefs were changed from the view that Negroes tend to lower property value. The change was ascribed to an inconsistency between the cognitive (belief) component and the affective (value) component.

Himelstein and Moore (1963) found that racial attitudes may play a minor role in certain situations. Subjects of both high and low prejudice tend to be strongly influenced by the behavior of the confederate whether Black or White. For example, when a confederate

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(White) signs a petition, it's highly likely that the subject (Black) will sign also.

Trent (1957) studied self-acceptance in Negro children. His results showed that children who were more self-acceptant expressed significantly more positive attitudes toward both Negro and White.

Williams (1968) and Allport and Kramer (1946) studied how students perceived themselves in relation to things around them. They asked students to rate their own prejudice, and found that those who are more prejudiced have less ability to discriminate how prejudiced they are.

The work of Brodwin (1973) indicates that the symbolism associated with the word "black" in the United States has in the past been associated with "badness" but that college students now evaluate the terms "blacks" and "negro" rather equally.

Knowledge Factors

A study by Droba (1932) looked at the effect of education on attitudes toward Negroes. The design consisted of a test of attitudes which was given to a class at the beginning and again at the end of a course. The difference between the two scores obtained on the two occasions was taken as a measure of change. She concluded that a course on the Negro given to college



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students tends to make the White students slightly more favorable toward the Negro. Corroborating evidence for the positive effect of the knowledge factor or variable in research was also found by Holtzman (1956), Deutsch and Collins (1951), Wilner, Walkley, and Cook (1952), Brophy (1964), and Merton, West, and Jahoda (1949).

Racial Attitudes in Africa

The substantive research concerning racial attitudes in Africa is less extensive than that in the United States. The research is largely demographic and socio-psychological in emphasis. The majority of the studies have been conducted in South Africa and very little research has been undertaken in Eastern and Western Africa.

MacCrone (1930) was the pioneer in studying the attitudes of White South Africans toward non-White Africans. Beginning his work, he asked twenty-five students to describe their attitudes toward the Black community and to give reasons for their attitudes. A variety of negative factors emerged:

1. factors based on past contact between Whites and Blacks and passed on to their children;
2. present political, economic, and social stigmas of inferiority concerning the Black man;
3. the Black man is a group of criminals because only Black criminals are apprehended in South Africa;

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4. pseudo-scientific explanations of racial differences;
5. social barriers set up by Whites who had no interest in learning the Black African's language, customs, and culture; and
6. in folklore and fairy tales the symbol 'black' is evil.

With this information MacCrone (1932) developed his research instruments: a Thurstone-type scale; the "Attitudes Toward the Native" scale; and a Bogardos-type "Social Distance" scale. Over a period of years, MacCrone gathered additional social distance data and found consistently that Whites first preferred their own in-group (English-speaking Africans preferred other English-speaking Africans), and second, Whites preferred other Whites (the English-speaking group preferred the Afrikaans group before non-White groups). MacCrone found that the Afrikaans-speaking group was the most intolerant toward the native and "appear to be unaffected by difference in the socio-economic background of the various groups . . ." (MacCrone, 1949a, p. 703). Their attitude did not change over a ten-year period.

Mann (1971, pp. 52-59) analyzed the research on racial attitudes in South Africa, classifying them according to types of studies (such as survey research) and differing variables (such as ethnocentrism, social-cultural factors, education, sex, etc.).

Ethnocentrism

MacCrone (1937a, b) was the pioneer in studying the issue of whether or not a racial majority in a society place their own group above other groups. His chief instruments were an "Attitude toward the Native" scale and a social-distance scale. He was careful to work out the reliabilities and validities of his measures. Not all who have succeeded him have cared to establish levels of reliability and validity for their measures, let alone improve on the levels he obtained. His own measure of attitude towards Africans, after more than thirty years, still seems to scale in the same way as it originally did, although nowadays student raters show greater variety in their attitudes than his raters did (Melamed, 1967).

MacCrone chose 632 White university students and classified them as belonging to the English-speaking, Afrikaans-speaking, and Jewish ethnic groups. According to his measure of social distance, each one of the three ethnic groups fell short of maximum tolerance for itself. Nevertheless, each group extended more tolerance towards itself than towards any other group.

More recent studies have disclosed similar trends. After studying 627 White students of the University of Natal in 1956, Pettigrew (1960) showed that from 89 to 93 percent of the students were willing to

marry ethnic congeners, while at most 66 percent were willing to marry ethnic outsiders. So vehemently was the Indian group spurned that a fifth of the non-Jewish students chose the response "I wish someone would kill all of them." Like Pettigrew, van den Berghe (1962) used a measure of social distance. He also drew upon students of the University of Natal for subjects; but his 383 subjects were both White and non-White and included student nurses and technical college as well as university students. His results indicate that the group least rejected by his mainly English-speaking White subjects was the English group; the group least rejected by his Indian subjects was the Indian group; and the group least rejected by his African subjects was the "City African" group.

Crijns (1960) confined his subjects to 113 Africans who were either graduates or students of a university. The social-distance scale applied to them revealed that their tolerance was greater for various African groups than for other groups. A social-distance scale was again the measure when Lever (1966, 1968) took a 10 percent random sample of the high-school pupils in Johannesburg. She found that the Afrikaan-speaking group put their group well above any other group in the hierarchy of preferences.

Bogardus (1968) compared three social-distance studies from South Africa, Ethiopia, and the United States which dealt with racial attitudes and social-distance. He found in all three countries that Whites preferred their own ethnic group to any other group and non-Whites preferred their own as well. The non-White subjects in South Africa and Ethiopia, however, had a more favorable attitude toward Whites from the United States and Europe than Whites from their own country.

Clearly there is ample evidence of ethnocentrism in the various studies of social-distance. Studies of other kinds add to the evidence. Kuper (1965), for example, asked African teachers to rate six ethnic groups on various qualities. His finding was that on the average the teachers gave the Zulu group the highest rating. This is ethnocentrism once again, because the teachers themselves were mainly Zulu.

One assumption of the social-distance theory is, in general, if a person dislikes one non-membership group, is he likely to also dislike other groups? The question is important because a positive answer suggests that the dislike may stem from psychodynamic characteristics of the individual rather than from the specific socio-cultural and socio-structural factors of the various non-membership groups themselves. Originally MacCrone (1937a, b) had made a search for common

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factors in the social-distance put by members of White groups between themselves and members of groups different from their own; and Pettigrew (1960) later did the same. Their findings agreed closely. It seems that attitudes toward non-membership groups demonstrate some generalization, but there is also a special kind of generalization covering White non-membership groups only. The impression fostered by the findings is that if an Afrikaaner dislikes the Indians he is likely to dislike all other non-Afrikaaner groups as well; but his dislike of the non-Afrikaaner White groups will be of a different, and milder kind compared with his dislike of the non-White groups.

A basic factor underlying generalization may be a particular pattern or dynamic system of personality traits. In his earlier work, MacCrone (1937b) had expressed a strong interest in the psychodynamics of prejudice, paying special attention to psychoanalytic theorizing, as in his discussion of unconscious elements in aversion to the color "black." He came to envision a Calvinistic-Puritanic personality (MacCrone, 1955), which in many ways resembled what is widely known today as the authoritarian personality. Some of his empirical work on race attitudes centered about questions of personality. MacCrone (1937b) reported no link between the attitude towards Africans and fair-mindedness. His

later work leaned heavily on factor analysis. Among other things, it suggested that such traits as aggressiveness and assertiveness lie beneath the intolerant-tolerant outlook of Whites; that racial aggressiveness shown by Whites has a relatively heavy dependence upon extrapunitive-ness (MacCrone, 1949c), and that these are essential features of the Calvinistic-Puritanic personality (MacCrone, 1955).

A factor analysis carried out by MacCrone and Starfield (1949) indicated that White hypersensitive-ness is slightly associated with anti-African attitudes. To explain some of his factor analytical results, MacCrone (1953) resorted once again to psychoanalytic interpretation, for example, the ethnoeroticist whom he described in Freudian terms as having submissive and neurotically compulsive tendencies.

Pettigrew (1960) was another to look for personality correlates related to attitude. Drawing upon the researches into the authoritarian personality, he used an F scale to find, as expected, that authoritarian features of personality in Whites go with remoteness from people outside the membership group, particularly non-Whites. With improved scales, Orpen (1966) was later able to confirm the link between authoritarianism and ethnocentrism in Whites.

Socio-Cultural Factors

There is convincing evidence that, however important the personality factor is, it is not enough to explain everything about attitudes. Pettigrew (1958) made an investigation which implied that personality by itself does not explain high levels of intolerance. Drawing on the social-cultural factors for a fuller explanation of racial attitudes, he found that anti-African attitudes were slightly stronger in those Whites born on the African continent than in those born elsewhere, although the former were no more authoritarian in personality structure than the White South Africans born in other countries outside Africa. Pettigrew (1958) concluded that being born in Africa brings about a particularly thorough exposure to the local culture, with its anti-African beliefs, customs, and apartheid social structure.

Rogers (1962) studied 500 White subjects in southern Rhodesia to determine factors contributing to racial prejudice. He found that "ethnic affiliation" is of greater predictive value for prejudice toward Africans than origin of birth, i.e., England or Rhodesia. White immigrants to southern Rhodesia quickly adapt to their positions as members of the power elite; their political and economic survival is based on the maintenance of White supremacy.

Pettigrew, Allport, and Barnett (1958) in a unique study presented photographic stimuli of White and non-White persons to White African subjects. They found that White South Africans, especially the Afrikaners, seem to show a "perceptual vigilance" in their judgment of the people in the photographs in that they tended to report only "White" and "pure African" in spite of the pictured stimuli including Coloureds and Indians.

Sex Differences

Different observers have reported differing data concerning intolerance toward Africans between White males and females. Calculations of variance convinced MacCrone (1937a) that sex was a relatively minor factor in White intolerance. Inspection of the data presented by him show that sex differences are slight, with the males usually exceeding the females in intolerance. Van den Berghe (1962) presents data which supports MacCrone's findings. He reports a slight difference between males and females concerning social-distance from Africans with one sex not consistently more remote than the other to show a significant difference between sexes.

On the other hand, White women keep their distance from non-Whites more consistently than White men

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(Pettigrew, 1960). However, in White English-medium schools, girls are significantly closer to Coloureds and Indians than boys are (Lever, 1967).

Occupational Factor

The evidence concerning the parental attribute influence on intolerance is mixed as it is in the sex factor. A factor sometimes thought important is occupation which has been taken as an index of socioeconomic status. MacCrone (1949a, b) and Lever (1966) analyzed their data comparing race and class. They found that race was significantly predictive of prejudice and that socioeconomic level was not. Pettigrew (1960) also found that parent's occupation did not influence the level of intolerance against non-Whites except when he divided his subjects according to region--rural or urban. He found, however, difference between children's racial attitudes when they were separated according to white or blue collar parental occupations. It can be concluded, therefore, that only on a broad scale do socioeconomic differences occur regarding racial attitudes in South Africa.

Educational Factor

The educational level of the parent is another factor that does not yield entirely straightforward evidence. Lever and Wagner (1965) reported that as the

educational level of pupils in the Johannesburg English-medium provincial high school increased the social-distance from non-Whites also increased. MacCrone (1938, 1954) found that children of parents who were born and educated in another country did not differ in the intolerance towards non-Whites from children whose parents were born and educated in South Africa.

Non-White Attitudes

Educated African subjects have provided evidence of hostile feelings towards Afrikaaners (MacCrone, 1938) or Whites in general (Crijns, 1960) and have been less disposed than uneducated to admire Whites (Doob, 1962). African workers have preferred African supervisors to White (Reader, 1963), and African clerks have not been as likely to think their efficiency depended upon respectfulness toward White supervisors as their White supervisors have (Sherwood, 1958). Urban Africans in Durban have shown a marked distaste for Indians (Mann, 1955). In giving stereotypes, African subjects have demonstrated that there is a negligible correlation between the labels they apply to their own group and the labels applied to it by subjects from other ethnic groups (MacCrone, 1937b).

Coloured subjects rated as able to pass as White have shown no stronger pro-White orientation

than relatively unpassable Coloureds (Mann, 1958). Russell (1961) sampled a group of Coloureds from a Durban residential area who have frequent contact with Whites and Indians. They have shown signs of avoiding both Whites and Indians living nearby.

The superiority-inferiority dimension in Indians relative to attitudes towards Whites has emerged from an experiment involving Indian university students (Mann, 1963). These students on the whole expected themselves to be inferior in social polish but superior in inner qualities such as honesty, humility, etc.

Indians, Coloureds, and Africans have been lumped together for comparison with Whites in an inquiry into the attitudes of students of political science. From the comparison, it has appeared that the proportion approving marriage between Whites and non-Whites is higher among the non-Whites than among the Whites (Bloom, de Crespigny, and Spence, 1961).

These findings notwithstanding, the race attitudes of the non-Whites, who after all constitute the vast majority of the population, have not had the attention they deserve. At least part of the neglect is traceable to a lack of appropriate measuring techniques. Present-day attitude research is almost invariably research into verbal behavior. Ways by which research can elicit verbalization about different

races from non-Whites who may be illiterate, or into whose languages questionnaires cannot easily be translated, are fortunately being developed. Biesheuvel (1953, 1955, 1958, 1959) has devised not only a questionnaire technique for measuring the attitudes of educated Africans but also methods of interviewing and holding group discussions with uneducated Africans whose attitudes are sought. His techniques are readily adapted to enquiries into attitudes towards ethnic groups. Moreover, de Ridder (1961) has given examples of how a thematic apperception test for Africans can be used to delve into race consciousness. Although some of these methods may force the investigator to work harder at collecting and interpreting data than would be necessary by merely passing out questionnaires and scoring them, they entitle him to be optimistic about gauging non-White attitudes.

Non-White Values and Ethnic Rankings

Lobban (1971) studied 51 high school subjects and found that these students ranked English-speaking Africans after American Negroes and urban Africans, and the Afrikaans-speaking group was ranked the most negative of all ethnic groups presented. Brett (1963) also found 150 middle-class Africans ranked Americans most positive and Afrikaans-speaking Africans most negative in an ethnic ranking study.

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Bieshuevel (1971) presents conflicting data. He drew a random sample of one thousand subjects above the age of seventeen who had at least a sixth-grade education. He was concerned with the possibility of group antagonisms spilling over into individual human relationships and concluded:

. . . there is no evidence of the growth of hostility that might lead to a repudiation of European institutions or values, or to a carry-over of race antagonism from the group level into the sphere of individual human relationships (p. 314).

Jahoda (1959, 1961, 1962) studied the attitudes of Africans towards Whites in Ghana. He surveyed educated and uneducated Africans and found 52 percent of the uneducated felt uncomfortable with Whites whereas only 7 percent of the educated felt uncomfortable. More than 80 percent believed that Whites had a negative attitude toward Africans.

Rogers (1959) developed two scales to be used in Western and Central Africa; one to measure the attitudes of Europeans toward Africans, and the other to measure the attitudes of Africans toward Europeans. The latter scale was developed for Africans with at least

. . . a post-primary knowledge of English. This was essential (he states) because it was found that many of the concepts expressed in English became meaningless when an attempt was made to translate them into African tongues . . . (p. 53).

Rogers administered his African form of the attitude questionnaire to 217 students at Ibadan University in Nigeria. The students were drawn from the three regions of Nigeria although the majority came from the Eastern and Western parts. He found that attitudes toward Europeans were generally favorable but not significantly so; these favorable attitudes did not differ along regional or tribal lines--Eastern/Ibo and Western/Yoruba.

Dawson (1964, 1965, 1969) studied 200 Africans in Sierra-Leone. His purpose was to identify the favorableness of attitudes between the differing ethnic and tribal groups and to investigate what Africans think Europeans think about Africans. It was hypothesized that since Syrians and Lebanese control most of the commercial life of Sierra-Leone, the Africans and Coloureds (Creoles) would have a negative or unfavorable attitude. In fact, 58 percent of the males tested and 51 percent of the females tested held favorable attitudes toward the Syrians and Lebanese. Concerning the image of Europeans among Africans, 111 out of 200 subjects thought that Europeans thought Africans were "bad." The findings presented by Dawson are not sufficient to permit sound generalizations concerning racial attitudes in Sierra-Leone.

Theories of Racial Behavior

Theories of racial behavior can be classified into broad categories: (a) pseudo-scientific theories, and (b) middle-range scientific theories. The pseudo-scientific theories attempt to explain racial behavior as an aspect of "instinctual" or "biological" differences. The scientific theories, on the other hand, attempt to explain the differences of group racial behavior with quantifiable scientific research.

Proponents of the pseudo-scientific approach toward racial behavior have confused the definition of race. "The study of race is the pursuit of knowledge about a biological phenomena" (Nash, 1972, p. 111-112). The analysis of race as a biological phenomena was a result of the discovery of new peoples and cultures during the exploratory period of the seventeenth and eighteenth centuries.

Anthropologists, such as Tyler (1900, 1960), gathered observational data concerning people of the non-European world. He was the forerunner of current physical anthropology which deals with the classification of biological differences among mankind. The early biological differences such as skin pigmentation, cranial capacity, bone structure, and hair type soon became the scientific basis of an ideological movement

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which proposed to establish the superiority of the "white" western world.

The ideology of race is a system of ideas which interprets and defines the meanings of racial differences, real or imagined, in terms of some system of cultural values (Nash, 1972, p. 117).

Building a racial ideology is thus not a function of the state of knowledge about racial differences. It is the response to a situation of social conflict and crisis. Racial ideologies grew up in situations of conflict, where the participants in the conflict have the hereditary, visible, and physical badges of differences. And even if they do not, symbols like the yellow stars of Nazi Germany, can be used to mark off a socially visible group with supposed racial characteristics (Nash, 1972, pp. 118-119).

During the nineteenth century and the first half of the twentieth century, ideological interpretations of racial behavior have served as the bulwark of nationalistic and ethnocentric movements. "The various racial theories . . . represented in combined form, may be termed 'the myth' a concept pseudo-scientific in origin. . . ." (Snyder, 1939, p. 312).

Racial theories in their ideological form have now passed well beyond the situation in which they were born. What was once an attempt to divide mankind into several recognizable groups has developed into a vast and complicated mythology. The earlier search for different instincts and emotions which were alleged to exist among different people throughout the world, which are biological in nature, have been confused with the

cultural forces. The earlier tendency was to classify peoples and nations on biological grounds, although the social forces which bound people together into nations and resulted in different languages, customs and traditions were cultural in nature. The search for "pure races" and "superior races" soon developed into a broad movement reflecting the economic struggle of nations.

The proper sphere for the development of racial theories, therefore, is not grounded in biological differences between racial groups. If these racial behavioral differences can be established scientifically and can be validated subculturally and cross-culturally, a proper theory of racial behavior can be developed.

The social-scientific theories of racial behavior attempt to analyze inter-group racial relationships with one specific factor. These factors range from the historical implications of racial relations to specific psychological explanations. The problem with explaining human behavior by employing one factor is that each factor does not take into account the total variance of racial behavior between two groups. A further problem which the social-scientific theorists have encountered is the confusion of "ethnic" groups with "racial" groups. "When people confuse racial with ethnic traits they are confusing what is given by nature and what is acquired through learning" (Allport, 1958, p. 111). In

analyzing the two phenomena, racial versus ethnic group interaction, it must be remembered that both race and ethnic concepts are learned within the individual's social environment. He learns to react to a specific group whether this group be labeled as racially different or ethnically different. The learned reaction may be similar (e.g., hostility) but the social object, racial or ethnic, may be perceived as different. Thus, it can be understood that differences between ethnic and racial theories of intergroup relationships are understood only from the actor's point of view.

The Group Norm Theory

The Sherifs (1953) have proposed a group norm theory of racial behavior. They suggest that all groups, whether in-group or reference-groups, develop a way of living with characteristic codes and beliefs, standards and "enemies" to suit their own adaptive needs. These groups develop modes of pressure whereby their individual members are forced, either through reward or punishment, to uphold and defend the group's normative codes of behavior. The group's values (norms) are the main anchor in regulating experience and behavior.

Historical Theory

Social theorists who hold the historical point of view concerning the theory of racial behavior contend that only the total background of a particular racial group's conflict with other groups can lead to the understanding of the group's intergroup racial behavior. That is, only the historical implications of inter-group behavior can explain that group's behavioral relationships. This viewpoint does not attempt to explain why one individual behaves prejudicially toward a specific group and why another does not, as the psychological theorists attempt to do. Rather, they explain racial attitudes due to broad implications of history.

The economic determinants of racial behavior is one subclass of the historical explanations of racial inter-group behavior. Cox (1948, 1972) and Mast (1971a, b) attempt to explain racial behavior in the light of Marxian historical determinism. The exploitation theory or economic theory of racial behavior holds that prejudice is a social attitude propagated among the public by an exploiting class for the purpose of stigmatizing some group as inferior so that the exploitation of either the group itself or its resources may be justified.

The colonists of the nineteenth century developed sexual and social taboos against non-White persons

to restrict them from learning industrial techniques whereby they could develop their own resources. The White ruling classes also developed separate political, educational, and religious institutions in the foreign colonies which served to separate the White ruling class from the populace of the various colonial possessions. A policy of segregation and repression was developed and perpetuated by the European colonists in the majority of the African, Asian, and American colonies. These taboos, policies and programs served to insulate the White and Coloureds in the various colonies and was the basis for future racial conflict between the White and non-White peoples of the colonial areas.

While there is some truth in the exploitation theory, it is weak in many particulars. It fails to explain why there is not equal prejudice against all exploited peoples. For example, the history of northern United States differs from southern United States in its segregation and subordinate attitudes towards the Blacks. Furthermore, in Africa, the behavioral differences between the Whites and Blacks in Nigeria, Kenya, and South Africa developed differently due to other factors in the various historical, social-structural, and cultural make-up of the countries.

Social Structure Theories

Some sociologists and anthropologists have attempted to explain racial behavior in terms of social-structural factors within societies and cultures. Many anthropologists have found that different societies emphasize different types of social behavior. Benedict (1959) states that varying types of societies or themes within societies are transmitted to individuals through social learning patterns. Thus certain kinds of behaviors are rewarded or punished within that particular society. Firth and Radclif-Brown (Herskovits, 1964) have been concerned with different societies' organization of social institutions and the particular functions of these insitutions within the culture. Herskovits (1964) states that Firth, a social anthropologist, has developed the term 'social organization' as the systematic organizing of social relations by acts of choice and decision. Societies, then, which have as a focal point the oppression of a particular race or ethnic group, organize their structural institutions (such as economic, political, educational, religious, and sexual) in relationship to those dominant themes of racial and ethnic prejudice. That is, certain sanctions are set up against minority groups which do not permit them to share equally in the benefits of the specific institutions and resources of the particular

society. An excellent example of this type of society is the South African society which has permeated its institutions (political, economic, religious, and educational) with the philosophy of apartheid and has not permitted an equal sharing of resources to its social minorities, Blacks, Coloureds, and Asians.

South Africa is an example of a society which has 'institutionalized' a dominant theme in their culture--apartheid.

Concerning the process of institutionalization:

Institutionalized behavior, then, refers to culturally and socially established ways of doing things. Institutional behavior is backed by the authority and sanctions of society and hence is predictable and dependable. It reflects the consensus of a society relative to the behavior which is right and proper in respect to a situation and consequently has the backing of the society. Other behavior will result in social disapproval and probably evoke social sanctions against the deviant (Bell, 1965, pp. 419-420).

Some sociologists have focused on the types of social structures, such as class and caste, within a specific society or subculture to explain racial behavior. MacCrone (1937a, b) and Warner (1972) are two sociologists who analyzed racial societies or subcultures in relationship to class positioning. They have concluded that both South Africa and the southern United States have a type of racial caste positioning which typifies and regulates these specific societies.

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Caste, as Warner uses the term, describes a theoretical arrangement of the people of a given group in an order in which the privileges, duties, obligations, and opportunities are unequally distributed between the groups which are considered to be higher and lower. There are social sanctions which tend to maintain these unequal distributions. Warner concluded that the southern United States is both a type of class and caste system relative to the American Negro. He states:

. . . the Negro who has moved or been born into the uppermost group . . . of his caste is superior to the lower whites in class, but inferior in caste. In his own personality he feels the conflict of two opposing structures, and in the thinking and feeling of the members of both groups there is to be found this same conflict about his position (Warner, 1972, p. 366).

Nesbit (Glasco, 1973) views and interprets society in terms of "authority" rather than merely position or role norm behavior. Authority is the key concept through which one can understand the organization and behavior of societies and their members. By authority Nesbit does not mean "power" as such but the kind of ordered regularity in which the directions and rules, stages, and norms indicate a system of authority. The concept of authority can explain racial behavior more adequately than static social-structural concepts such as caste, class, status, and role.

The nineteenth century sociologists were the first to study the importance of community to individuals whether those communities be controlled by an authority system such as religious, local village, tribal chiefdoms, or occupational and guild communities. These sociologists were the first to define the principle of authority which was the mechanism that dictated human behavior within the specific kinds of communities.

Allport presented several social-cultural postulates which must exist in part or totally before the development of racial prejudice can occur:

Where the social structure is marked by heterogeneity

Where vertical mobility is permitted

Where rapid social change is in progress

Where there are ignorance and barriers to communication

Where the size of a minority group is large or increasing

Where direct competition and realistic threats exist

Where exploitation sustains important interests in the community

Where customs regulating aggression are favorable to bigotry

Where traditional justifications for ethnocentrism are available

Where neither assimilation nor cultural pluralism is favored (Allport, 1958, pp. 215-216)

Few theories which employ the social structure point of view have been able to identify sources of behavior relative to race relations. The Sherifs (1953) have undertaken some experiments in which they have attempted to introduce behavioral change between racial groups. They have found that racial change, no matter how it may be induced, does not continue for any length of time. The old patterns of racial prejudice are not eradicated. Nesbit (Glasco, 1973) suggests that changes within a specific social organization which only rearrange the structural elements or adds new types of conflict and stress do not bring about "real" social changes so that new statuses and modes of human behavior can be developed. He states that significant changes of social structure cannot be explained causally by mere reference to the kinds of tensions and conflicts or roles, mores, and statuses we find in all social structures. There can be a lot of conflict and deviation from norm behavior and still not significantly change social structure. For example, the caste-class system in America between White and Negro relationships shows this to be the case. Changes are not to be explained through structural and functional factors within the society but change is brought about by outside factors such as technology with its subdivisions (industrialization, modernization, rural-urban migration,

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increased politicalization and nationalization with the definition of legal equality to the more isolated areas) and the impact of war.

The psychological aspects of racial behavior have been the most exhaustively researched. These theories postulated that bigoted or prejudicial individuals have a "style of life" or "personality structure" which orientates them to hostile and aggressive adaptive mechanisms toward their environment. Allport categorizes these psychodynamic theories into (a) the frustration theory and (b) the character structure theory.

1. In good standing is the frustration theory of prejudice. It is a psychological theory rooted in the "nature of man." It can readily admit that affiliative needs seem as basic, or more basic, than protest and hatred, and at the same time hold that when positive and friendly advances toward the environment are thwarted, ugly consequences result All formulations of this theory assume that anger once engendered may be displaced upon a (logically irrelevant) victim.
2. Another type of "nature of man" theory emphasizes the character structure of the individual person. Only certain types of people develop prejudice as an important feature in their life. These seem to be insecure and anxious personalities who take the authoritarian and exclusionist way of life rather than the relaxed and trusting democratic way (Allport, 1958, pp. 209-210).

Dollard et al. (1939) have been the main proponents of the frustration-aggression theory of racial behavior.

McLean (1946) is one theorist who explains racial behavior along the psychoanalytic model. Adorno et al.

(1950) have interpreted racial behavior by positing an authoritarian personality structure.

Racial behavior has been studied from many theoretical points of view. No one has been able to include "all" aspects of racial attitude. Pettigrew classified the social-psychological theories of racial behavior along a continuum of prejudice:

Two extreme positions have been popular. One strongly emphasizing the personality of the bigot and negates his cultural milieu, the other views intolerance as a mere reflection of cultural norms and neglects individual differences. Recent evidence lends little support to either pole. As further data are gathered, with more refined research tools, it becomes increasingly apparent that the psychological and social correlates of prejudice are elaborately entwined and that both are essential to provide an adequate theoretical framework for this complex phenomenon (Pettigrew, 1960, pp. 216-217).

Ehrlich (1973) states that "no single domain of social science" can provide a full understanding or explanation of the structure or dynamics of minority relations in a society. But a theory of racial behavior which will comply with the principles and rigors of theoretical research and which can be sub-culturally relevant must be developed.

CHAPTER III

INSTRUMENTATION AND RESEARCH DESIGN

Jordan's five-facet, six-level facet theory derived scale encompasses Guttman's three-facet, four-level design, expanding the theory in the affective and conative domains. Guttman (Stouffer, 1950, p. 51) defined attitude as "a delimited totality of behavior with respect to something" and later (Guttman, 1959) divided this delimited totality of behavior into four levels using three facets in what he called a facet approach. This type of approach provides a rigorous a priori paradigm for item construction and analysis (Guttman, 1971) that can be applied to any attitude object, or situation. Specifically, Jordan retained Guttman's four original levels, but added two new levels at the affective and "action" or overt behavior levels. To compare Jordan's facet system with that of Guttman, compare Tables 1 and 2 with Table 3. Guttman included four attitude dimension categories: stereotype, norm, hypothetical interaction, and personal interaction. According to McGuire (1969), the Guttman facets are primarily concerned with cognitive and affective behavior. Only the last level, hypothetical

4

TABLE 1.--Facets Used to Determine Joint^a Struction of an Attitude Universe.

(A) Referent	(B) Referent Behavior	(C) Actor	(D) Actor's Inter- Group Behavior	(E) Domain of Actor's Behavior
a ₁ others	b ₁ belief	c ₁ others	d ₁ comparison	e ₁ hypothetical
a ₂ self (I)	b ₂ experience (overt behavior)	c ₂ self (mine/my)	d ₂ interaction	e ₂ operational

^aJoint struction is operationally defined as the ordered sets of the five facets from low to high (subscript 1's are low) across all five facets simultaneously.

TABLE 2.--Joint Level, Profile Composition, and Labels for Six Types of Attitude Struction.

Subscale Type-Level	Structure Profile ^a	Descriptive Joint Term
1	a ₁ b ₁ c ₁ d ₁ e ₁	Societal stereotype
2	a ₁ b ₁ c ₁ d ₂ e ₁	Societal norm
3	a ₂ b ₁ c ₁ d ₂ e ₁	Personal moral evaluation
4	a ₂ b ₁ c ₂ d ₂ e ₁	Personal hypothetical action
5	a ₂ b ₂ c ₂ d ₂ e ₁	Personal feeling
6	a ₂ b ₂ c ₂ d ₂ e ₂	Personal action

^aBased on facets of Table 1.

TABLE 3.--Comparison of Guttman and Jordan Facet Designations.

Designation	Facets ^a in Jordan Adaptation				
	A	B	C	D	E
<u>Jordan:</u>	Referent	Referent Behavior	Actor	Actor's Inter-group Behavior	Domain of Actor's Behavior
	a ₁ others	b ₁ belief	c ₁ others	d ₁ comparison	e ₁ hypothetical
	a ₂ self (I)	b ₂ experience (overt behavior)	c ₂ self (mine/my)	d ₂ interaction	e ₂ operational
<u>Guttman:</u>	--	Subject's Behavior	Referent	Referent's Inter-group Behavior	--
	--	b ₁ belief	c ₁ subject's group	d ₁ comparative	--
	--	b ₂ overt action	c ₂ subject himself	d ₂ interactive	--

^aIf the facets of Tables 1-3 are expressed as follows, the combinations of Table 6 are semantically expressed in the definitional statements of Table 7:

Facet A: o or i; Facet B: b or e; Facet C: o or m; Facet D: c or i; Facet E: h or p.

interaction, includes any conative material or "intention to act." It is at this point that Jordan visualized the need to expand Guttman's facet attitude theory. Jordan places special emphasis on the affective and conative elements of attitude-behavior. His approach, while including Guttman's four levels (cognitive and affective elements), more specifically extends into the realm of conative behavior. His two additional levels, personal feelings (level 5) and actual personal action (level 6), extend the theory to self-reported feelings and real and externally verifiable behavior. Levels 5 and 6 evaluate the subject's actual feelings and actions, instead of his cognitive thoughts, beliefs, and opinions, as measured in the first four levels. Levels 5 and 6 appear to be the crucial levels at which "acting out" attitudinal change occurs (see Tables 2 and 3 for a more explicit examination of Jordan's six levels and a comparison of Guttman and Jordan facet designations).

Semantic Paths

According to Jordan (1971b), the Cartesian product of the five two-element/facets of Table 1 yields 32 possible profiles (Table 5). Tables 3 and 4 propose a structured or ordered definitional or semantic system for the relationships between the six scale levels. As shown in Table 4, six of the profiles of Table 6 were

TABLE 4.--Joint Level, Profile Composition, and Labels for Six Types of Attitude Struction.^a

Subscale Type-Level	Profile by Definitional ^c System in Table 6	Profile by Notational ^b System in Table 5	Attitude Level Descriptive Term
1	o b o c h	a ₁ b ₁ c ₁ d ₁ e ₁	Societal stereotype
2	o b o i h	a ₁ b ₁ c ₁ d ₂ e ₁	Societal norm
3	i b o i h	a ₂ b ₁ c ₁ d ₂ e ₁	Personal moral evaluation
4	i b m i h	a ₂ b ₁ c ₂ d ₂ e ₁	Personal hypothetical action
5	i e m i h	a ₂ b ₂ c ₂ d ₂ e ₁	Personal feeling
6	i e m i p	a ₂ b ₂ c ₂ d ₂ e ₂	Personal action

^aBased on facets of Tables 1-3.

^bSee Table 5 for notational statements.

^cSee Table 7 for facets and subscript profiles.

TABLE 5.--Combinations of Five Two-Element Facets^a of Table 1.

Permutations	Facets ^b				
	A	B	C	D	E
1	1	1	1	1	1
2	1	1	1	2	1
3	2	1	1	1	1
4	2	1	1	2	1
5	1	1	2	1	1
6	1	1	2	2	1
7	2	1	2	1	1
8	2	1	2	2	1
9	1	2	1	1	1
10	1	2	1	2	1
11	2	2	1	1	1
12	2	2	1	2	1
13	1	2	2	1	1
14	1	2	2	2	1
15	2	2	2	1	1
16	2	2	2	2	1
17	1	1	1	1	2
18	1	1	1	2	2
19	2	1	1	1	2
20	2	1	1	2	2
21	1	1	2	1	2
22	1	1	2	2	2
23	2	1	2	1	2
24	2	1	2	2	2
25	1	2	1	1	2
26	1	2	1	2	2
27	2	2	1	1	2
28	2	2	1	2	2
29	1	2	2	1	2
30	1	2	2	2	2
31	2	2	2	1	2
32	2	2	2	2	2

^aSubscript "1" indicates weak element; "2" indicates strong element.

^bSee Table 1 for facets.

TABLE 6.--Combinations of Five Two-Element Facets^a and Rules for Elimination.

No. ^b	Combinations		Facets and Subscripts					Basis ^c of Elimination	
	In Table 7	In Table 4	A	B	C	D	E		
1	1	Level 1	o	b	o	c	h		
2	2	Level 2	o	b	o	i	h		
3	3	--	i	b	o	c	h		
4	4	Level 3	i	b	o	i	h		
5	5	--	o	b	m	c	h		
6	6	--	o	b	m	i	h		
7	7	--	i	b	m	c	h		
8	8	Level 4	i	b	m	i	h		
9	--	--	o	e	o	c	h	2	
10	9	--	o	e	o	i	h		
11	--	--	i	e	o	c	h	1	2
12	--	--	i	e	o	i	h	1	
13	--	--	o	e	m	c	h	1	2
14	--	--	o	e	m	i	h	1	
15	--	--	i	e	m	c	h		2
16	10	Level 5	i	e	m	i	h		
17	--	--	o	b	o	c	p		3 4
18	--	--	o	b	o	i	p		4
19	--	--	i	b	o	c	p		3 4
20	--	--	i	b	o	i	p		4
21	--	--	o	b	m	c	p		3 4
22	--	--	o	b	m	i	p		4
23	--	--	i	b	m	c	p		3 4
24	--	--	i	b	m	i	p		4
25	--	--	o	e	o	c	p	2	3
26	11	--	o	e	o	i	p		
27	--	--	i	e	o	c	p	1	2 3
28	--	--	i	e	o	i	p	1	
29	--	--	o	e	m	c	p	1	
30	--	--	o	e	m	i	p	1	
31	--	--	i	e	m	c	p		2 3
32	12	Level 6	i	e	m	i	p		

^aSee Table 1 for facets.^bNumbering arbitrary, for identification only.^cLogical semantic analysis as follows:

Rule 1--an "e" in facet B must be preceded and followed by equivalent elements, both "o"; or "i" in facet A or "m" in facet C.

Rule 2--a "c" in facet D cannot be preceded by an "e" in facet B.

Rule 3--a "c" in facet D cannot be followed by a "p" in facet E.

Rule 4--a "p" in facet E cannot be preceded by a "b" in facet B.

chosen as psychologically relevant, potentially capable of instrumentation, and possessing a specific relationship among themselves--a simplex order. Maierle presents an extensive discussion of the 32 profiles, the specific rules by which the twelve profiles in Table 7 are retained and the seven "semantic paths" possible between these twelve profiles: i.e., the six levels presented in Table 4 agree with Maierle semantic path C, although they were extant prior to that (Maierle, 1969; Jordan, 1971b).

Maierle (1969) developed rules for the elimination of some of the theoretical combinations. For various logical or semantic reasons, only twelve of the 32 possible combinations of Table 6 appear to make sense. For example, the weak element "believe" in Facet B can be preceded or followed by either "others" or "I"; this is not the case with the strong element "experience." As it is used here, "experience" is limited to the self-experience of the subject in intergroup-behavior ("interact" or "compare"). This implies that only the following combinations are possible: "I experience my interaction or comparison" or "others experience their interactions or comparisons" but not "I experience others' interactions or comparisons" (see Table 6, Rule 1).

TABLE 7.--Five-Facet Six-Level System of Attitude Verbalizations : Levels, Facet Profiles, and Definitional Statements for Twelve Combinations.^a

Level	Facet Profile	No. in Table 6	No. b	Definitional Statement ^c	Descriptive Name ^d
1	$\frac{o b o c h}{a_1 b_1 c_1 d_1 e_1}$	1	0	Others <u>believe</u> <u>others'</u> <u>comparisons</u> <u>hypothetically</u>	Societal stereotype (group assigned group status)
2	$\frac{i b o c h}{o b o i h}$ $\frac{a_1 b_1 c_1 d_1 e_1}{o b m c h}$	3 2 5	1	I <u>believe</u> <u>others'</u> <u>comparisons</u> <u>hypothetically</u> Others <u>believe</u> <u>others'</u> <u>interactions</u> <u>hypothetically</u> Others <u>believe</u> <u>my</u> <u>comparisons</u> <u>hypothetically</u>	Personally-assigned group status Societal norm Group-assigned personal status
3	$\frac{i b o i h}{a_2 b_1 c_1 d_1 e_1}$ $\frac{i b m c h}{o b m i h}$ $\frac{o e o i h}{o e o i h}$	4 7 6 9	2	I <u>believe</u> <u>others</u> <u>interactions</u> <u>hypothetically</u> I <u>believe</u> <u>my</u> <u>comparisons</u> <u>hypothetically</u> Others <u>believe</u> <u>my</u> <u>interactions</u> <u>hypothetically</u> Others <u>experience</u> <u>others</u> <u>interactions</u> <u>hypothetically</u>	Personal moral evaluation (perceived values) Self-concept (personally assigned personal status) Proclaimed laws (group expectations) Group identity (actual group feelings)
4	$\frac{i b m i h}{a_2 b_1 c_2 d_2 e_1}$ $\frac{o e o i p}{o e o i p}$	8 11	3	I <u>believe</u> <u>my</u> <u>interactions</u> <u>hypothetically</u> Others <u>experience</u> <u>others</u> <u>interactions</u> <u>operationally</u>	Personal hypothetical action Actual group action
5	$\frac{i e m i h}{a_2 b_2 c_2 d_2 e_1}$	10	4	I <u>experience</u> <u>my</u> <u>interactions</u> (feelings) <u>hypothetically</u>	Personal feeling
6	$\frac{i e m i p}{a_2 b_2 c_2 d_2 e_2}$	12	5	I <u>experience</u> <u>my</u> <u>interactions</u> (overt behavior) <u>operationally</u>	Personal action

^a**Combinations used in the ABS.

^bCf. Tables 3 and 6.

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

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

^bNo.=Number of strong elements in Level.

Continuing with the example given above, the redundancy implied by the strong element "experience" of Facet B, the actor's intergroup behavior (Facet D) must be consistent herewith: they both must refer to the same person or group of persons. If the referent and actor are experiencing-acting (strong element of Facet B), he or they cannot simultaneously be seen simply in comparison (weak element of Facet D) (see Table 6, Rule 2).

The domain of the actor's behavior can be hypothetical (weak element of Facet E) whether the actor's intergroup behavior is comparative or interactive, but it can be operational (strong element in Facet E) only if there is interaction (see Table 6, Rule 3).

Finally, if the domain of the actor's behavior is operational (strong element of Facet E), then the expression of belief (weak element of Facet B) would seem inconsistent--i.e., if the actor is really interacting, he cannot only believe he interacts, but he must really experience himself as interacting¹ (see Table 6, Rule 4).

Theory and Construction of the ABS

Theory and construction of the items followed a systematic a priori method instead of the Likert method

¹Provision is made for the situation in which an individual is not certain whether a particular item applies; he can answer "uncertain" in order not to combine "belief" and "operational behavior" (Appendix A).

of intuition or the Thurstone use of judges. Guttman's (1959) facet theory specifies that the attitude universe represented by the item content can be substructured into behavioral profiles which are systematically related according to the number of identical conceptual or semantic elements they hold in common. The substructuring of an attitude-behavior universe into facets and elements facilitates an a priori sampling of items within each of the derived profiles and also enables the prediction of relationships between various profiles of the universe. This should also provide a set of clearly defined profile areas for cross-cultural comparisons.

"Attitudes involve not only object-specificity but situation-specificity and object-subject relationships" (Jordan, 1970, p. 48).

Guttman suggests a common semantic meaning; a progression from a weak to a strong form of behavior of the subject vis-à-vis the attitude object. Examination of Table 1 indicates the rationale of this ordering system.

Facet A--the referent 'other' is weaker than 'self' in being less personal.

Facet B--'belief' is weaker than 'action' in being 'passive' rather than 'active.'

Facet C--referring to the behavior of 'other' rather than that of 'self' is weaker in that it implies less personal involvement.

Facet D--'comparative' behavior is weaker than 'interactive' behavior. It does not imply social contact, and a comparison is more passive than interaction.

Facet E--'hypothetical' behavior is weaker than 'operational.' It does not imply acting out behavior.

The above analysis is restricted to the ordering implied in the five facets of Table 1.

The rationale used in the selection of the item content or lateral dimension of the various Attitude-Behavior Scales attempted to "order" the item content via three principles:

1. Ego involvement: Cognitive-affective. Is the "attitude object in situation y" dealt with cognitively or affectively?
2. Social distance: Distant-close. Is the "attitude object in situation y" distant or close to one's self?
3. Relevance: Low-high. Is "situation y" relevant and/or important to the subject?

Consistent with the above discussion of the weak-strong principle developed in Tables 1 through 7, a positive or stronger attitude would be expressed by a subject who "agreed with and was close to" items that dealt with the attitude object in "highly important situations that involved the self in close interpersonal action" (Jordan, 1968).

Two types of data analysis are indicated:

- (a) an analysis of the facets across the six levels, i.e., whether or not the simplex is obtained; and

(b) an analysis of the scalar nature of the content within each of the six subscales. The first analysis deals with the joint dimension and the second with the lateral dimension (Jordan, 1968).

The Simplex Approximation and the ABS

As previously stated in discussion of the contiguity hypothesis, subuniverses closer to each other in the semantic scales or their definitions will be closer statistically.

Kaiser (1962) suggests a procedure for testing a simplex approximation: ". . . for scaling the variables of a Guttman simplex . . . the procedure . . . orders the variables. A measure of goodness of fit of the scale to the data is suggested" (p. 155).

Kaiser's approach may be seen as performing two functions: (a) an assessment of the empirically obtained one (the Q^2 value range from 0.00 to 1.00), and (b) a "sorting" of virtually all possible adjacent pairs of matrix entrees so as to generate the "best" empirically possible simplex approximation.

A computer program was developed which (a) re-ordered the adjacent pairs of level members of each matrix, by Kaiser's procedure, so as to generate the empirically best possible simplex approximation, and (b) calculated Q^2 for the hypothesized ordering of and for the empirically best ordering of each matrix.

It has been suggested (Hamersma, Paige and Jordan, 1974) that "6-reversals" should be the maximum possible in a 6 x 6 data matrix to still consider it as "approximating" a simplex. By the "6-reversal" criteria, a Q^2 value of .60 would be minimal, and, preferably, a value of .70 for a 6 x 6 matrix to be acceptable as a simplex (Jordan, 1970).

Reliability and Validity of the ABS-BW/WB Scale

Standard reliability procedures were applied to the Attitude-Behavior Scales since they were new scales. An item analysis was run on the ABS inter-item correlation matrices and item-to-subscale correlations. The reliability coefficients for the ABS-BW/WB ranged between .70 and .95. The method used for reliability was the Hoyt (1967) method which produces a coefficient similar to the Kuder-Richardson 20-measure of internal consistency. The reliability coefficients found in the studies compare favorably to those of many tests described by Anastasi (1968). Facet theory guided the selection of content items and insured that known aspects of the item universe were sampled (Jordan, 1970).

An analysis of results of the six ABS levels yields additional support for construct validity, since the postulated semantic structure (cognitive, affective, conative) and the obtained structure (i.e., the simplex)

are in essential agreement. Evidence for construct validity is seen in analysis of the simplex data. An obtained simplex indicates that the semantic structure is in agreement (Brodwin, 1973).

The South African Form of
the ABS-BW/WB²

As noted in the scale development report (Hamersma, Paige, and Jordan, 1974) seven "content" facets were used to determine the items of the scales: (C) characteristics, (E) education, (H) housing, (J) jobs, (L) law and order, (P) political activism, and (W) war and military. The L, P, and W facets were omitted since the items dealt with issues or situations that were not possible within the African interracial context (Table 8). Figure 1 combines both the attitude content (lateral) dimension and the subject-object dimension (joint) into one semantic "mapping sentence" that depicts the total facet theory research paradigm of the general Black/White scale, the ABS-BW/WN-G.

The only changes in the two versions of the scales for 'Blacks' and 'Whites' were in the referent

²The ABS-BW/WB instrument has been deposited with NAPS. Order NAPS document #02144 from ASIS, National Auxiliary Publication Service c/o Microfiche Publications, 305 East 46th Street, New York, New York 10017; remitting \$1.50 for microfiche or \$5.00 for photocopies up to 30 pages. Note that the scale contains the L, P, and W facets omitted in this cross-cultural project.

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TABLE 8.--Items^a for Revised^b ABS:BW/WB-SAF.

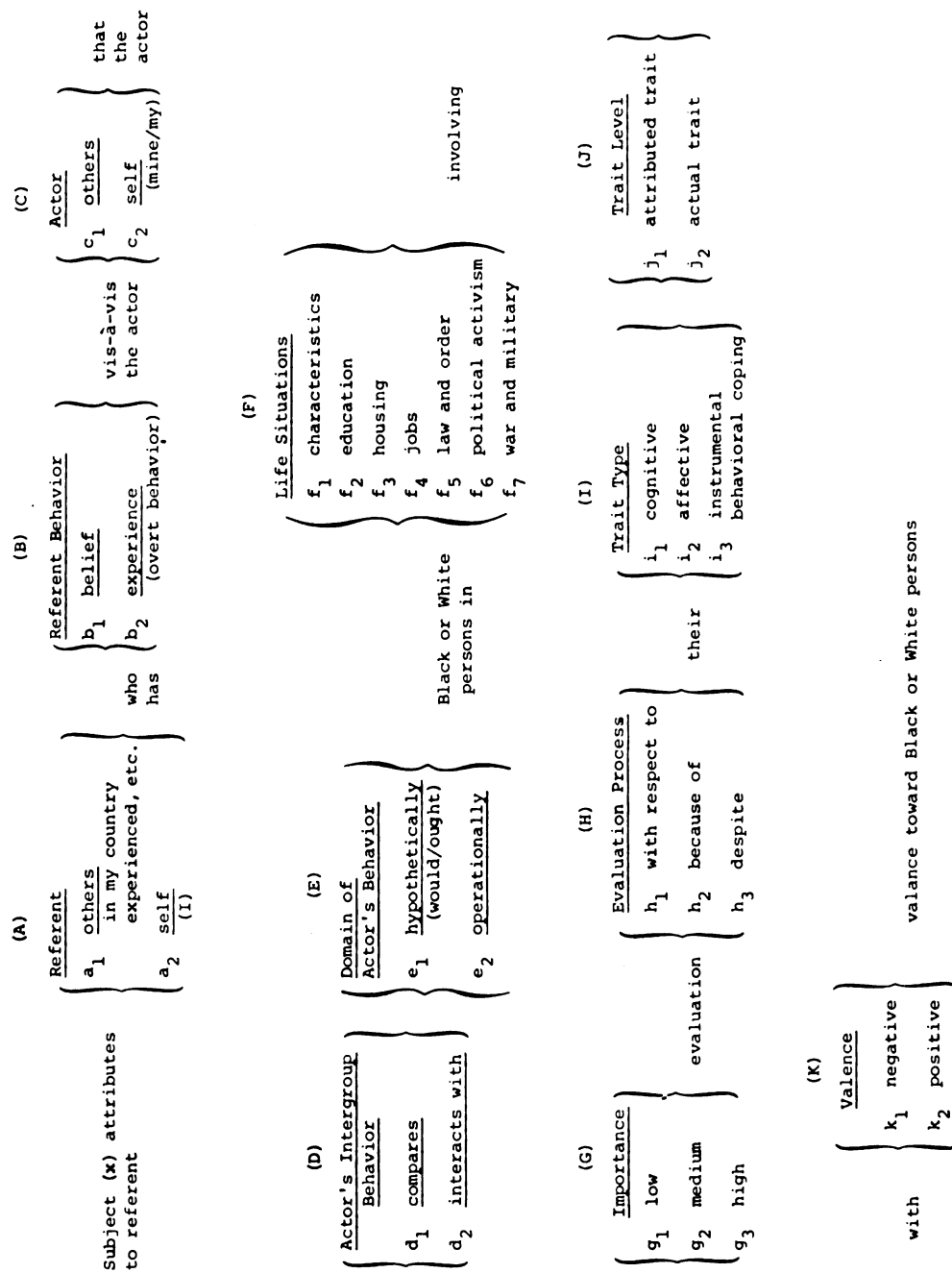
New Scale No.	Content ^c Areas	Items for Revised General (G) Scale
1.	C	--can be trusted with money
2.	C	--families are close knit
3.	E	--intellectual ability
4.	E	--desire a higher education
5.	H	--help their neighbors
6.	H	--neighbors are safe
7.	J	--obey job rules and regulations
8.	J	--enjoy working with . . .
9. ^a	L	--resist arrest
10. ^a	L	--are the victims of "police brutality"
11. ^a	P	--misuse trial-by-jury
12. ^a	P	--vote for . . . candidates for public office
13. ^a	W	--desire draft deferments
14. ^a	W	--are careful with their weapons

^aThe L, P, and W items were not used in this study. See text for explanation.

^bSee Hamersma, Paige, and Jordan (1973) for original scale development article.

^cC = characteristics, E = education, H = housing, J = jobs, L = law and order, P = political activism, W = war and military.

Figure 1.--Mapping Sentence^a for the Facet Analysis of Joint^b and Lateral^c Structrion of Blacks' and Whites' Attitudes Toward Each Other.



^a Evolved by Hamersma and Jordan.

^c Lateral structrion involves facets "F" through "K."

^b Joint structrion involves facets "A" through "E."

labels: The United States, Kenyan, and Nigerian versions used the labels 'Black' and 'White'; and the South African version used the labels 'European' and 'African.'

Sample

The sample for this research was drawn from the first year psychology students in Kenya, Nigeria, South Africa, Georgia, and Michigan with a control group of Ed 429 students at Michigan State University. The subjects were composed of black and white, male, and female students. Randomness and homogeneity with this population was assumed. The African data bank on which this research is based was gathered by professors in the various African countries.³

Hypotheses

The hypotheses for this research have been generated from three major theoretical areas: (a) cross-cultural research and instrumentation, (b) social-cultural theories of behavior, and (c) individual determinants of behavior. The hypotheses are presented with the theoretical rationale on which they are based,

³ Special appreciation is expressed to Dr. F. M. M. O. Okatcha of the University of Nairobi, Kenya; Dr. Leonard Bloom of the University of Nigeria, Nigeria; and Dr. J. W. Mann of the University of Witwaterstran, South Africa. However, the interpretation of the data is strictly that of the author and is not to be attributed to his African colleagues.

as well as the statistical procedure by which the hypotheses were tested.

H-1: The ABS-BW/WB, SAF will rank order cross-culturally invariant.

The instrument used in this study (ABS-BW/WB, SAF) will form a Guttman simplex across levels. The statistic is a Kaiser reliability of Q^2 greater than or equal to .70. According to Guttman's (1959) contingency hypothesis, levels that are closer together semantically will be closer statistically. The level-by-level correlation matrix will approximate a simplex, unless the items were incorrectly written or inaccurately assigned to levels.

H-2: There is a positive relationship between high efficacy scores and positive attitudes toward the opposite race.⁴

A high score on this variable (efficacy) indicates a person who feels in control of his environment and, therefore, less threatened by it. It is postulated that high scorers will have more positive racial attitudes. Hamersma (1969) found a positive relationship between scores on the efficacy variable and favorable attitudes toward the opposite racial group. Dell Orto (1970) found a significant relationship for Whites

⁴For this hypothesis and all following hypotheses in which tests of significance are involved, the statement of the hypothesis is in the research form rather than the null form for purposes of clarity.

between efficacy and positive attitudes at level 4 (personal hypothetical action) and level 5 (personal action) of the ABS-BW/WN-G. Allport and Kramer (1946) found that people who were nonefficacious had a jungle philosophy of life, viewing the world as basically evil and dangerous.

The statistic employed is product moment correlations (r) at $p < .05$ level of confidence.

H-3: There is a positive relationship between a high score on new methods of child rearing and favorableness toward the opposite race.

It has been suggested that persons who are open to innovative child rearing techniques are also open to ethnic and racial out-groups. However, Hamersma (1969) found no significant relationship between new child rearing practices and positive racial attitudes.

The statistic employed is product moment correlations (r) at $p < .05$ level of confidence.

H-4: There is a positive relationship between urbanity and attitudes toward the opposite race.

Hamersma (1969) has tested this hypothesis for American White and Black groups and concludes that for the Black group, people who state that automation should be encouraged are inclined to have favorable attitudes towards the opposite racial group.

The statistic employed is product moment correlations (r) at $p < .05$ level of confidence.

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H-5: There is a positive relationship between agreement on birth control practices and positive attitudes toward the opposite race.

It has been suggested that persons in developing countries who have a favorable attitude toward birth control are more tolerant of racial and ethnic groups within their society (Glasco, 1973).

The statistic employed is product moment correlations (r) at $p < .05$ level of confidence.

H-6: The White samples will rank order from lowest to highest (South Africa, Georgia, and MSU White) on positive attitudes toward the opposite race.

H-7: The Blacks will rank order from lowest to highest (MSU Black, Kenya, and Nigeria) on positive attitudes toward the opposite race.

Some sociologists and anthropologists have attempted to explain racial behavior in terms of social-structural factors within societies and cultures. Many anthropologists have found that different societies emphasize different types of social behaviors (Benedict, 1959; Herskovits, 1964). Thus it can be postulated that Whites and Blacks will display differing degrees of attitudes toward members of the opposite race due to their social, cultural, and historical development.

The statistic employed for H-6 and H-7 is analysis of variance (F) between paired groups at $p < .05$ level of confidence.

H-8: Racial groups which control the social-structural institutions of their society and which are dominant statistically, will display a more positive attitude toward members of the opposite race and have a lower frequency of contact with that race than groups which dominate their social-structural institutions but are in a statistical minority.

Munger (1967), de Blij (1962), and Kuper (1965) have suggested that Whites in South Africa must through necessity have a high degree of contact with Blacks yet hold a negative attitude. It is postulated that groups in a numerical minority must perpetuate segregation and repression toward the statistical majority, if they wish to hold and maintain control of the economic, political, and legal institutions of the society.

The statistic employed is mean difference between groups at $p < .05$ level of confidence.

CHAPTER IV

ANALYSIS OF THE DATA

This study investigated several hypotheses concerned with attitudes of Whites and Blacks in Africa and the United States. The Attitude Behavior Scale (ABS-SAF) was used: testing White "attitudes toward Blacks" and Black "attitudes toward Whites."

Analysis Procedure

The data were analyzed on the CDC 6500 at the Michigan State University Computer Center. Table 15 (page 101) contains the basic variable list used in this study.

Descriptive Statistics

Two Frequency Column Count Programs were used to compile the frequency distributions for every item in the instrument used in this study. This procedure was useful to insure accurate representation of the data on cards prior to running it in computational programs.

Statistical Analysis

In the CDC STATROUT Program a great amount of data can be employed in one analysis. Separate analyses

can be done for the total group and for any number of subgroups of partitionings of the data. For each specified group, e.g., total, ABS-SAF "toward Blacks," ABS-SAF "toward Whites," etc., a number of statistics can be requested. Those used for each partitioning in the research were the means and standard deviations for each variable and the matrix of simple correlations between all variables.

Two sample t-tests for dependent samples were used in the analysis.

Simplex Approximation

Kaiser (1962) suggested a procedure for testing for a simplex approximation. Kaiser's approach may be seen as performing two functions: (a) the 'sorting' and rearranging of adjacent pairs, and (b) the assignment of a statistic, Q^2 , to the original and rearranged matrices. The index Q^2 is a descriptive one, with a range of 0.00 to 1.00.

A computer program has been developed at Michigan State University which (a) reorders the obtained level number correlations of each ABS-BW/WB, SAF matrix by Kaiser's procedure to generate the 'best' empirically possible simplex approximation, and (b) calculates the Q^2 for both the obtained and the empirically best ordering of each matrix.

Significance Level

The .05 level was accepted as constituting significance beyond chance for correlational coefficients, and analysis of variance data in the present research.

Hypotheses

Hypothesis 1

The ABS-BW/WB, SAF scores will rank order cross-culturally invariant.⁵ The simplex approximation hypothesis was tested by use of the CDC STATROUT computer program at the Michigan State University Computer Center to produce level-to-level correlations which were then subjected to Kaiser's (1962) simplex approximation test. The obtained matrix was submitted to a procedure that "evaluates" the obtained correlation matrix, resulting in a Q^2 value. The program also rearranges adjacent pairs of coefficients into the best possible simplex order and computes a "best" approximation, Q^2 . Table 9 represents the means and standard deviations and Q^2 values for both the original matrix and for the "best approximation" for every group and for every category. All OQ^2 and BQ^2 simplex values are equal to or greater than .70, except for Georgia males where $OQ^2 = .58$ and

⁵The hypotheses are stated in the research form although the statistical programs used the standard null procedures.

TABLE 9.--Sample Size, Means,^a and Standard Deviation for Selected Variables^b of the African-United States Racial Attitude Study.

			Kenya ^d								
Variable		Range of Scores	Totals			Females			Males		
			N	M	SD	N	M	SD	N	M	SD
Attitude Content	1. Stereotype	8-24	152	17.24	2.48	30	16.10	2.67	122	17.52	2.36
	2. Normative	8-24	152	17.15	2.48	30	16.77	2.21	122	17.25	2.54
	3. Moral eval.	8-24	152	16.58	3.12	30	16.87	3.22	122	16.71	3.10
	4. Hypothetical	8-24	152	18.34	3.68	30	17.37	3.34	122	18.54	7.74
	5. Feeling	8-24	151	19.91	2.57	30	19.60	2.34	121	19.98	2.62
	6. Action	8-24	152	14.02	5.20	30	13.63	4.27	122	14.12	5.42
Attitude Intensity	7. Stereotype	8-24	152	19.97	2.53	30	19.90	2.55	122	19.99	2.53
	8. Normative	8-24	152	19.66	2.55	30	19.50	2.64	122	19.71	2.54
	9. Moral eval.	8-24	152	20.73	2.44	30	20.93	2.27	122	20.68	2.49
	10. Hypothetical	8-24	152	21.22	3.16	30	20.77	3.59	122	21.34	3.05
	11. Feeling	8-24	151	21.87	2.35	30	21.87	2.39	121	21.87	2.35
	12. Action	8-24	152	18.28	5.14	30	19.07	5.72	122	18.09	5.34
Value	13. Efficacy--C	9-36	122	28.52	6.04	22	27.18	7.42	100	28.81	5.70
	14. Efficacy--I	9-36	126	18.89	5.18	23	18.13	6.29	103	19.06	4.92
Demographic	15. Sex	1-2	152	1.80	.40	30	1.00	.00	122	2.00	.00
	16. Age	1-5	152	1.97	.45	30	1.83	.65	122	2.01	.38
	17. Marital	1-5	152	1.80	.49	30	1.97	.56	122	1.75	.47
	18. Religion	1-5	152	2.68	.99	30	3.07	.79	122	2.59	1.01
	19. Education, amt. of	1-5	152	1.09	.45	30	1.03	.18	122	1.10	.49
	20. Urbanity	1-4	151	3.30	.83	30	3.13	.86	121	3.34	.82
Change	21. Child rearing	1-4	152	3.03	.84	30	3.07	.69	122	3.03	.88
	22. Birth control	1-4	147	1.72	.88	29	1.97	.87	118	1.66	.87
Contact	23. Kind	1-3	147	3.82	1.72	29	4.03	1.55	118	3.76	1.76
	24. Amount	1-5	143	3.86	1.25	26	3.96	1.40	117	3.84	1.22
	25. Avoidance	1-5	136	3.05	1.48	24	2.25	1.60	112	2.01	1.46
	26. Gain	1-5	137	3.55	1.10	24	3.71	1.04	113	3.51	1.12
	27. Enjoyment	1-5	135	3.47	1.81	25	3.16	1.91	110	3.55	1.79
Racial	28. Prejudice--reduce	1-5	132	3.58	1.67	23	3.52	1.04	109	3.60	1.20
	29. Racial attitude	1-5	132	2.92	.59	24	3.00	.59	108	2.90	.60
	30. Ethnicity	1-5	132	1.53	.96	24	1.79	1.14	108	1.47	.91
SIMPLEX ANALYSIS ^c			OQ ₂ ² = .80 BQ ₂ ² = .82			OQ ₂ ² = .80 BQ ₂ ² = .89			OQ ₂ ² = .78 BQ ₂ ² = .85		

^aMeans do not always agree between tables due to problems of missing data.^bBased on the Attitude-Behavior Scale (ABS-BW/WB): 112270 SAF edition.^cSimplex analysis via the Kaiser Q^2 procedure: OQ^2 = "original" (empirical), BQ^2 = "best" possible data.^dBlacks toward Whites version (Kenya).

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TABLE 9.--Continued.

Variables			Range of Scores	Nigeria ^e								
				Totals			Females			Males		
				N	M	SD	N	M	SD	N	M	SD
Attitude Content	1. Stereotype	8-24	87	16.32	2.28	27	15.96	1.95	59	16.46	2.42	
	2. Normative	8-24	87	18.21	2.54	27	17.41	2.64	59	18.51	2.42	
	3. Moral eval.	8-24	87	19.10	2.64	27	19.52	2.42	59	18.86	2.73	
	4. Hypothetical	8-24	87	20.71	2.26	27	20.30	2.27	59	20.85	2.24	
	5. Feeling	8-24	87	20.44	2.58	27	20.26	2.18	59	20.46	2.74	
	6. Action	8-24	85	14.37	2.56	26	12.96	4.52	58	14.88	5.88	
Attitude Intensity	7. Stereotype	8-24	87	19.36	3.33	27	20.04	3.35	59	19.02	3.32	
	8. Normative	8-24	87	19.74	3.40	27	20.00	3.36	59	19.54	3.42	
	9. Moral eval.	8-24	87	20.48	3.32	27	20.82	2.75	59	20.27	3.56	
	10. Hypothetical	8-24	87	22.09	2.44	27	22.00	2.29	59	22.10	2.54	
	11. Feeling	8-24	87	21.77	2.91	27	22.11	2.04	59	21.58	3.24	
	12. Action	8-24	85	17.31	6.02	26	16.50	5.72	58	17.55	6.17	
Value	13. Efficacy--C	9-36	86	29.20	4.17	26	29.73	4.07	59	28.88	4.21	
	14. Efficacy--I	9-36	86	21.59	2.92	26	21.42	2.80	59	21.68	3.01	
Demographic	15. Sex	1-2	86	1.69	.47	27	1.00	.00	59	2.00	.00	
	16. Age	1-5	85	2.06	.36	27	1.93	.39	58	2.12	.33	
	17. Marital	1-5	86	1.79	.41	27	1.74	.45	59	1.81	.39	
	18. Religion	1-5	84	2.56	.87	27	2.48	.64	56	2.57	.95	
	19. Education, amt. of	1-5	86	2.12	.89	27	1.70	.87	58	2.29	.84	
	20. Urbanity	1-4	87	3.48	.75	27	3.37	1.04	59	3.53	.57	
Change	21. Child rearing	1-4	86	3.30	.69	27	3.48	.58	58	3.21	.72	
	22. Birth control	1-4	81	2.00	.99	25	1.92	1.07	55	2.02	.95	
Contact	23. Kind	1-3	81	3.69	1.77	25	3.40	1.92	55	3.80	1.71	
	24. Amount	1-5	81	3.96	1.34	25	3.88	1.51	55	4.00	1.28	
	25. Avoidance	1-5	80	2.10	1.55	25	1.52	1.16	54	2.32	1.61	
	26. Gain	1-5	86	4.01	1.21	27	3.70	1.51	58	4.14	1.03	
	27. Enjoyment	1-5	84	3.67	1.81	25	4.20	1.53	58	3.48	1.88	
Racial	28. Prejudice--reduce	1-5	86	4.01	.99	27	3.59	1.15	58	4.19	.85	
	29. Racial attitude	1-5	86	2.92	.56	27	2.85	.53	58	2.93	.56	
	30. Ethnicity	1-5	84	2.87	1.10	25	2.96	1.10	58	2.81	1.10	
SIMPLEX ANALYSIS ^c			OQ ² = .82 BQ ² = .95			OQ ² = .77 BQ ² = .82			OQ ² = .82 BQ ² = .92			

^cSimplex analysis via the Kaiser Q^2 procedure: OQ_2^2 = "original" (empirical),
 BQ_2^2 = "best" possible data.

^eBlacks toward Whites version (Nigeria).

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TABLE 9.--Continued.

			South Africa ^f								
Variable		Range of Scores	Totals			Females			Males		
			N	M	SD	N	M	SD	N	M	SD
Attitude Content	1. Stereotype	8-24	180	12.31	2.48	129	12.45	2.51	51	11.96	2.42
	2. Normative	8-24	179	11.88	3.56	129	11.86	3.45	50	11.92	3.85
	3. Moral eval.	8-24	181	18.40	3.68	130	18.42	3.61	51	18.37	3.91
	4. Hypothetical	8-24	181	18.02	3.50	130	18.05	3.60	51	17.94	3.26
	5. Feeling	8-24	179	21.15	3.38	129	21.23	3.27	50	20.94	3.67
	6. Action	8-24	179	13.64	5.50	128	13.22	5.35	51	14.71	5.78
Attitude Intensity	7. Stereotype	8-24	180	17.44	2.93	129	17.56	3.04	51	17.16	2.63
	8. Normative	8-24	179	18.18	2.96	129	18.08	3.07	50	18.44	2.67
	9. Moral eval.	8-24	181	19.83	3.21	130	19.70	3.25	51	20.16	3.09
	10. Hypothetical	8-24	181	19.53	3.68	130	19.50	3.67	51	19.61	3.75
	11. Feeling	8-24	179	21.73	3.42	129	21.65	3.34	50	21.92	3.65
	12. Action	8-24	179	15.92	5.19	128	15.81	5.25	51	16.20	5.06
Value	13. Efficacy--C	9-36	180	27.96	3.78	129	28.22	3.67	51	27.29	3.98
	14. Efficacy--I	9-36	180	20.40	3.04	129	20.42	2.74	51	20.35	3.73
Demographic	15. Sex	1-2	181	1.28	.45	130	1.00	.00	51	2.00	.00
	16. Age	1-5	181	1.17	.45	130	1.12	.43	51	1.31	.47
	17. Marital	1-5	181	2.00	.30	130	2.02	.32	51	1.94	.24
	18. Religion	1-5	181	3.29	1.07	130	3.36	.97	51	3.12	1.29
	19. Education, amt. of	1-5	181	1.19	.46	130	1.12	.32	51	1.37	.66
	20. Urbanity	1-4	180	3.13	.68	129	3.16	.62	51	3.06	.81
Change	21. Child rearing	1-4	180	3.47	.68	130	3.45	.74	50	3.52	.51
	22. Birth control	1-4	176	1.84	.95	125	1.77	.99	51	2.06	.80
Contact	23. Kind	1-3	179	3.96	1.56	128	3.87	1.62	51	4.18	1.38
	24. Amount	1-5	179	4.15	1.13	128	4.14	1.13	51	4.18	1.61
	25. Avoidance	1-5	181	1.65	1.43	130	1.50	1.29	51	2.02	1.69
	26. Gain	1-5	180	3.97	1.18	130	3.87	1.25	51	3.61	1.12
	27. Enjoyment	1-5	179	3.65	1.57	128	3.70	1.51	51	3.71	1.65
Racial	28. Prejudice--reduce	1-5	179	4.11	.85	128	4.02	.84	53	3.32	1.24
	29. Racial attitude	1-5	180	2.01	.40	129	1.99	.29	53	2.85	.72
	30. Ethnicity	1-5	180	2.99	.78	129	3.00	.74	53	3.38	.95
SIMPLEX ANALYSIS ^c			OQ ₂ ² = .77 BQ ₂ ² = .78			OQ ₂ ² = .84 BQ ₂ ² = .89			OQ ₂ ² = .90 BQ ₂ ² = .90		

^cSimplex analysis via the Kaiser Q² procedure: OQ₂² = "original" (empirical),
BQ₂² = "best" possible data.

^fWhites toward Blacks version (South Africa).

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TABLE 9.--Continued.

			Georgia ^g									
Variable			Range of Scores	Totals			Females			Males		
				N	M	SD	N	M	SD	N	M	SD
Attitude Content	1. Stereotype	8-24	102	12.76	2.10	93	12.77	2.09	9	12.56	2.30	
	2. Normative	8-24	102	12.50	3.26	93	12.56	3.15	9	11.89	4.43	
	3. Moral eval.	8-24	102	18.17	3.77	93	18.27	3.74	9	17.11	4.17	
	4. Hypothetical	8-24	102	17.39	3.84	93	17.58	3.79	9	15.44	4.00	
	5. Feeling	8-24	102	20.70	2.82	93	20.79	2.70	9	19.78	3.96	
	6. Action	8-24	102	14.16	5.34	93	14.09	5.32	9	14.89	5.84	
Attitude Intensity	7. Stereotype	8-24	102	16.98	3.10	93	17.05	3.11	9	16.22	3.03	
	8. Normative	8-24	102	17.63	3.09	93	17.50	2.98	9	19.00	4.00	
	9. Moral eval.	8-24	102	18.63	3.66	93	18.46	3.67	9	20.33	3.20	
	10. Hypothetical	8-24	102	19.28	3.58	93	19.15	3.63	9	20.56	2.96	
	11. Feeling	8-24	102	21.03	2.95	93	20.87	2.99	9	22.67	2.00	
	12. Action	8-24	102	16.56	5.06	93	16.41	4.93	9	18.11	6.45	
Value	13. Efficacy--C	9-36	101	27.93	3.79	92	27.83	3.73	9	29.00	4.44	
	14. Efficacy--1	9-36	101	20.44	2.58	92	20.44	2.57	9	20.44	2.83	
Demographic	15. Sex	1-2	102	1.09	.29	93	1.00	.00	9	2.00	.00	
	16. Age	1-5	102	1.47	.73	93	1.41	.63	9	2.11	1.27	
	17. Marital	1-5	102	1.98	.51	93	1.97	.48	9	2.11	.78	
	18. Religion	1-5	102	3.12	.69	93	3.15	.69	9	2.78	.67	
	19. Education, amt. of	1-5	101	1.88	1.13	92	1.83	1.12	9	2.44	1.24	
	20. Urbanity	1-4	102	2.97	.76	93	3.03	.73	9	2.33	.87	
Change	21. Child rearing	1-4	102	3.63	.63	93	3.63	.57	9	3.56	1.13	
	22. Birth control	1-4	100	2.23	.79	91	2.21	.77	9	2.44	1.01	
Contact	23. Kind	1-3	102	3.85	1.60	93	3.89	1.59	9	3.44	1.67	
	24. Amount	1-5	97	3.97	1.19	88	4.02	1.17	9	3.44	1.33	
	25. Avoidance	1-5	98	1.91	1.51	90	1.76	1.43	9	3.63	1.41	
	26. Gain	1-5	102	3.93	1.15	93	3.95	1.16	9	3.78	1.09	
	27. Enjoyment	1-5	100	4.25	1.25	91	4.23	1.27	9	4.44	1.13	
Racial	28. Prejudice--reduce	1-5	101	3.80	.84	93	3.76	.85	8	4.25	.46	
	29. Racial attitude	1-5	101	2.03	.26	92	2.02	.26	9	2.11	.33	
	30. Ethnicity	1-5	101	2.71	1.02	92	2.69	.99	9	3.00	1.32	
SIMPLEX ANALYSIS ^c			OQ ₂ ² = .84 BQ ₂ ² = .90			OQ ₂ ² = .77 BQ ₂ ² = .92			OQ ₂ ² = .58 BQ ₂ ² = .89			

^cSimplex analysis via the Kaiser Q² procedure: OQ₂² = "original" (empirical),
BQ₂² = "best" possible data.

^gWhites toward Blacks version (Georgia).

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TABLE 9.--Continued.

			M.S.U. Black ^h									
Variable			Range of Scores	Totals			Females			Males		
				N	M	SD	N	M	SD	N	M	SD
Attitude Content	1. Stereotype	8-24	54	14.89	3.38	37	14.46	3.41	17	15.82	3.21	
	2. Normative	8-24	54	12.24	3.39	37	12.05	3.41	17	12.65	3.43	
	3. Moral eval.	8-24	54	15.82	3.42	37	15.43	3.29	17	16.65	3.66	
	4. Hypothetical	8-24	54	17.33	4.24	37	16.70	4.20	17	18.71	4.12	
	5. Feeling	8-24	54	18.32	3.85	37	18.49	3.68	17	17.94	4.28	
	6. Action	8-24	51	14.35	6.05	35	14.51	5.80	16	14.06	6.75	
Attitude Intensity	7. Stereotype	8-24	54	18.61	3.09	37	18.81	4.18	17	18.18	3.28	
	8. Normative	8-24	54	19.04	3.50	37	19.43	3.49	17	18.18	3.47	
	9. Moral eval.	8-24	54	19.65	3.62	37	20.11	3.45	17	18.65	3.87	
	10. Hypothetical	8-24	54	19.50	3.91	37	19.87	3.43	17	18.71	4.96	
	11. Feeling	8-24	54	20.52	3.64	37	20.84	3.30	17	19.82	4.31	
	12. Action	8-24	52	16.23	6.18	36	16.28	5.44	16	16.13	7.80	
Value	13. Efficacy--C	9-36	51	25.77	6.61	36	26.03	5.70	15	25.13	8.61	
	14. Efficacy--I	9-36	51	18.14	4.94	36	18.14	4.32	15	18.13	6.37	
Demographic	15. Sex	1-2	54	1.32	.47	37	1.00	.00	17	2.00	.00	
	16. Age	1-5	54	1.22	.57	37	1.14	.48	17	1.41	.71	
	17. Marital	1-5	54	1.93	.33	37	1.95	.23	17	1.88	.49	
	18. Religion	1-5	54	3.61	1.35	37	3.87	1.23	17	3.06	1.48	
	19. Education, amt. of	1-5	54	1.39	.76	37	1.32	.67	17	1.53	.94	
	20. Urbanity	1-4	54	3.17	.77	37	3.24	.76	17	3.00	.79	
Change	21. Child rearing	1-4	53	3.38	.74	37	3.43	.73	16	3.25	.78	
	22. Birth control	1-4	54	2.06	.74	37	2.16	.73	17	1.82	.73	
Contact	23. Kind	1-3	54	3.91	1.55	37	4.08	1.44	17	3.53	1.74	
	24. Amount	1-5	50	3.36	1.32	36	3.36	1.31	14	3.36	1.39	
	25. Avoidance	1-5	49	2.78	1.48	35	2.86	1.54	14	2.57	1.34	
	26. Gain	1-5	51	3.61	1.12	36	3.67	1.04	15	3.47	1.30	
	27. Enjoyment	1-5	51	3.71	1.65	36	3.67	1.71	15	3.80	1.57	
Racial	28. Prejudice--reduce	1-5	53	3.32	1.24	37	3.38	1.28	16	3.19	1.17	
	29. Racial attitude	1-5	53	2.85	.72	37	2.95	.71	16	2.63	.72	
	30. Ethnicity	1-5	53	3.38	.95	37	3.51	.84	16	3.06	1.12	
SIMPLEX ANALYSIS ^C			OQ ₂ ² = .90 BQ ₂ ² = .90			OQ ₂ ² = .93 BQ ₂ ² = .93			OQ ₂ ² = .74 BQ ₂ ² = .92			

^cSimplex analysis via the Kaiser Q^2 procedure: OQ_2^2 = "original" (empirical),
 BQ_2^2 = "best" possible data.

^hWhites toward Blacks version (Michigan).

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TABLE 9.--Continued.

			M.S.U. White ⁱ									
Variable			Range of Scores	Totals			Females			Males		
				N	M	SD	N	M	SD	N	M	SD
Attitude Content	1. Stereotype	8-24	411	13.21	2.22	243	13.40	2.17	164	13.01	2.09	
	2. Normative	8-24	410	13.18	3.58	243	13.31	3.61	164	12.93	3.49	
	3. Moral eval.	8-24	411	19.18	3.45	243	19.74	3.13	164	18.51	3.53	
	4. Hypothetical	8-24	411	18.41	3.82	243	19.05	3.56	164	17.63	3.81	
	5. Feeling	8-24	410	20.83	2.73	243	21.16	2.50	164	20.44	2.94	
	6. Action	8-24	406	13.27	5.98	239	13.26	5.78	164	13.31	6.29	
Attitude Intensity	7. Stereotype	8-24	410	16.45	3.19	243	16.28	3.20	164	16.67	3.17	
	8. Normative	8-24	410	17.05	3.52	243	16.64	3.41	164	17.62	3.62	
	9. Moral eval.	8-24	411	19.33	3.46	243	19.53	3.39	164	19.16	3.29	
	10. Hypothetical	8-24	411	19.31	3.70	243	19.40	3.47	164	19.29	3.82	
	11. Feeling	8-24	410	21.46	2.79	243	21.56	2.58	164	21.35	3.07	
	12. Action	8-24	408	15.20	6.26	240	15.13	6.04	164	15.48	6.51	
Value	13. Efficacy--C	9-36	402	27.29	4.49	237	27.22	3.55	161	27.68	5.09	
	14. Efficacy--I	9-36	402	20.15	3.21	237	20.14	2.73	161	20.32	3.44	
Demographic	15. Sex	1-2	410	1.42	.52	243	1.00	.00	164	2.06	.00	
	16. Age	1-5	410	1.19	.46	243	1.52	.42	164	1.23	.51	
	17. Marital	1-5	410	1.98	.30	243	1.98	.25	164	1.96	.32	
	18. Religion	1-5	410	2.94	1.21	243	2.80	1.13	164	3.16	1.30	
	19. Education, amt. of	1-5	409	1.63	.83	243	1.56	.77	163	1.74	.91	
	20. Urbanity	1-4	408	2.95	.77	242	2.93	.75	163	2.98	.79	
Change	21. Child rearing	1-4	409	3.67	.58	242	3.70	.56	164	3.63	.59	
	22. Birth control	1-4	406	1.94	.82	240	1.95	.87	162	1.90	.72	
Contact	23. Kind	1-3	409	3.39	1.63	242	3.38	1.67	164	3.43	1.59	
	24. Amount	1-5	403	3.90	1.15	237	3.87	1.17	163	3.98	1.12	
	25. Avoidance	1-5	405	2.19	1.59	240	2.11	1.60	162	2.30	1.59	
	26. Gain	1-5	405	3.97	1.17	239	4.04	1.21	163	3.88	1.11	
	27. Enjoyment	1-5	403	4.43	1.19	238	4.44	1.23	162	4.45	1.13	
Racial	28. Prejudice--reduce	1-5	405	3.72	.96	240	3.79	.87	162	3.64	1.08	
	29. Racial attitude	1-5	408	2.09	.54	242	2.07	.50	163	2.12	.59	
	30. Ethnicity	1-5	408	2.86	.84	242	2.84	.84	162	2.90	.84	
SIMPLEX ANALYSIS ^c			OQ ₂ ² = .93 BQ ₂ ² = .93			OQ ₂ ² = .90 BQ ₂ ² = .95			OQ ₂ ² = .96 BQ ₂ ² = .96			

^cSimplex analysis via the Kaiser Q^2 procedure: OQ_2^2 = "original" (empirical),
 BQ_2^2 = "best" possible data.

ⁱWhites towards Blacks version (Michigan).

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TABLE 9.--Continued.

			Ed 429 ^j									
Variable			Range of Scores	Totals			Females			Males		
				N	M	SD	N	M	SD	N	M	SD
Attitude Content	1. Stereotype	8-24	84	12.20	2.02	54	12.11	1.77	30	12.37	2.44	
	2. Normative	8-24	84	12.94	3.44	54	13.17	3.65	30	12.53	3.06	
	3. Moral eval.	8-24	84	19.73	2.89	54	20.06	2.72	30	19.13	3.14	
	4. Hypothetical	8-24	84	19.38	3.29	54	19.94	2.98	30	18.37	3.62	
	5. Feeling	8-24	84	21.07	2.12	54	21.37	1.95	30	20.53	2.33	
	6. Action	8-24	84	16.40	5.22	54	16.30	5.25	30	16.57	5.24	
Attitude Intensity	7. Stereotype	8-24	84	17.32	3.45	54	17.13	3.18	30	17.67	3.93	
	8. Normative	8-24	84	17.36	3.39	54	17.13	2.94	30	17.77	4.08	
	9. Moral eval.	8-24	84	19.75	3.56	54	20.19	3.22	30	18.97	4.03	
	10. Hypothetical	8-24	84	19.47	3.41	54	20.00	2.99	30	18.50	3.92	
	11. Feeling	8-24	84	21.37	2.97	54	21.89	2.33	30	20.43	3.72	
	12. Action	8-24	84	17.64	4.89	54	17.54	4.92	30	17.83	4.91	
Value	13. Efficacy--C	9-36	82	27.85	4.38	54	28.35	3.63	28	26.89	5.50	
	14. Efficacy--I	9-36	82	20.56	2.65	54	20.67	2.53	28	20.36	2.90	
Demographic	15. Sex	1-2	84	1.36	.48	54	1.00	.00	30	2.00	.00	
	16. Age	1-5	84	2.14	.76	54	2.07	.84	30	2.27	.58	
	17. Marital	1-5	84	1.61	.76	54	1.65	.87	30	1.53	.51	
	18. Religion	1-5	84	2.88	1.16	54	3.09	1.07	30	2.50	1.23	
	19. Education, amt. of	1-5	84	4.52	.81	54	4.42	.86	30	4.70	.70	
	20. Urbanity	1-4	84	3.07	.82	54	3.15	.83	30	2.93	.79	
Change	21. Child rearing	1-4	84	3.63	.60	54	3.74	.44	30	3.43	.77	
	22. Birth control	1-4	84	2.50	.77	54	2.50	.77	30	2.50	.78	
Contact	23. Kind	1-3	84	4.05	1.43	54	4.04	1.47	30	4.07	1.39	
	24. Amount	1-4	84	3.89	1.08	54	3.96	1.05	30	3.77	1.14	
	25. Avoidance	1-4	84	2.74	1.78	54	2.59	1.79	30	3.00	1.76	
	26. Gain	1-4	84	4.30	1.00	54	4.39	.86	30	4.13	1.22	
	27. Enjoyment	1-4	84	4.79	.84	54	4.91	.56	30	4.57	1.17	
Racial	28. Prejudice--reduce	1-4	84	4.17	.71	54	4.22	.54	30	4.07	.94	
	29. Racial attitude	1-4	84	2.06	.48	54	2.00	.39	30	2.17	.59	
	30. Ethnicity	1-4	84	3.00	.82	54	2.98	.84	30	3.03	.81	
SIMPLEX ANALYSIS ^c			OQ ₂ ² = .85 BQ ₂ ² = .91			OQ ₂ ² = .80 BQ ₂ ² = .86			OQ ₂ ² = .74 BQ ₂ ² = .90			

^cSimplex analysis via the Kaiser Q^2 procedure: OQ_2^2 = "original" (empirical),
 BQ_2^2 = "best" possible data.

^jWhites towards Blacks version (Ed 429).

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TABLE 10.--Means,^a Sample Sizes, and Differences Between All Pairs-of-Samples on the African-United States Racial Attitude Study.^b

Variable		Kenya-K ^c (152)	Nigeria-N ^d (87)	S.Africa-S ^e (180)
Attitude Content	1. Stereotype	17.23	16.32	12.18
	2. Normative	17.13	18.21	11.68
	3. Moral eval.	16.58	19.10	18.30
	4. Hypothetical	18.33	20.71	17.92
	5. Feeling	19.80	20.44	20.80
	6. Action	13.91	14.04	13.42
Attitude Intensity	7. Sterotype	20.02	19.36	17.25
	8. Normative	19.71	19.74	17.88
	9. Moral eval.	20.78	20.48	19.72
	10. Hypothetical	21.27	22.09	19.42
	11. Feeling	21.76	21.77	21.37
	12. Action	18.28	16.91	15.65
Value	13. Efficacy--C	22.68	28.86	27.65
	14. Efficacy--I	15.53	21.35	20.18
Demographic	15. Sex	1.78	1.67	1.28
	16. Age	1.95	2.01	1.17
	17. Marital	1.77	1.77	1.99
	18. Religion	2.65	2.47	3.28
	19. Education, amount of	1.07	2.09	1.18
	20. Urbanity	3.23	3.48	3.09
Change	21. Child rearing	2.99	3.26	3.43
	22. Birth control	1.64	1.86	1.78
Contact	23. Kind	3.64	3.44	3.89
	24. Amount	3.58	1.93	4.08
	25. Avoidance	1.81	3.97	1.64
	26. Gain	3.16	3.97	3.93
	27. Enjoyment	3.05	3.54	3.59
Racial	28. Prejudice--reduce	3.07	3.97	4.04
	29. Racial attitude	2.50	2.89	1.98
	30. Ethnicity	1.31	2.77	2.96

^aMeans do not always agree between tables due to problems of missing data.

^bBased on the Attitude-Behavior Scale (ABS-BW/WB):
112270 SAF edition.

^cBlacks toward Whites version (Kenya).

^dBlacks toward Whites version (Nigeria).

^eWhites toward Blacks version (S. Africa).

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TABLE 10.--Continued.

Variable		Georgia-G ^f (102)	M-White-W ^g (411)	M-Black-B ^h (54)	Ed 429-E ⁱ (84)
Attitude Content	1. Stereotype	12.76	13.21	14.89	12.20
	2. Normative	12.50	13.14	12.24	12.94
	3. Moral eval.	18.17	19.18	15.82	18.73
	4. Hypothetical	17.39	18.41	17.33	19.38
	5. Feeling	20.70	20.78	18.32	21.07
	6. Action	14.16	13.08	13.56	16.39
Attitude Intensity	7. Stereotype	16.98	16.41	18.61	17.32
	8. Normative	17.63	17.01	19.04	17.36
	9. Moral eval.	18.63	19.33	19.65	19.75
	10. Hypothetical	19.28	19.31	19.50	19.46
	11. Feeling	21.03	21.41	20.52	21.37
	12. Action	16.56	15.12	15.63	17.64
Value	13. Efficacy--C	27.66	26.71	24.33	27.19
	14. Efficacy--1	20.24	19.69	17.13	20.07
Demographic	15. Sex	1.09	1.41	1.32	1.36
	16. Age	1.47	1.18	1.22	2.14
	17. Marital	1.98	1.97	1.93	1.61
	18. Religion	3.12	2.93	3.61	2.88
	19. Education, amount of	1.86	1.62	1.39	4.52
	20. Urbanity	2.97	2.93	3.17	3.07
Change	21. Child rearing	3.63	3.65	3.32	3.63
	22. Birth control	2.19	1.92	2.06	2.50
Contact	23. Kind	3.85	3.38	3.91	4.05
	24. Amount	3.78	3.82	3.11	3.89
	25. Avoidance	1.83	2.16	2.52	2.74
	26. Gain	3.93	3.91	3.41	4.30
	27. Enjoyment	4.17	4.35	3.50	4.79
Racial	28. Prejudice--reduce	3.77	3.66	3.26	4.17
	29. Racial attitude	2.01	2.08	2.80	2.06
	30. Ethnicity	2.69	2.84	3.32	3.00

^fWhites toward Blacks version (Georgia).

^gWhites toward Blacks version (Michigan).

^hWhites toward Blacks version (Michigan).

ⁱWhites toward Blacks version (Ed 429).

TABLE 10.--Continued.

Variable		F Differences Between Samples					
		F	Sig.	K-N	K-S	K-G	K-W
Attitude Content	1. Stereotype	96.83	.0005	.005	.0005	.0005	.0005
	2. Normative	69.14	.0005	.017	.0005	.0005	.0005
	3. Moral eval.	18.81	.0005	.0005	.0005	.0005	.0005
	4. Hypothetical	9.35	.0005	.0005	.304	.042	.083
	5. Feeling	6.85	.0005	.130	.004	.025	.001
	6. Action	4.04	.001	.847	.447	.736	.128
Attitude Intensity	7. Stereotype	29.43	.0005	.124	.0005	.0005	.0005
	8. Normative	17.50	.0005	.907	.0005	.0005	.0005
	9. Moral eval.	5.96	.0005	.520	.004	.0005	.0005
	10. Hypothetical	12.55	.0005	.083	.0005	.0005	.0005
	11. Feeling	1.37	.226	.930	.275	.078	.253
	12. Action	6.93	.0005	.080	.0005	.022	.0005
Value	13. Efficacy--C	11.06	.0005	.0005	.0005	.0005	.0005
	14. Efficacy--I	20.55	.0005	.0005	.0005	.0005	.0005
Demographic	15. Sex	31.29	.0005	.0005	.0005	.0005	.0005
	16. Age	90.04	.0005	.378	.0005	.0005	.0005
	17. Marital	13.73	.0005	.0005	.0005	.0005	.0005
	18. Religion	10.71	.0005	.232	.0005	.001	.007
	19. Educ., amt. of	220.25	.0005	.0005	.194	.0005	.0005
	20. Urbanity	7.35	.0005	.020	.108	.010	.0005
Change	21. Child rearing	18.56	.0005	.005	.0005	.0005	.0005
	22. Birth control	11.03	.0005	.063	.172	.0005	.001
Contact	23. Kind	3.84	.001	.362	.174	.328	.095
	24. Amount	4.43	.0005	.571	.001	.273	.061
	25. Avoidance	6.84	.0005	.580	.314	.879	.019
	26. Gain	10.68	.0005	.0005	.0005	.0005	.0005
	27. Enjoyment	20.93	.0005	.017	.002	.0005	.0005
Racial	28. Prejud.--reduce	15.28	.0005	.0005	.0005	.0005	.0005
	29. Racial attitude	35.27	.0005	.0005	.0005	.0005	.0005
	30. Ethnicity	64.00	.0005	.0005	.0005	.0005	.0005
Ratio			29/30	16/30	22/30	25/30	25/30
%			97%	53%	73%	83%	83%

TABLE 10.--Continued.

Variable		F Differences Between Samples				
		K-B	K-E	N-S	N-G	N-W
Attitude Content	1. Stereotype	<.0005	<.0005	<.0005	<.0005	<.0005
	2. Normative	<.0005	<.0005	<.0005	.0005	<.0005
	3. Moral eval.	.154	.0005	.069	.058	.829
	4. Hypothetical	.081	.033	<.0005	<.0005	<.0005
	5. Feeling	.003	.003	.389	.583	.361
	6. Action	.702	.002	.421	.857	.161
Attitude Intensity	7. Stereotype	.006	<.0005	<.0005	<.0005	<.0005
	8. Normative	.212	<.0005	<.0005	<.0005	<.0005
	9. Moral eval.	.032	.023	.079	<.0005	.004
	10. Hypothetical	.002	<.0005	<.0005	<.0005	<.0005
	11. Feeling	.016	.384	.350	.118	.350
	12. Action	.005	.433	.099	.687	.010
Value	13. Efficacy--C	.141	<.0005	.192	.249	.011
	14. Efficacy--I	.043	<.0005	.073	.129	.006
Demographic	15. Sex	<.0005	<.0005	<.0005	<.0005	<.0005
	16. Age	<.0005	.007	<.0005	<.0005	<.0005
	17. Marital	.024	.005	<.0005	.001	<.0005
	18. Religion	<.0005	.122	<.0005	<.0005	.001
	19. Education, amt. of	.010	<.0005	<.0005	.041	<.0005
	20. Urbanity	.605	.134	<.0005	<.0005	<.0005
Change	21. Child rearing	.005	<.0005	.067	.001	<.0005
	22. Birth control	.004	<.0005	.458	.012	.621
Contact	23. Kind	.320	.071	.036	.085	.773
	24. Amount	.026	.091	.025	.672	.413
	25. Avoidance	.005	<.0005	.149	.674	.220
	26. Gain	.211	<.0005	.809	.833	.713
	27. Enjoyment	.061	<.0005	.800	.006	<.0005
Racial	28. Prejudice--reduce	.297	.0005	.603	.224	.022
	29. Racial attitude	.005	<.0005	<.0005	<.0005	<.0005
	30. Ethnicity	.005	<.0005	<.0005	<.0005	<.0005
Ratio		20/30	24/30	17/30	18/30	22/30
%		67%	80%	57%	60%	73%

TABLE 10.--Continued.

Variable		F Differences Between Samples				
		N-B	N-E	S-G	S-W	S-B
Attitude Content	1. Stereotype	.001	<.0005	.049	<.0005	<.0005
	2. Normative	<.0005	<.0005	.048	<.0005	.287
	3. Moral eval.	<.0005	.232	.744	.004	<.0005
	4. Hypothetical	<.0005	.017	.245	.126	.305
	5. Feeling	<.0005	.188	.786	.910	<.0005
	6. Action	.640	.008	.305	.523	.852
Attitude Intensity	7. Stereotype	.183	<.0005	.506	.004	.007
	8. Normative	.236	<.0005	.559	.004	.027
	9. Moral eval.	.149	.152	.009	.190	.861
	10. Hypothetical	<.0005	<.0005	.733	.713	.860
	11. Feeling	.026	.430	.409	.865	.091
	12. Action	.209	.422	.213	.308	.928
Value	13. Efficacy--C	<.0005	.124	.940	.137	.003
	14. Efficacy--I	<.0005	.096	.886	.282	<.0005
Demographic	15. Sex	<.0005	.002	.002	.002	.588
	16. Age	<.0005	.102	<.0005	.709	.494
	17. Marital	.036	.014	.847	.685	.351
	18. Religion	<.0005	.016	.254	.001	.049
	19. Education, amt. of	<.0005	<.0005	<.0005	<.0005	.082
	20. Urbanity	.023	.001	.216	.021	.565
Change	21. Child rearing	.688	.001	.029	.001	.286
	22. Birth control	.207	<.0005	<.0005	.073	.040
Contact	23. Kind	.101	.017	.835	.001	.903
	24. Amount	.014	.331	.064	.030	<.0005
	25. Avoidance	.030	.001	.316	<.0005	<.0005
	26. Gain	.012	.086	.934	.845	.009
	27. Enjoyment	.854	<.0005	.003	<.0005	.714
Racial	28. Prejudice--reduce	<.0005	.246	.045	<.0005	<.0005
	29. Racial attitude	.448	<.0005	.745	.117	<.0005
	30. Ethnicity	.001	.108	.020	.172	.014
Ratio		21/30	18/30	11/30	15/30	15/30
%		70%	60%	37%	50%	50%

TABLE 10.--Continued.

Variable		F Differences Between Samples				
		S-E	G-W	G-B	G-E	W-B
Attitude Content	1. Stereotype	.893	.085	<.0005	.116	<.0005
	2. Normative	.005	.082	.654	.381	.062
	3. Moral eval.	.002	.007	<.0005	.002	<.0005
	4. Hypothetical	.003	.012	.886	<.0005	.040
	5. Feeling	.519	.796	<.0005	.428	<.0005
	6. Action	<.0005	.090	.547	.009	.580
Attitude Intensity	7. Stereotype	.847	.111	.003	.484	<.0005
	8. Normative	.245	.096	.014	.598	<.0005
	9. Moral eval.	.903	.057	.069	.023	.520
	10. Hypothetical	.891	.895	.707	.717	.708
	11. Feeling	.947	.300	.358	.489	.058
	12. Action	.010	.026	.353	.210	.556
Value	13. Efficacy--C	.635	.230	.006	.663	.022
	14. Efficacy--I	.849	.333	<.0005	.810	.001
Demographic	15. Sex	.170	<.0005	.004	<.0005	.174
	16. Age	<.0005	<.0005	.006	<.0005	.612
	17. Marital	<.0005	.854	.462	<.0005	.458
	18. Religion	.007	.128	.009	.146	<.0005
	19. Education, amt. of	<.0005	.005	<.0005	<.0005	.036
	20. Urbanity	.818	.649	.145	.401	.040
Change	21. Child rearing	.036	.792	.010	.924	.002
	22. Birth control	<.0005	.006	.387	.016	.274
Contact	23. Kind	.483	.011	.827	.436	.029
	24. Amount	.291	.746	.004	.562	<.0005
	25. Avoidance	<.0005	.059	.010	<.0005	.110
	26. Gain	.027	.853	.014	.049	.007
	27. Enjoyment	.0005	.299	.011	.007	<.0005
Racial	28. Prejudice--reduce	.418	.418	.008	.016	.014
	29. Racial attitude	.391	.377	<.0005	.619	<.0005
	30. Ethnicity	.723	.133	<.0005	.023	.001
Ratio		14/30	8/30	18/30	14/30	14/30
%		47%	27%	60%	47%	47%

TABLE 10.--Continued.

Variable		F Differences Between Samples		Summary	
		W-E	B-E	Ratio	%
Attitude Content	1. Stereotype	.001	<.0005	18/21	86%
	2. Normative	.623	.234	14/21	67%
	3. Moral eval.	.179	<.0005	14/21	67%
	4. Hypothetical	.026	.002	14/21	67%
	5. Feeling	.451	<.0005	10/21	48%
	6. Action	<.0005	.005	6/21	29%
Attitude Intensity	7. Stereotype	.019	.022	15/21	71%
	8. Normative	.394	.005	13/21	62%
	9. Moral eval.	.297	.839	9/21	43%
	10. Hypothetical	.711	.909	10/21	48%
	11. Feeling	.887	.133	2/21	10%
	12. Action	<.0005	.048	9/21	43%
Value	13. Efficacy--C	.580	.022	11/21	52%
	14. Efficacy--I	.537	.001	12/21	57%
Demographic	15. Sex	.385	.611	16/21	76%
	16. Age	<.0005	<.0005	16/21	76%
	17. Marital	<.0005	<.0005	15/21	71%
	18. Religion	.704	<.0005	15/21	71%
	19. Education, amt. of	<.0005	<.0005	19/21	91%
	20. Urbanity	.137	.506	10/21	48%
Change	21. Child rearing	.830	.012	15/21	71%
	22. Birth Control	<.0005	.004	13/21	62%
Contact	23. Kind	.001	.637	6/21	29%
	24. Amount	.669	.001	9/21	43%
	25. Avoidance	.002	.430	11/21	52%
	26. Gain	.011	<.0005	13/21	62%
	27. Enjoyment	.017	<.0005	17/21	81%
Racial	28. Prejudice--reduce	<.0005	<.0005	15/21	71%
	29. Racial attitude	.823	<.0005	14/21	67%
	30. Ethnicity	.159	.054	15/21	71%
Ratio		14/30	21/30		
%		47%	70%		

$BQ^2 = .80$. This low OQ^2 value may be attributed to the small sample-- $N = 9$. The simplex matrices are in Appendix C. Thus the hypothesis is supported: the ABS-BW/WB, SAF is regarded as cross-culturally invariant.

Hypothesis 2

There will be a positive relationship between efficacy scores and positive attitudes toward the opposite race.

The efficacy scale "was designed to measure attitudes toward man and his environment and attempts to determine the respondent's view of the relationship between man and his environment" (Hamersma, 1969, p. 98). It was postulated that persons who scored high on the efficacy variable would have more positive attitudes as measured by the ABS-SAF. This hypothesis was tested by correlating scores on the efficacy scale with scores on the ABS-SAF. Table 11 presents the correlations between the efficacy variable and the seven groups (Kenya, Nigeria, South Africa, Georgia, MSU White, MSU Black, and Ed 429). The significance level for each correlation is also indicated.

The data indicates a generally positive relationship between efficacy and racial attitudes toward the opposite race, but only 9 of the 42 correlations were significant correlations. The significant ones occurred

TABLE 11.--Correlations Between the ABS and Four Variables¹ (Efficacy, Urbanity, Child Rearing, and Birth Control).

Variable	K (152)	N (87)	S (180)	G (102)	M-W (411)	M-B (54)	429 (84)
<u>H-2: Efficacy (13)</u>							
1. Stereotype	-08(38)	11(28)	02(81)	-09(36)	05(35)	15(28)	07(54)
2. Normative	-02(78)	05(64)	05(53)	-15(12)	-01(90)	-29(03)	13(25)
3. Moral eval.	01(87)	04(71)	-03(71)	-02(97)	13(007)	01(95)	06(58)
4. Hypothetical	01(88)	11(28)	01(92)	-07(50)	10(04)	29(03)	02(84)
5. Feeling	-03(71)	22(03)	-04(56)	-12(21)	13(007)	24(08)	25(02)
6. Action	03(74)	-02(88)	07(37)	-25(01)	27(00005)	38(006)	10(38)
<u>H-3: Urbanity (20)</u>							
1. Stereotype	14(09)	03(77)	-01(86)	05(60)	00(92)	09(52)	-18(09)
2. Normative	04(58)	01(89)	01(86)	13(20)	00(88)	-01(95)	-24(02)
3. Moral eval.	03(72)	09(42)	-00(98)	11(25)	07(14)	23(09)	20(06)
4. Hypothetical	23(003)	14(19)	09(22)	14(16)	06(21)	22(10)	26(01)
5. Feeling	13(09)	22(03)	12(10)	17(08)	09(05)	25(06)	22(04)
6. Action	06(42)	03(75)	04(58)	14(16)	14(004)	01(97)	25(02)
<u>H-4: Child Rearing (21)</u>							
1. Stereotype	06(43)	-14(20)	-15(04)	-28(004)	-03(55)	-37(004)	-19(08)
2. Normative	-05(51)	-13(23)	-06(39)	-04(66)	-06(24)	-02(86)	-06(59)
3. Moral eval.	10(22)	16(14)	00(97)	19(05)	14(005)	-03(82)	29(06)
4. Hypothetical	24(003)	12(26)	-06(45)	07(45)	09(08)	03(82)	05(66)
5. Feeling	01(86)	17(12)	03(73)	30(001)	16(001)	08(58)	15(15)
6. Action	06(43)	-21(05)	11(13)	19(05)	02(76)	04(77)	-03(78)
<u>H-5: Birth Control (22)</u>							
1. Stereotype	-07(37)	04(69)	-00(96)	-10(31)	06(20)	-05(71)	-11(30)
2. Normative	-04(66)	24(03)	18(01)	-04(70)	07(16)	-22(09)	-10(37)
3. Moral eval.	01(88)	11(34)	12(10)	-00(96)	09(07)	-12(39)	12(28)
4. Hypothetical	-07(38)	09(40)	18(01)	07(47)	14(003)	11(42)	15(16)
5. Feeling	-07(36)	08(45)	15(03)	-10(33)	05(35)	03(80)	02(83)
6. Action	29(0004)	36(001)	24(001)	28(004)	46(00005)	36(007)	46(00005)

¹See Table 15 for variables.

with the MSU Black and White samples, with the MSU White sample having a positive significant correlation between efficacy and attitudes toward the opposite race in the levels of moral, hypothetical, feeling, and action; and the MSU Black sample correlating positively on the levels of normative, hypothetical, and action. There was only one significantly negative correlation, that of the Georgia sample on the level of action. Although 67% of the correlations were positive, only 21% were acceptable at the level of significance. Therefore the overall hypothesis cannot be supported. It was supported for certain sample groups and for some levels more than others. This again indicates the multidimensionality of attitudes as shown in Table 11.

Hypothesis 3

There will be a positive relationship between urbanity scores (the rural-urban dichotomy) and positive attitudes toward the opposite race. Sociologists have found in the United States, as well as other countries, that rural residents tend to be more conservative and closed-minded regarding ethnic and racial outgroups, whereas urban residents tend to be more liberal and open-minded toward outgroups.

For the urbanity variable (Table 11), 88% of the correlations were positive (37 out of 42) but only

17% of these were significant (8 out of 41). Four of the 8 significant correlations were in the Education 429 group (normative, hypothetical, feeling, action). MSU Whites contained two significant correlations (feeling and action) and one each in Kenya (hypothetical) and Nigeria (feeling). Although the percentage of positive correlation was high the percentage of significant positive correlations was low. Therefore, the overall hypothesis dealing with urbanity cannot be supported although it was supported for four of the six levels in the Ed 429 group.

Hypothesis 4

There will be a positive relationship between new methods of child-rearing scores and positive attitudes toward the opposite race.

It has been theorized that persons who are open to innovative child-rearing techniques are also open and accepting of ethnic and racial outgroups. For the variable, new methods of child rearing (Table 11), child-rearing practices and positiveness toward the opposite race were positively correlated. There were six positive significant correlations and four negative ones. Of those correlations which were positive and significant one was found in the Kenyan sample (hypothetical), two in MSU White (moral and feeling), and three in the Georgia

sample (moral, feeling, and action). Three of the negative significant correlations were at the stereotypic level (South Africa, Georgia, and MSU Blacks). Sixty percent of the correlations were positive, but only 14% were positive and significant. Therefore, this hypothesis was not supported.

Hypothesis 5

There will be a positive relationship between agreement on new methods of birth control practices and positive attitudes toward the opposite race. It has been suggested that persons in developing countries, as well as industrialized countries, who hold a favorable attitude toward birth control are more tolerant of racial and ethnic groups.

For the birth control variable (Table 11) 66% of the correlations were positive (28 out of 42) but only 29% were significant (13 out of 42). Of the 13 significant correlations, 4 were in South Africa (normative, hypothetical, feeling, and action). The most relevant finding on the birth control variable is its high significance for all groups at the action level. This indicates that an action oriented behavior like birth control is also highly related to positive overt actions in the racial area. The hypothesis was not supported in total but was highly supported at level 6 (overt action).

Hypothesis 6

The White sample will rank-order from lowest to highest (South Africa, Georgia, and MSU White) on positiveness of attitudes toward the opposite race (Table 12). Sociologists and anthropologists have attempted to explain racial behavior in terms of social-cultural factors within societies and cultures. Many anthropologists have found that societies emphasize different types of social behavior regarding ethnic and racial outgroups. This hypothesis assumes that the three White samples vary in degree of positive racial attitude and that this difference can be based on the differing social-cultural definitions of race and expected behaviors toward Blacks within their specific societies.

An analysis of Table 12 indicates that only two of the empirical rank orders agreed with the predicted ranking. For the stereotypic and normative levels, the predicted and empirical ranked positions concur. That is, South African Whites have the least positive attitudes toward Blacks on the stereotype level and on the level of what other persons' attitudes are toward Blacks. MSU Whites, on the other hand, have the most positive attitudes on these two social levels. MSU White was highest on all levels except action.

The probability of two or more agreements between the predicted and empirical ranking (Yes) is .26. Therefore, the overall hypothesis must be rejected.

TABLE 12.--Postulated and Achieved Rank Order of the "White" Samples on Attitudes Toward the Opposite Race.

Attitude- Behavior Level	Range	White Samples Postulated Order	Empirical Order	Order
1. Stereotype	8-24	S < G < MW	(S)12.31 < (G)12.76 < (M)13.40	Yes
2. Normative	8-24		(S)11.88 < (G)12.50 < (M)13.18	Yes
3. Moral eval.	8-24		(G)18.17 < (S)18.40 < (M)19.18	No
4. Hypothetical	8-24		(G)17.39 < (S)18.02 < (M)18.41	No
5. Feeling	8-24		(G)20.70 < (S)21.15 < (M)20.70	No
6. Actions	8-24		(M)13.27 < (S)13.64 < (G)14.16	No

TABLE 13.--Postulated and Achieved Rank Order of the "Black" Samples on Attitudes Toward the Opposite Race.

Attitude- Behavior Level	Range	Black Samples Postulated Order	Empirical Order	Order
1. Stereotype	8-24	MB < K < N	(M)14.89 < (N)16.32 < (K)17.24	No
2. Normative	8-24		(M)12.24 < (K)17.15 < (N)18.21	Yes
3. Moral eval.	8-24		(M)15.82 < (K)16.58 < (N)19.52	Yes
4. Hypothetical	8-24		(M)17.33 < (K)18.34 < (N)20.71	Yes
5. Feeling	8-24		(M)18.32 < (K)19.91 < (N)20.44	Yes
6. Actions	8-24		(K)14.02 < (M)14.35 < (N)14.37	No

Hypothesis 7

The Black groups will rank-order from lowest to highest (MSU Black, Kenya, Nigeria) on positiveness of attitudes toward the opposite race (Table 13). This hypothesis, as the above hypothesis, assumes that Blacks will respond to Whites according to the social norms present in their specific culture. On five of the six levels, MSU Blacks ranked lowest as predicted, with the exception being the action level. The Kenyan group ranked second on all levels except stereotypic and action; and the Nigerian group ranked highest on five levels, except the stereotypic. The result was that four of the six empirical rankings agreed with prediction (Yes). The probability of getting four or more correct rank orderings by chance is .008.

Thus, the hypothesis was largely supported. A more detailed analysis of the specific social-cultural factors influencing the three Black groups' attitudes toward Whites will be examined in Chapter V.

Hypothesis 8

Racial groups which control the social-structural institutions of their societies and which are in a statistical majority will display a more positive attitude toward members of the opposite race and have a lower frequency of contact with that race than groups which control their social-structural institutions but are in a

statistical minority. This hypothesis predicts that groups such as South Africa and Georgia, which control the social structure, will have a high degree of contact with Blacks but a less positive attitude toward them, than groups such as MSU White, Kenya, and Nigeria, which control their social structure but have a low degree of contact with their opposite racial group and more positive attitudes toward them.

Table 14 contains the data for Hypothesis 8. The data presents a complex network of relationships. South Africa scores lowest as predicted on two levels (stereotypic and normative), and second lowest on the action level, but highest on the feeling level. MSU Whites scored third highest on two levels (stereotypic and normative) as predicted, highest on the moral level, second highest on hypothetical and feeling level, but lowest on the action level. Thus, the MSU White group appears in the contradictory position of saying that the "most" should be done for Blacks (moral evaluation level) but in actual practice (action level) ranks the lowest with a southern state, Georgia, ranking second highest of the five national samples.

The probability of one or more predicted and empirical relationships occurring is 0.49. Thus, the hypothesis reaches significance.

TABLE 14.--Postulated and Achieved Rank Order of Racial Groups by Power Position in Their Society on Attitudes Toward the Opposite Race.

Attitude- Behavior Level	Range of Scores	Power Position Size and Control	Empirical Order	Order
1. Stereotype	8-24	S < G < M < K < N	(S)12.31 < (G)12.76 < (M)13.21 < (N)15.96 < (K)17.24	No
2. Normative	8-24		(S)11.38 < (G)12.50 < (M)13.18 < (K)17.15 < (N)17.41	Yes
3. Moral eval.	8-24		(K)16.58 < (G)18.17 < (S)18.40 < (N)19.10 < (M)19.18	No
4. Hypothetical	8-24		(G)17.39 < (S)18.02 < (K)18.34 < (M)18.41 < (N)20.71	No
5. Feeling	8-24		(K)19.91 < (N)20.44 < (G)20.70 < (M)20.83 < (S)21.15	No
6. Actions	8-24		(M)13.27 < (S)13.64 < (K)14.02 < (G)14.16 < (N)14.37	No

TABLE 15.--ABS-BW/WN: Basic Variable List^a by IBM Card and Column.

Type	Variable	Card	Range	Column	Page	Item
Attitude Content	1. Stereotype	1	8-24	21 alter to 35	1-2	1 alter to 15
	2. Normative	2	8-24	21 alter to 35	3-4	17 alter to 31
	3. Moral eval.	3	8-24	21 alter to 35	5-6	33 alter to 47
	4. Hypothetical	4	8-24	21 alter to 35	7-8	49 alter to 63
	5. Feeling	5	8-24	21 alter to 35	9-10	65 alter to 79
	6. Action	6	8-24 ^f	21 alter to 35	11-12	81 alter to 95
Attitude Intensity	7. Stereotype	1	8-24	22 alter to 36	1-2	2 alter to 16
	8. Normative	2	8-24	22 alter to 36	3-4	18 alter to 32
	9. Moral eval.	3	8-24	22 alter to 36	5-6	34 alter to 48
	10. Hypothetical	4	8-24	22 alter to 36	7-8	50 alter to 64
	11. Feeling	5	8-24	22 alter to 36	9-10	66 alter to 80
	12. Action	6	8-32	22 alter to 36	11-12	82 alter to 96
Value	13. Efficacy--C	1-6	9-36	54 alter to 70	6,7D	113 alter to 129
	14. Efficacy--I	1-6	9-36	55 alter to 71	6,7D	114 alter to 130
Demographic	15. Sex ^b	1-6	1-2	38	1-D	97
	16. Age	1-6	1-5	39	1-D	98
	17. Marital	1-6	1-5	40	1-D	99
	18. Religion	1-6	1-5	41	2-D	100
	19. Educ., amt. of	1-6	1-5	42	2-D	101
	20. Urbanity	1-6	1-4	53	5-D	112
Change	21. Child rearing	1-6	1-4	43	2-D	102
	22. Birth control	1-6	1-4	44	2-D	103
Contact	23. Kind	1-6	1-3	45	3-D	104
	24. Amount	1-6	1-5	46	3-D	105
	25. Avoidance	1-6	1-5	47	3-D	106
	26. Gain	1-6	1-5	48	3-D	107
	27. Enjoyment	1-6	1-5	49	4-D	108
Racial	28. Prejudice--reduce	1-6	1-5	50	4-D	109
	29. Racial attitude	1-6	1-5	51	4-D	110
	30. Ethnicity	1-6	1-5	52	4-D	111
Identity Data	31. Nation	1-6	--	1-3	--	--
	32. Group (interest) ^c	1-6	--	4-5	--	--
	33. Subject no.	1-6	--	6-8	--	--
	34. Card no.	1-6	--	9	--	--
	35. Deck no. ^d	1-6	--	10 ^g	--	--
	36. Group (adm.)	1-6	--	11-12 ^g	--	--
	37. Attitude area ^e	1-6	--	13 ^g	--	--

^aOn the 112270 version of the ABS-WB/BW (S. Africa-SAF).

^bSex (Col. 38)

- 1 - female
2 - male

^cGroup adm. (Col. 4-5)

03 - students

^dDeck no. (Col. 10)

- 1 Kenya (067)
2 Nigeria (096)
3 Rhodesia (106)
4 U.S., Georgia (133)
5 U.S., Michigan-White (133)
6 U.S., Michigan-Black (133)
7 U.S., Michigan-Ed 429 (133)
9 South Africa (115)*

*Coding error - SAF is coded as 123 instead of 115.

^eAttitude areas in SAF (Col. 13)

- C - characteristics - 1
E - education - 2
H - housing - 3
J - jobs - 4
G - South Africa - 9

^fLevel 6 - "rescore"

- 1-0 3-2
2-1 4-3

^g

Study	Column and Codes			
	10	11	12	13
067 Kenya	1	blank	--	9 (SAF)
096 Nigeria	2	blank	--	9 (SAF)
106 Rhodesia	3	no data yet	--	9 --
123 South Africa	9	0	1 (White)	9 (SAF)
133 U.S.-Georgia	4	blank	3 (Georgia)	9 (SAF)
133 U.S.-MSU-White	5	blank	1 (White)	9 (SAF)
133 U.S.-MSU-Black	6	blank	2 (Black)	9 (SAF)
133 U.S.-MSU-Ed 429	7	blank	blank	9 (SAF)

CHAPTER V

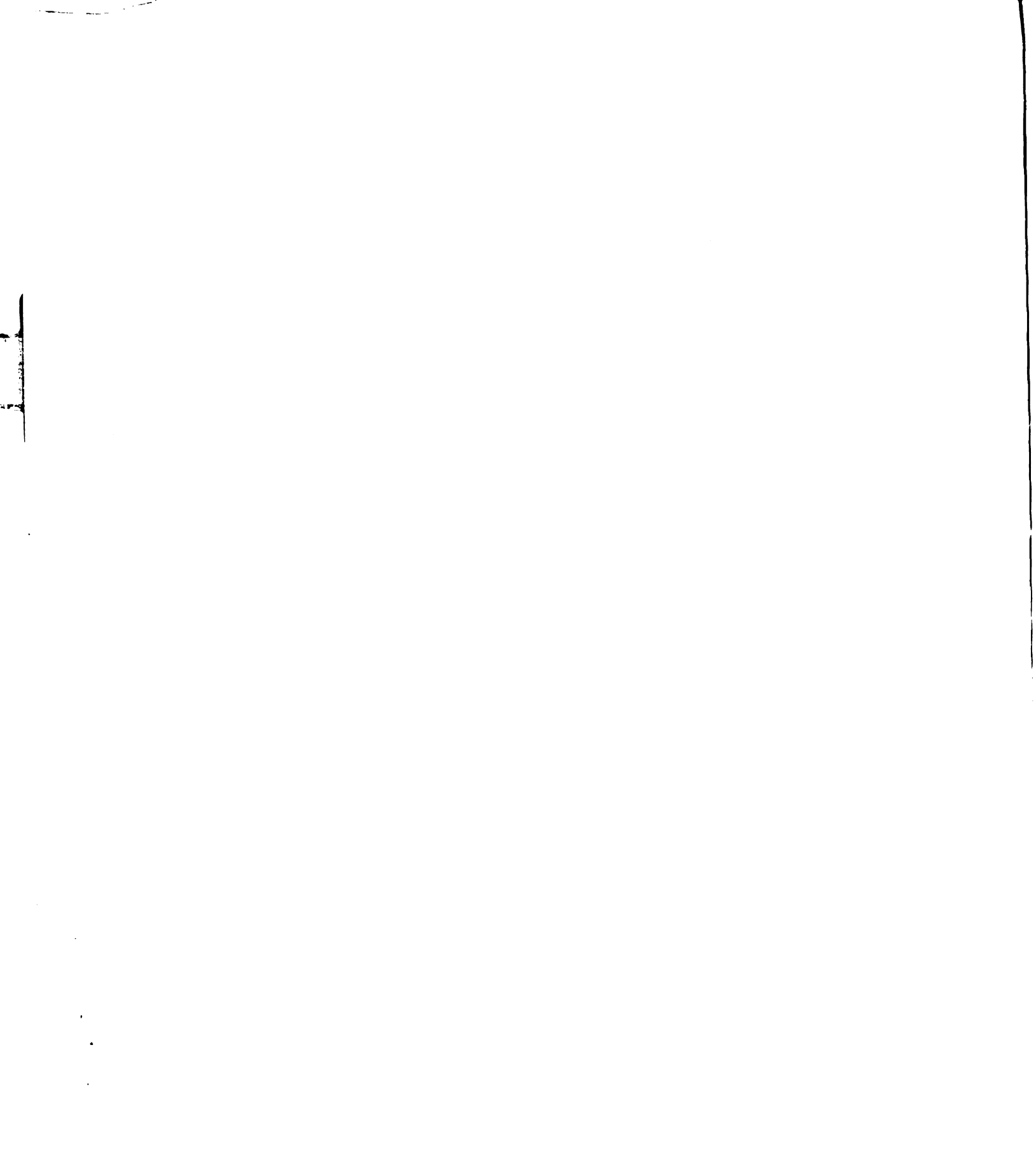
SUMMARY, DISCUSSION, AND RECOMMENDATIONS

Summary of the Study

This chapter will briefly review the purpose of the study, will summarize the main points stressed in the review of the literature, and will summarize the results of the data and hypotheses. Lastly, the implications and recommendations for further research will be discussed.

Purpose

The purpose of the study was to test racial attitudes in three African countries and compare them to race attitudes in the United States. A further purpose was to validate the South African form of the Attitude Behavior Scale (ABS-SAF) (Smith and Jordan, 1973). This form differs from Jordan's "general" racial attitude scale (Hamersma, Paige, and Jordan, 1974) in that it does not include items in the areas of military, law and order, and political activism.



Literature

The review of literature includes the history of Guttman facet design, and the extension of this design as well as the formation of attitude-behavior scales based on Guttman's facet analysis of attitudes. A review of racial attitudes in the United States and Africa was presented along with a theoretical framework by which racial behavior between groups can be predicted.

Instrumentation and Methodology

Jordan and Hamersma (1969) constructed a series of attitude scales based on the facet methods of Guttman (1959). The scale used in this study, ABS-BW/WB-SAF, is one in this series of scales. These Attitude-Behavior Scales have been applied to numerous "minority" groups cross-culturally.

Design and Analysis

Theory and construction of the attitude items followed a systematic a priori method instead of the Likert method of intuition or the Thurstone use of judges. Guttman's (1959) facet theory specifies that the attitude universe represented by the item content can be substructured into behavioral profiles which are systematically related according to the number of identical conceptual or semantic elements they hold in common. The substructuring of an attitude-behavior universe into

facets and elements facilitates an a priori sampling of items within each of the derived profiles and also enables the prediction of relationships between various profiles of the universe.

The sample for this research was drawn from first year psychology students in Kenya, Nigeria, South Africa, Georgia, and Michigan with a control group of Ed 429 students at Michigan State University. The subjects were composed of Black and White, male, and female students. There were 1,070 subjects sampled; 411 in the MSU White group, 84 in the Ed 429 group, 152 in the Kenya group, 87 in the Nigeria group, 180 in the South African group, 54 in the MSU Black group, and 102 in the Georgia group.

The statistics employed were the Kaiser Q^2 for simplex approximation, analysis of variance, and simple correlations.

Research Findings

The results indicate that the ABS-SAF is cross-culturally invariant. The Kaiser Q^2 test for simplex approximation was $> .70$. The hypotheses dealing with efficacy (H-2), urbanity (H-3), new child-rearing practices (H-4), and new techniques of birth control (H-5) were not supported. The remaining hypotheses (H-6, 7, and 8) dealt with the socio-structural aspects of racial

behavior. The groups were ranked according to size and control of social power. Hypothesis 6 was not supported but Hypotheses 7 and 8 were.

Discussion

Hypothesis 1 tested the cross-cultural invariance of the ABS-SAF. It was found that across nations and across cultural subgroupings the South African form of the ABS is both valid and reliable for racial attitude research. A Kaiser Q^2 test of simplex approximation $> .70$ was obtained. Therefore it can be projected that the South African form of the ABS can be employed for future cross-cultural and subcultural investigations of racial attitude.

The major purpose of this study was to examine the social, psychological, and structural influences of racial behavior in the United States and Africa. Previously social scientists have attempted to analyze inter-group social relationships from one specific approach. These approaches range from the historical implications of racial relations to specific psychological explanations.

The problem with explaining human behavior by employing one approach is that each approach does not take into account the total variance of racial behavior between two groups. Hypotheses 2-8 deal with these

factors as they relate to racial behavior. Hypotheses 2-5 reflect the "psychological" aspects of behavior and Hypotheses 6-8 reflect the "sociological" determinants of behavior. However, as Pettigrew (1960) points out, it is apparent that the psychological and sociological aspects of prejudice are interdependent.

Hypothesis 2 focused on the individuals' perception of the laws of control within his social-psychological space. That is, a high efficacy score reflects an individual's belief that he has a high degree of control over his environment. Hypothesis 2 tests the relationship between efficacy scores and racial attitude scores.

The data indicates a generally positive relationship between efficacy and racial attitudes toward the opposite race, but only 9 of the 42 correlations were significant. The MSU White sample had a positive correlation between efficacy and racial attitudes on the attitude levels of moral, hypothetical, feeling, and action. The MSU Black group correlated positively on the attitude levels normative, hypothetical, and action.

The overall hypothesis was not supported. However, a detailed analysis of Table 11 indicates that the social-cultural factors of modernity and technological advancement may be contributing to the high efficacy scores for the MSU White and Black groups.

Hypothesis 3 analyzes the relationship between the rural-urban dichotomy (urbanity) as it influences positive racial attitudes. There is a positive relationship between urbanity and positiveness toward the opposite race. However, it did not reach significance. Eight of the 42 correlations were significant, and four of these were found in the Education 429 group. Since this group differs educationally from the other five groups, it should not be taken as representative of the whole sample. When the Education 429 group is separated from the other 5, two positive correlations occur with the MSU White group (feeling and action) and one each with Nigeria (feeling) and Kenya (hypothetical). No pattern occurs among the groups when the remaining positive correlations are studied. Therefore it must be concluded that this hypothesis cannot be supported for the overall levels or any individual levels. The failure to find significant results for the urbanity factor of racial behavior may be due to the type of sample. All subjects in all six groups were college students. This may explain a lack of rural-urban dichotomy which would influence the relationship between urbanity and positiveness of racial behavior.

Hypothesis 4 attempts to test the relationship between new child-rearing practices and positiveness toward the opposite race. Hypothesis 5 attempts to

analyze the relationship between new methods of birth control and positive attitudes toward the opposite race. These two hypotheses are based on the assumption of open-mindedness and generalizability. That is, individuals who are open and favorable to new child-rearing practices and new birth control techniques will also generalize this openness to members of the opposite race.

Neither hypothesis was supported at $> .05$ level of significance. However, there was a high number of positive correlations for all groups. For Hypothesis 4 there were six positive significant correlations and four negative ones. Of those correlations which were positive and significant one was found in the Kenyan sample (hypothetical), two in MSU White (moral and feeling) and three in the Georgia sample (moral, feeling, and action). Three of the negative significant correlations were at the stereotypic level (South Africa, Georgia, and MSU Blacks). Sixty percent of the correlations were positive, but only 14% were positive and significant. For Hypothesis 5 (Table 11) 66% of the correlations were positive (28 out of 42) but only 29% were significant (13 out of 42). Of the 13 significant correlations, four were in South Africa (normative, hypothetical, feeling, and action). The most relevant finding on the birth control variable is its high significance for all groups at the action level. This

indicates that an action oriented behavior like birth control is also highly related to positive overt actions in the racial area.

For all the samples, open-mindedness and generalizability only occurred at Level 6 (action). Thus, it can be concluded that in the substructures of conative and cognitive aspects of racial attitudes there is neither open-mindedness nor generalizability regarding racial behavior and its correlates, new child-rearing practices and new birth control techniques.

Hypotheses 2-5 dealt predominantly with the psychological factors of racial behavior. It can be observed that with these African and United States groups the psychological variables such as efficacy, urbanity, child-rearing practices and birth control techniques do not significantly differentiate racial attitudes. Thus it may be concluded that for this study, the psychological factors of racial behavior are not predictors of that behavior.

Hypotheses 6-8 deal with social-structural aspects of racial behavior. It has been postulated that both statistical size of racial groups and the control of social institutions (Glasco, 1973) are important influences of intergroup racial behavior. Hypotheses 6 and 7 rank the White and Black groups from lowest to highest on the numerical dimension of size.

For the White group an analysis of Table 12 indicates that only two of the empirical rank orders agreed with the predicted ranking. For the stereotypic and normative levels, the predicted and empirical ranked positions concur. That is, South African Whites have the least positive attitudes toward Blacks on the stereotypic level and on the level of what other persons' attitudes are toward Blacks. MSU Whites, on the other hand, have the most positive attitudes on these two social levels. MSU Whites were highest on all levels except action.

For the Black groups (Table 13) the MSU Black group ranked lowest as predicted on all levels except for level 6 (action). The Kenyan group ranked second on all levels except stereotypic and action, and the Nigerian group ranked highest on five levels, except the stereotypic. The result was that four of the six empirical rankings agreed with prediction (Yes).

For the White groups, the probability that the empirical rank would agree with the predicted rank two or more times was .263. For the Black group the probability of getting four or more agreements by chance is .008. Thus the hypothesis for Black groups was greatly supported but was rejected for the White groups.

An analysis of Table 12 indicates that in the cognitive substructuring of attitude profiles (stereotypic and normative) the South African group ranked

lowest as predicted but in the conative substructure (moral and hypothetical) the Georgia group ranked lowest. This means that the Georgia group which was predicted to rank second lowest on feelings, i.e., having more positive feeling for Blacks than the South African group has, the reverse occurred and it was found that the Georgia group had the most negative feelings towards Blacks. It may be seen, therefore, that the South African and Georgian groups hold the most negative attitudes toward Blacks and that in the two substructuring areas, cognitive and conative, it might be suggested that they would be homogenous groups.

Another very striking finding among the White groups was that the MSU White group ranked lowest on action but highest on all other levels. It may be concluded then that a group in statistical majority can hold positive attitudes in areas of cognitive and conative but in the area of action may hold unfavorable attitudes due to little or no "meaningful" personal contact. Therefore groups in statistical majority which hold positive attitudes in the stereotypic and feeling substructure but negative attitudes in the action substructure may not support an integration policy regarding the minority group due to the fact that little if any contact on the action level can occur because of social-structural factors such as residential patterns,

local autonomous institutions, education and religion, and a kinship and social interaction pattern structured by polarization and segregation.

Hypothesis 8 deals with another aspect of the sociological dimension of racial behavior: the importance of group domination and control of societal institutions. This hypothesis predicted that groups such as South Africa and Georgia, which control the social structure, will have a high degree of contact with Blacks but a less positive attitude toward them, than groups such as MSU White, Kenya, and Nigeria, which control their social structure but have a low degree of contact with their opposite racial group and more positive attitudes toward them. Table 14 contains the data for Hypothesis 8. The data presents a complex network of relationships. South Africa scores lowest as predicted on two levels (stereotypic and normative), and second lowest on the action level, but highest on the feeling level. MSU White scored third highest on two levels (stereotypic and normative) as predicted, highest on the moral level, second highest on hypothetical and feeling levels, but lowest on the action level. Thus, the MSU White group appears in the contradictory position of saying that the "most" should be done for Blacks (moral evaluation level) but in actual practice (action level) ranks the lowest with a southern

state, Georgia, ranking second highest of the five national samples. The probability of one or more predicted and empirical relationships occurring is 0.49. Thus, the hypothesis reaches significance.

When both the control of power and statistical majority-minority factors are employed as a classification system for ranking nations relative to racial behavior, those nations which are in statistical minority positions but control the means of power and dominate the socio-cultural institutions, have an unfavorable attitude in the substructural attitude area of action. Those groups that are in statistical majority and control power and social institutions hold a favorable attitude toward the opposite race. However, if the opposite race is a numerical minority such as in the northern United States, the majority racial group has little if any personal interaction with that minority and thus holds an unfavorable attitude in the action substructural area. Thus, it can be postulated that for the five nations under study, the most important aspects of racial behavior are those of the social-structural and cultural influences.

Recommendations

It is recommended that for a greater understanding of the social-structural, cultural, and

psychological implications of racial behavior and of attitudes toward race that a more inclusive sample be drawn from the general population in each nation. Since the subjects were college students they do not reflect typical racial attitudes of each country and region. Therefore, a replication of this study should be implemented, employing a stratified representative sample from each nation.

An attempt should be made to administer the questionnaire to groups which occupy a minority social-structural position in their society such as the African Blacks (Bantu) so that a further extension of the minority-majority and social power aspects of racial behavior can be understood.

A most interesting study could be undertaken in light of the data gathered on the MSU White population which indicates that they hold positive attitudes toward Blacks but have little if any contact with them. Such a study might develop the social and psychological techniques whereby groups could interact in a positive relationship and thus intergroup racial behavior could be improved.

Since Hypotheses 2 through 5 were not supported, and in fact several levels of the ABS were significant in the negative direction, it can be hypothesized that the predictor variables which are employed for all ABS

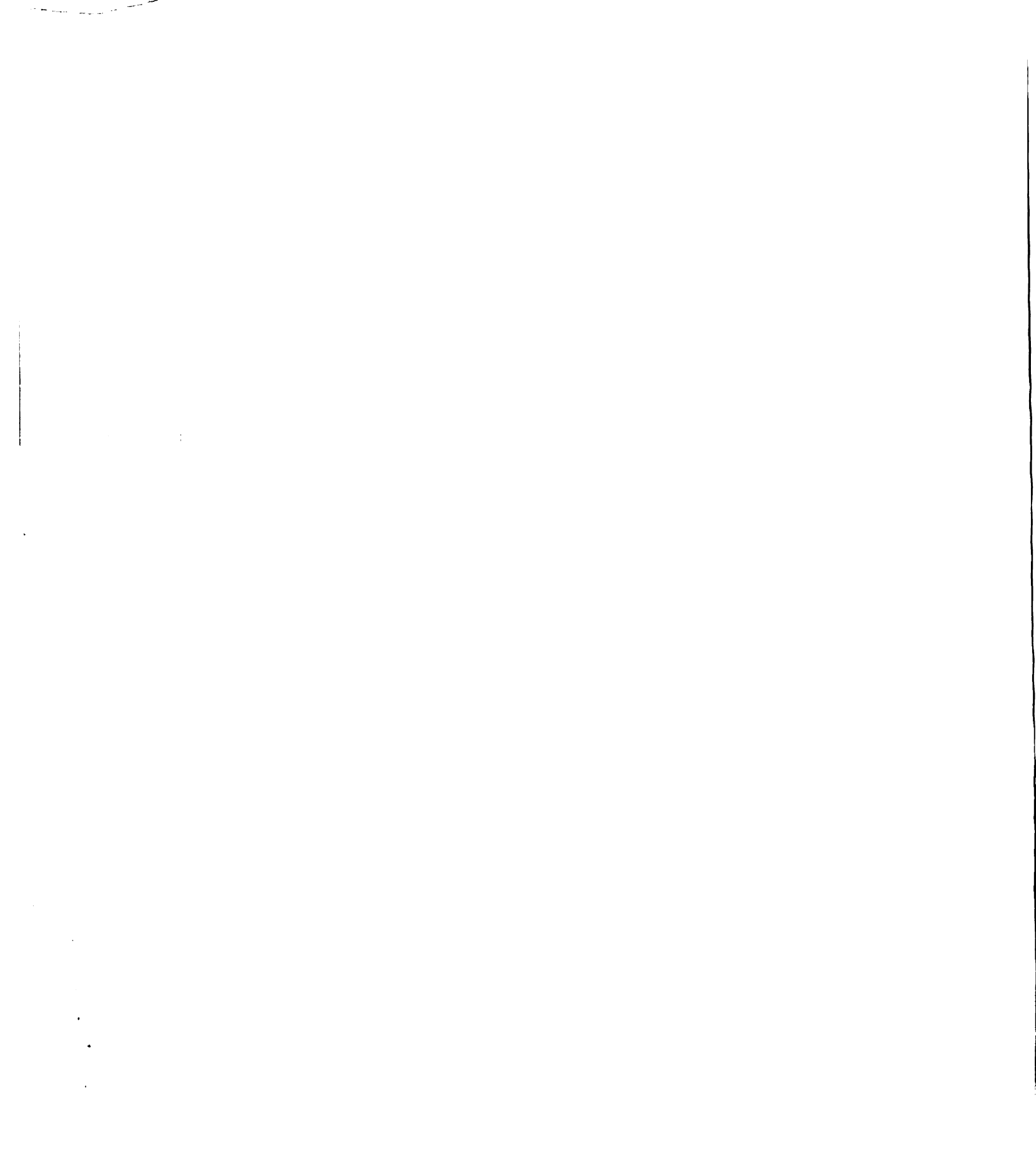
scales are not valid predictors for race attitudes.

Hamersma (1969), Williams (1970), Brodwin (1973), and Irvine (1974) have all used the ABS-BW/WN-G to investigate the attitudes of various groups toward the opposite race.

Hamersma, in developing the ABS-BW/WN-G, used items and predictor variables from the mentally retarded scale developed by Jordan (1968 and 1971). The predictor variables are valid for the mentally retarded scale (Jordan, 1968) but may not be valid for the Black/White scale. Hamersma (1969) found that the predictor variables (efficacy, stated importance of religion, new methods of child-rearing, automation, and age) were not significant in predicting favorable attitudes toward the opposite race. In fact, for his Black group (adult residents of the Detroit inner city), some sample differences were in the opposite direction and were large enough to be significant if a non-directional test had been used. Irvine (1974) also found group differences which would be significant in the opposite direction if a non-directional test had been applied. He sampled 50 Black and White ministers from five national churches and found no significance for the predictor variables of age, education, geographic area, automation, efficacy, income, and socio-economic level.

Brodwin (1973) and Williams (1970) also administered the Black/White scale to college students and policemen, respectively. Williams found that a negative relationship between age and favorableness of attitudes toward members of the opposite race along with a positive relationship between education and favorable attitudes and high efficacy scores and favorable attitudes were not supported. Williams attempted to identify a change component such as new methods of birth control or automation which would predict favorableness of attitudes toward the opposite race with the police population. For the Black police group the best predictor seemed to be the birth control aspect of change, and for the White police group the "prejudice component" seemed to be the best predictor. However, the best predictor for both groups was "enjoyment of contact" with the opposite race.

The contact variable was confirmed as a predictor of attitudes for all groups at almost every level of the Black/White scale. Brodwin was the only researcher to find a significant relationship between high efficacy scores and high favorableness of attitudes toward the opposite race using the Black/White scales. However, only levels 4 (hypothetical) and 5 (feeling) were significant at the .05 level and a negative result was obtained for level 1 (stereotypic). These positive



relationships on level 4 and 5 were obtained only through combining his three administrative groups.

It may be that the predictor variables which are valid for the physically handicapped group as an attitude-object may not be valid for the racial group as an attitude-object. Further detailed analysis of all Guttman facet analysis research in the area of attitude-behavior must be undertaken to establish whether the predictor variables are valid across attitude-object categories. Research such as this may establish the hypothesis presented in this thesis that certain social-structural, cultural, and historical factors may play a larger role in the determinance of racial attitudes than psychological and demographic factors. With research that focuses on the non-psychological dimension of attitudes, social science theory in the area of racial behavior may be advanced enough that the factors which produce negative racial behavior interactions can be identified and corrected.

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APPENDICES

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APPENDIX A

ATTITUDE BEHAVIOR SCALE: BLACK/WHITE,
SOUTH AFRICAN FORM

APPENDIX A

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ATTITUDE BEHAVIOR SCALE BW-G

Directions

This booklet contains statements of how people behave in certain situations or feel about certain things. You, yourself, or other Blacks often behave in the same way toward Whites. You also have some general ideas about yourself, about other Black persons like you and about Whites. Sometimes you feel or behave the same way toward everyone and sometimes you feel or behave differently toward Whites.

This questionnaire has statements about ideas and about behavior. Each statement of this questionnaire is different from every other section, although some of the statements in each section are similar. Your answers in one section, therefore, may be the same as answers in another section, or your answers may differ from section to section. Here is a sample statement:

Sample I

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

1. Chance of Whites being taller
 - ①. less chance than Blacks
 2. about the same
 3. more chance than Blacks

If other Blacks believe that Whites have less chance than Blacks 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. =====

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Sample II

Next you should indicate how sure you were of your answer. If you felt sure, your complete answer would be as follows:

1. Chance of Whites being taller 2. How sure are you of this answer?

- ①. less chance than Blacks
2. about the same
3. more chance than Blacks

1. not sure
2. fairly sure
③. sure

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

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

* * * * * DO NOT PUT YOUR NAME ON THE BOOKLET * * * * *

ABS-I-BW-GDirections: Section I

This section contains statements about ideas which other Blacks have about Whites. Circle or fill in the answer sheet number that indicates how other Blacks compare Whites with themselves. Please answer all questions.

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

- | | |
|-------------------------------------|-------------------------------------|
| 1. Whites can be trusted with money | 2. How sure are you of this answer? |
| 1. less than Blacks | 1. not sure |
| 2. about the same as Blacks | 2. fairly sure |
| 3. more than Blacks | 3. sure |
| 3. White families are closely knit | 4. How sure are you of this answer? |
| 1. less often than Black ones | 1. not sure |
| 2. about as often as Black ones | 2. fairly sure |
| 3. more often than Black ones | 3. sure |
| 5. Whites' intellectual ability is | 6. How sure are you of this answer? |
| 1. less than Blacks' | 1. not sure |
| 2. about the same as Blacks' | 2. fairly sure |
| 3. more than Blacks' | 3. sure |

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- | | |
|---|--------------------------------------|
| 7. Whites desire a higher education | 8. How sure are you of this answer? |
| 1. less often than Blacks | 1. not sure |
| 2. about as often as Blacks | 2. fairly sure |
| 3. more often than Blacks | 3. sure |
| 9. Whites help their neighbors | 10. How sure are you of this answer? |
| 1. less than Blacks | 1. not sure |
| 2. about the same as Blacks | 2. fairly sure |
| 3. more than Blacks | 3. sure |
| 11. White neighborhoods are safe | 12. How sure are you of this answer? |
| 1. less often than Black ones | 1. not sure |
| 2. about as often as Black ones | 2. fairly sure |
| 3. more often than Black ones | 3. sure |
| 13. Whites obey job rules and regulations | 14. How sure are you of this answer? |
| 1. less than Blacks | 1. not sure |
| 2. about the same as Blacks | 2. fairly sure |
| 3. more than Blacks | 3. sure |
| 15. Blacks enjoy working with Whites | 16. How sure are you of this answer? |
| 1. less than Whites do with Blacks | 1. not sure |
| 2. about the same as Whites | 2. fairly sure |
| 3. more than Whites do with Blacks | 3. sure |

ABS-II-BW-GDirections: Section II

This section contains statements about things which many other Blacks like you may believe about Whites. Please choose the answer that indicates what you think most others believe about Whites.

Most Blacks generally believe the following about interacting with Whites:

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- | | |
|--|--------------------------------------|
| 17. Blacks believe they can trust Whites with money | 18. How sure are you of this answer? |
| 1. disagree | 1. not sure |
| 2. uncertain | 2. fairly sure |
| 3. agree | 3. sure |
| 19. Blacks believe that White families are as closely knit as their own | 20. How sure are you of this answer? |
| 1. disagree | 1. not sure |
| 2. uncertain | 2. fairly sure |
| 3. agree | 3. sure |
| 21. Blacks believe the intellectual ability of Whites is the same as Blacks | 22. How sure are you of this answer? |
| 1. disagree | 1. not sure |
| 2. uncertain | 2. fairly sure |
| 3. agree | 3. sure |
| 23. Blacks desire to share their higher education with Whites | 24. How sure are you of this answer? |
| 1. disagree | 1. not sure |
| 2. uncertain | 2. fairly sure |
| 3. agree | 3. sure |
| 25. Blacks like to help White neighbors | 26. How sure are you of this answer? |
| 1. disagree | 1. not sure |
| 2. uncertain | 2. fairly sure |
| 3. agree | 3. sure |
| 27. Blacks believe that White neighborhoods are safe to live in | 28. How sure are you of this answer? |
| 1. disagree | 1. not sure |
| 2. uncertain | 2. fairly sure |
| 3. agree | 3. sure |
| 29. Blacks believe Whites obey job rules and regulations the same as Blacks do | 30. How sure are you of this answer? |
| 1. disagree | 1. not sure |
| 2. uncertain | 2. fairly sure |
| 3. agree | 3. sure |

- | | |
|---|---|
| <p>31. Blacks believe they enjoy working with Whites</p> <p>1. disagree
2. uncertain
3. agree</p> | <p style="text-align: right;">SAF</p> <p>32. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
|---|---|

ABS-III-BW-G

Directions: Section III

This section contains statements about ways in which you, yourself, should act toward Whites. Please choose the answer that indicates how you feel you should believe.

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

- | | |
|---|---|
| <p>33. To trust Whites with money is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>34. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>35. To expect White families to be as closely knit as Black ones is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>36. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>37. To expect Whites' intellectual ability to be same as Blacks is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>38. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>39. To expect Whites to desire a higher education as much as Blacks is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>40. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |

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- | | |
|---|--------------------------------------|
| 41. To expect Blacks to help White neighbors is | 42. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 43. To expect Blacks to believe that White neighborhoods are safe for them is | 44. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 45. To expect Blacks to obey job rules and regulations the same as Whites is | 46. How sure are you of this answer? |
| 1. usually wrong | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. usually right | 3. sure |
| 47. To expect Blacks to enjoy working with Whites is | 48. 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-BW-GDirections: Section IV

This section contains statements about how you think you would act toward Whites. Choose the answer that indicates how you think you would act.

In respect to a White person, would you, yourself:

- | | |
|-------------------------------------|--------------------------------------|
| 49. I would trust Whites with money | 50. How sure are you of this answer? |
| 1. no | 1. not sure |
| 2. undecided | 2. fairly sure |
| 3. yes | 3. sure |

51. I would want my family to be as closely knit as White families are
1. no
 2. undecided
 3. yes
52. How sure are you^{SAF} of this answer?
1. not sure
 2. fairly sure
 3. sure
53. I would want the same intellectual ability as Whites
1. no
 2. undecided
 3. yes
54. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
55. I would want to have the same desire Whites do for a higher education
1. no
 2. undecided
 3. yes
56. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
57. I would help White neighbors
1. no
 2. undecided
 3. yes
58. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
59. I would want Black neighborhoods to be as safe as White ones
1. no
 2. undecided
 3. yes
60. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
61. I would obey job rules and regulations the same as Whites
1. no
 2. undecided
 3. yes
62. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
63. I would enjoy working with Whites
1. no
 2. undecided
 3. yes
64. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure

ABS-V-BW-GDirections: Section V

This section concerns actual feelings that Black people may have about Whites. You are asked to indicate how you feel about the following statements.

How do you actually feel toward Whites:

- | | |
|--|--------------------------------------|
| 65. When Blacks trust Whites with money I feel | 66. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 67. When Black families are as closely knit as I think White families are I feel | 68. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 69. When Blacks' intellectual ability is the same as Whites I feel | 70. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 71. When Whites desire a higher education as much as Blacks do I feel | 72. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 73. When Blacks help White neighbors I feel | 74. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |

- | | |
|---|---|
| <p>75. When Blacks are safe in White neighborhoods I feel</p> <p>1. bad
2. indifferent
3. good</p> | <p>76. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>77. When Whites obey job rules and regulations with Blacks I feel</p> <p>1. dissatisfied
2. indifferent
3. satisfied</p> | <p>78. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>79. When Blacks enjoy working with Whites I feel</p> <p>1. bad
2. indifferent
3. good</p> | <p>80. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |

ABS-VI-BW-G

Directions: Section VI

This section concerns actual experiences you have had with Whites. Try to answer the following questions from the knowledge of your own experiences.

Experiences or contacts with Whites:

- | | |
|--|--|
| <p>81. I have trusted Whites with money</p> <p>1. no experience
2. no
3. uncertain
4. yes</p> | <p>82. How sure are you of this answer?</p> <p>1. no experience
2. not sure
3. fairly sure
4. sure</p> |
| <p>83. I have seen that White families are as closely knit as Black ones</p> <p>1. no experience
2. no
3. uncertain
4. yes</p> | <p>84. How sure are you of this answer?</p> <p>1. no experience
2. not sure
3. fairly sure
4. sure</p> |

- | | |
|---|--|
| 85. My intellectual ability is equal to the Whites I know | SAF
86. How sure are you of this answer? |
| 1. no experience
2. no
3. uncertain
4. yes | 1. no experience
2. not sure
3. fairly sure
4. sure |
| 87. I have wanted a higher education as much as the Whites I have known | 88. How sure are you of this answer? |
| 1. no experience
2. no
3. uncertain
4. yes | 1. no experience
2. not sure
3. fairly sure
4. sure |
| 89. I have helped a White neighbor | 90. How sure are you of this answer? |
| 1. no experience
2. no
3. uncertain
4. yes | 1. no experience
2. not sure
3. fairly sure
4. sure |
| 91. I have felt safe when in White neighborhoods | 92. How sure are you of this answer? |
| 1. no experience
2. no
3. uncertain
4. yes | 1. no experience
2. not sure
3. fairly sure
4. sure |
| 93. I have seen that Whites obey job rules and regulations when working with Blacks | 94. How sure are you of this answer? |
| 1. no experience
2. no
3. uncertain
4. yes | 1. no experience
2. not sure
3. fairly sure
4. sure |
| 95. I have enjoyed working with Whites | 96. How sure are you of this answer? |
| 1. no experience
2. no
3. uncertain
4. yes | 1. no experience
2. not sure
3. fairly sure
4. sure |

ATTITUDE BEHAVIOR SCALE--ABS-BW-D

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.

97. Please indicate your sex.

1. Female
2. Male

98. Please indicate your age as follows:

1. Under 20
2. 21-30
3. 31-40
4. 41-50
5. 51-over

99. What is your marital status?
1. Married
 2. Single
 3. Divorced
 4. Widowed
 5. Separated
100. What is your religion?
1. I prefer not to answer
 2. Catholic
 3. Protestant
 4. Jewish
 5. Other
101. Please indicate level of education
1. First year university
 2. Second year university
 3. Third year university
 4. Fourth year university
 5. Graduate student
102. 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

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103. Family planning on birth control has been discussed by many people. What is your feeling about a married couple practicing birth control?
1. It is always wrong
 2. It is usually wrong
 3. It is probably all right
 4. It is always right
104. The following questions have to do with kinds of experiences you have had with Whites. If more than one experience applies, please choose the answer with the highest number.
1. I have read or studied about Whites through reading, movies, lecture or observation.
 2. A friend or relative is a White person.
 3. I have personally worked with Whites as a teacher, counselor, volunteer, child care, etc.
105. Considering all of the time you have talked, worked or in some other way had personal contact with Whites, 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.
106. When you have been in contact with Whites, how easy for you, in general, would you say it would have been to avoid 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.

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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.
107. If you have ever worked with Whites 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.
108. How have you generally felt about your experiences with Whites?
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.
109. Which of the following do you think would have the greatest effect of reducing racial prejudice?
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.

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4. Open housing legislation.
 5. Direct, personal contact between members of various racial groups.
110. 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.
111. To which racial group do you belong?
1. Prefer not to answer.
 2. White
 3. Black
 4. Oriental
 5. Other
112. Where were you mainly reared or "brought up" in your youth (that is, up to age 21)?
1. Country
 2. Country town
 3. City suburb
 4. City

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.

- | | |
|---|---|
| <p>113. It should be possible to eliminate war once and for all</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>114. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>115. Success depends to a large extent on luck and fate</p> <p>1. strongly agree
2. agree
3. disagree
4. strongly disagree</p> | <p>116. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>117. Someday most of the mysteries of the world will be revealed by science</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>118. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>119. By improving industrial and agricultural methods, poverty can be eliminated in the world</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>120. How sure do you feel about your answer?</p> <p>1. not very sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>121. With increased medical knowledge, it should be possible to lengthen the average life span to 100 years or more</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>122. How sure do you feel about your answer?</p> <p>1. not very sure at all
2. not very sure
3. fairly sure
4. very sure</p> |

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- | | |
|---|--|
| 123. Someday the deserts will be converted into good farming land by the application of engineering and science | 124. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |
| 125. Education can only help people develop their natural abilities; it cannot change people in any fundamental way | 126. How sure do you feel about your answer? |
| 1. strongly agree | 1. not sure at all |
| 2. agree | 2. not very sure |
| 3. disagree | 3. fairly sure |
| 4. strongly disagree | 4. very sure |
| 127. With hard work anyone can succeed | 128. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |
| 129. Almost every present human problem will be solved in the future | 130. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |

APPENDIX B

ATTITUDE BEHAVIOR SCALE: WHITE/BLACK,
SOUTH AFRICAN FORM

APPENDIX B

SAF

ATTITUDE BEHAVIOR SCALE WB-G

Directions

This booklet contains statements of how people behave in certain situations or feel about certain things. You, yourself, or other White persons often behave in the same way toward Blacks. You also have some general ideas about yourself, about other White persons like you and about Blacks. Sometimes you feel or behave the same way toward everyone and sometimes you feel or behave differently toward Blacks.

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- ①. less chance than Whites
- 2. about the same
- 3. more chance than Whites

If other Whites believe that Blacks 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 =====

SAF

Sample II

Next you should indicate how sure you were of your answer. If you felt sure your complete answer would be as follows:

- | | |
|---|--|
| 1. Chance of Blacks being taller | 2. How sure are you of this answer? |
| ①. less chance than Whites
2. about the same
3. more chance than Whites | 1. not sure
2. fairly sure
③. sure |
| 1. 1== 2== 3== 4== 5== | 2. 1== 2== 3== 4== 5== |

* * * * * DO NOT PUT YOUR NAME ON THE BOOKLET * * * * *

ABS-I-WB-GDirections: Section I

This section contains statements about ideas which other Whites have about Blacks. Circle or fill in the answer sheet number that indicates how other Whites compare Blacks with themselves. Please answer all questions.

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

- | | |
|---|--|
| 1. Blacks can be trusted with money | 2. How sure are you of this answer? |
| 1. less than Whites
2. about the same as Whites
3. more than Whites | 1. not sure
2. fairly sure
3. sure |
| 3. Black families are closely knit | 4. How sure are you of this answer? |
| 1. less often than White ones
2. about as often as White ones
3. more often than White ones | 1. not sure
2. fairly sure
3. sure |
| 5. Blacks' intellectual ability is | 6. How sure are you of this answer? |
| 1. less than Whites'
2. about the same as Whites'
3. more than Whites' | 1. not sure
2. fairly sure
3. sure |

SAF

- | | |
|--|---|
| <p>7. Blacks desire a higher education</p> <p>1. less often than Whites
2. about as often as Whites
3. more often than Whites</p> | <p>8. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>9. Blacks help their neighbors</p> <p>1. less than Whites
2. about the same as Whites
3. more than Whites</p> | <p>10. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>11. Black neighborhoods are safe</p> <p>1. less often than White ones
2. about as often as White ones
3. more often than White ones</p> | <p>12. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>13. Blacks obey job rules and regulations</p> <p>1. less than Whites
2. about the same as Whites
3. more than Whites</p> | <p>14. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>15. Whites enjoy working with Blacks</p> <p>1. less than Blacks do with Whites
2. about the same as Blacks
3. more than Blacks do with Whites</p> | <p>16. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |

ABS-II-WB-GDirections: Section II

This section contains statements about things which many other Whites like you may believe about Blacks. Please choose the answer that indicates that you think most others believe about Blacks.

Most Whites generally believe the following about interacting with Blacks:

11

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17. Whites believe they can trust Blacks with money
1. disagree
 2. uncertain
 3. agree
19. Whites believe that Black families are as closely knit as their own
1. disagree
 2. uncertain
 3. agree
21. Whites believe the intellectual ability of Blacks is the same as Whites
1. disagree
 2. uncertain
 3. agree
23. Whites desire to share their higher education with Blacks
1. disagree
 2. uncertain
 3. agree
25. Whites like to help Black neighbors
1. disagree
 2. uncertain
 3. agree
27. Whites believe that Black neighborhoods are safe to live in
1. disagree
 2. uncertain
 3. agree
29. Whites believe Blacks obey job rules and regulations the same as Whites do
1. disagree
 2. uncertain
 3. agree
18. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
20. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
22. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
24. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
26. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
28. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure
30. How sure are you of this answer?
1. not sure
 2. fairly sure
 3. sure

31. Whites believe they enjoy working with Blacks
1. disagree
 2. uncertain
 3. agree
32. How sure are you of this answer? SAF
1. not sure
 2. fairly sure
 3. sure

ABS-III-WB-G

Directions: Section III

This section contains statements about ways in which you, yourself, should act toward Blacks. Please choose the answer that indicates how you feel you should believe.

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

- | | |
|--|--|
| <p>33. To trust Blacks with money is</p> <ol style="list-style-type: none"> 1. usually wrong 2. undecided 3. usually right | <p>34. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>35. To expect Black families to be as closely knit as White ones is</p> <ol style="list-style-type: none"> 1. usually wrong 2. undecided 3. usually right | <p>36. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>37. To expect Blacks' intellectual ability to be the same as Whites is</p> <ol style="list-style-type: none"> 1. usually wrong 2. undecided 3. usually right | <p>38. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |
| <p>39. To expect Blacks to desire a higher education as much as Whites is</p> <ol style="list-style-type: none"> 1. usually wrong 2. undecided 3. usually right | <p>40. How sure are you of this answer?</p> <ol style="list-style-type: none"> 1. not sure 2. fairly sure 3. sure |



- | | |
|--|---|
| <p>41. To expect Whites to help Black neighbors is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p style="text-align: right;">SAF</p> <p>42. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>43. To expect Whites to believe that Black neighborhoods are safe for them is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>44. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>45. To expect Whites to obey job rules and regulations the same as Blacks is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>46. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
| <p>47. To expect Whites to enjoy working with Blacks is</p> <p>1. usually wrong
2. undecided
3. usually right</p> | <p>48. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |

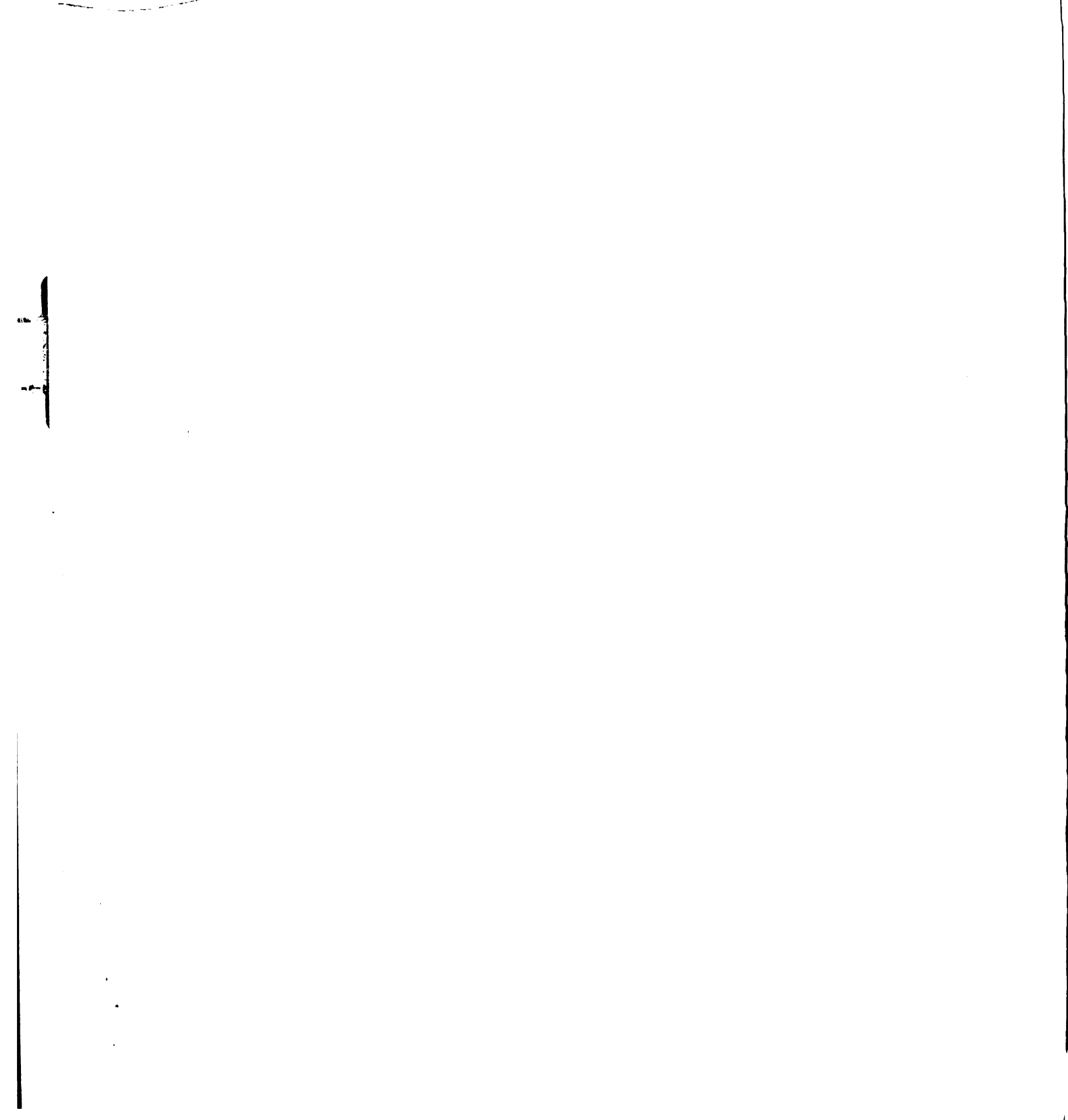
ABS-IV-WB-G

Directions: Section IV

This section contains statements about how you think you would act toward Blacks. Choose the answer that indicates how you think you would act.

In respect to a Black person would you, yourself:

- | | |
|---|---|
| <p>49. I would trust Blacks with money</p> <p>1. no
2. undecided
3. yes</p> | <p>50. How sure are you of this answer?</p> <p>1. not sure
2. fairly sure
3. sure</p> |
|---|---|



51. I would want my family to be as closely knit as Black families are

- 1. no
- 2. undecided
- 3. yes

53. I would want the same intellectual ability as Blacks

- 1. no
- 2. undecided
- 3. yes

55. I would want to have the same desire Blacks do for a higher education

- 1. no
- 2. undecided
- 3. yes

57. I would help Black neighbors

- 1. no
- 2. undecided
- 3. yes

59. I would want White neighborhoods to be as safe as Black ones

- 1. no
- 2. undecided
- 3. yes

61. I would obey job rules and regulations the same as Blacks

- 1. no
- 2. undecided
- 3. yes

63. I would enjoy working with Blacks

- 1. no
- 2. undecided
- 3. yes

SAF

52. How sure are you of this answer?

- 1. not sure
- 2. fairly sure
- 3. sure

54. How sure are you of this answer?

- 1. not sure
- 2. fairly sure
- 3. sure

56. How sure are you of this answer?

- 1. not sure
- 2. fairly sure
- 3. sure

58. How sure are you of this answer?

- 1. not sure
- 2. fairly sure
- 3. sure

60. How sure are you of this answer?

- 1. not sure
- 2. fairly sure
- 3. sure

62. How sure are you of this answer?

- 1. not sure
- 2. fairly sure
- 3. sure

64. How sure are you of this answer?

- 1. not sure
- 2. fairly sure
- 3. sure

ABS-V-WB-GDirections: Section V

This section concerns actual feelings that White people may have about Blacks. You are asked to indicate how you feel about the following statements.

How do you actually feel about Blacks:

- | | |
|--|--------------------------------------|
| 65. When Whites trust Blacks with money I feel | 66. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 67. When White families are as closely knit as I think Black families are I feel | 68. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 69. When Whites' intellectual ability is the same as Blacks I feel | 70. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 71. When Blacks desire a higher education as much as Whites do I feel | 72. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 73. When Whites help Black neighbors I feel | 74. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |

- | | |
|--|--------------------------------------|
| | SAF |
| 75. When Whites are safe in Black neighborhoods I feel | 76. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |
| 77. When Blacks obey job rules and regulations with Whites, I feel | 78. How sure are you of this answer? |
| 1. dissatisfied | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. satisfied | 3. sure |
| 79. When Whites enjoy working with Blacks, I feel | 80. How sure are you of this answer? |
| 1. bad | 1. not sure |
| 2. indifferent | 2. fairly sure |
| 3. good | 3. sure |

ABS-VI-WB-G

Directions: Section VI

This section concerns actual experiences you have had with Blacks. Try to answer the following questions from the knowledge of your own experiences:

Experiences or contacts with Blacks:

- | | |
|---|--------------------------------------|
| 81. I have trusted Blacks with money | 82. How sure are you of this answer? |
| 1. no experience | 1. no experience |
| 2. no | 2. not sure |
| 3. uncertain | 3. fairly sure |
| 4. yes | 4. sure |
| 83. I have seen that Black families are as closely knit as White ones | 84. How sure are you of this answer? |
| 1. no experience | 1. no experience |
| 2. no | 2. not sure |
| 3. uncertain | 3. fairly sure |
| 4. yes | 4. sure |

1-1

85. My intellectual ability is equal to the Blacks I know

1. no experience
2. no
3. uncertain
4. yes

87. I have wanted a higher education as much as the Blacks I have known

1. no experience
2. no
3. uncertain
4. yes

89. I have helped a Black neighbor

1. no experience
2. no
3. uncertain
4. yes

91. I have felt safe when in Black neighborhoods

1. no experience
2. no
3. uncertain
4. yes

93. I have seen that Blacks obey job rules and regulations when working with Whites

1. no experience
2. no
3. uncertain
4. yes

95. I have enjoyed working with Blacks

1. no experience
2. no
3. uncertain
4. yes

SAF

86. How sure are you of this answer?

1. no experience
2. not sure
3. fairly sure
4. sure

88. How sure are you of this answer?

1. no experience
2. not sure
3. fairly sure
4. sure

90. How sure are you of this answer?

1. no experience
2. not sure
3. fairly sure
4. sure

92. How sure are you of this answer?

1. no experience
2. not sure
3. fairly sure
4. sure

94. How sure are you of this answer?

1. no experience
2. not sure
3. fairly sure
4. sure

96. How sure are you of this answer?

1. no experience
2. not sure
3. fairly sure
4. sure

ATTITUDE BEHAVIOR SCALE--ABS-WB-D

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.

97. Please indicate your sex.

1. Female
2. Male

98. Please indicate your age as follows:

1. Under 20
2. 21-30
3. 31-40
4. 41-50
5. 51-over

99. What is your marital status?

1. Married
2. Single
3. Divorced
4. Widowed
5. Separated

100. What is your religion?

1. I prefer not to answer
2. Catholic
3. Protestant
4. Jewish
5. Other

101. Please indicate level of education

1. First year university
2. Second year university
3. Third year university
4. Fourth year university
5. Graduate student

102. 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

- SAF
103. Family planning on birth control has been discussed by many people. What is your feeling about a married couple practicing birth control?
1. It is always wrong
 2. It is usually wrong
 3. It is probably all right
 4. It is always right
104. The following questions have to do with kinds of experiences you have had with Blacks. If more than one experience applied, please choose the answer with the highest number.
1. I have read or studied about Blacks through reading, movies, lecture, or observation.
 2. A friend or relative is a Black person.
 3. I have personally worked with Blacks as a teacher, counselor, volunteer, child care, etc.
105. Considering all of the times you have talked, worked, or in some other way had personal contact with Blacks, 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
106. When you have been in contact with Blacks, 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 with great cost or difficulty.
 3. I could generally have avoided these personal contacts only with considerable difficulty.

SAF

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.
107. If you have ever worked with Blacks 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
108. How have you generally felt about your experiences with Blacks?
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
109. Which of the following do you think would have the greatest effect of reducing prejudice? 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 practices
 4. Open housing legislation
 5. Direct, personal contact between members of various racial groups

110. How would you rate your own racial attitudes as ^{SAF} 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

111. To which racial group do you belong?

1. Prefer not to answer
2. White
3. Black
4. Oriental
5. Other

112. Where were you mainly reared or "brought up" in your youth (that is, up to age 21)?

1. Country
2. Country town
3. City suburb
4. City

LIFE SITUATIONS

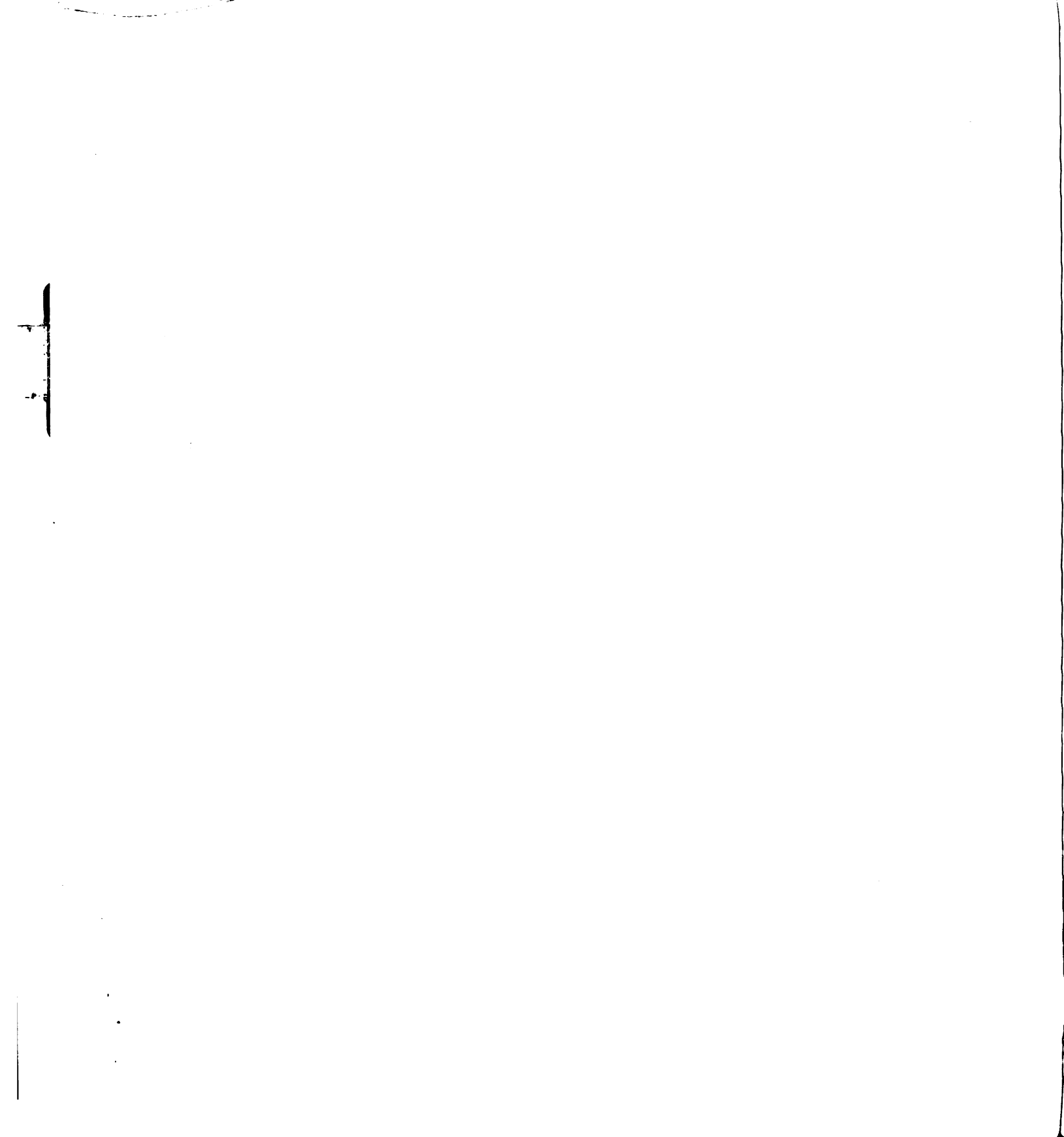
This section of the booklet deals with how people feel about several aspects of life or life situations. Please indicate how you feel about each situation by circling the answer you choose or marking on the IBM answer sheet.

113. It should be possible to eliminate war once and for all

1. strongly disagree
2. disagree
3. agree
4. strongly agree

114. How sure do you feel about your answer?

1. not sure at all
2. not very sure
3. fairly sure
4. very sure



SAF

- | | |
|---|---|
| <p>115. Success depends to a large part on luck and fate</p> <p>1. strongly agree
2. agree
3. disagree
4. strongly disagree</p> | <p>116. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>117. Someday most of the mysteries of the world will be revealed by science</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>118. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>119. By improving industrial and agricultural methods, poverty can be eliminated in the world</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>120. How sure do you feel about your answer?</p> <p>1. not very sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>121. With increased medical knowledge, it should be possible to lengthen the average life span to 100 years or more</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>122. How sure do you feel about your answer?</p> <p>1. not very sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>123. Someday the deserts will be converted into good farming land by the application of engineering and science</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>124. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |

11

SAF

- | | |
|--|--|
| 125. Education can only help people develop their natural abilities; it cannot change people in any fundamental way. | 126. How sure do you feel about your answer? |
| 1. strongly agree | 1. not sure at all |
| 2. agree | 2. not very sure |
| 3. disagree | 3. fairly sure |
| 4. strongly disagree | 4. very sure |
| 127. With hard work anyone can succeed | 128. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |
| 129. Almost every present human problem will be solved in the future | 130. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |

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APPENDIX C

SIMPLEX DATA

APPENDIX C

SIMPLEX DATA

TABLE 16.--Simplex Matrix for ED 429 Sample (84).

1.	--						1.	--							
2.	34	--					2.	34	--						
3.	08	17	--				3.	17	08	--					
4.	06	22	46	--			4.	21	06	46	--				
5.	06	00	34	47	--		5.	05	10	29	48	--			
6.	10	05	29	48	16	--	6.	00	06	34	47	16	--		
	1	2	3	4	5	6		1	2	3	4	5	6		

TABLE 17.--Simplex Matrix for Kenya Sample (152).

1.	--						1.	--							
2.	22	--					2.	22	--						
3.	13	31	--				3.	28	21	--					
4.	20	20	33	--			4.	20	20	59	--				
5.	28	21	33	59	--		5.	13	31	33	33	--			
6.	24	25	23	29	15	--	6.	24	25	15	29	23	--		
	1	2	3	4	5	6		1	2	3	4	5	6		

TABLE 18.--Simplex Matrix for Nigeria Sample (87).

1.	--						1.	--							
2.	24	--					2.	22	--						
3.	04	28	--				3.	24	31	--					
4.	15	27	38	--			4.	10	32	32	--				
5.	10	32	31	64	--		5.	15	28	28	64	--			
6.	22	31	19	28	32	--	6.	04	19	29	31	40	--		
	1	2	3	4	5	6		1	2	3	4	5	6		



TABLE 19.--Simplex Matrix for South Africa Sample (180).

1.	--						1.	--							
2.	12	--				OQ^2 .77	2.	12	--					BQ^2 .78	
3.	14	14	--				3.	12	29	--					
4.	12	29	54	--			4.	01	37	47	--				
5.	01	37	33	47	--		5.	14	14	54	33	--			
6.	08	29	33	17	03	--	6.	08	29	17	03	33	--		
	1	2	3	4	5	6		1	2	3	4	5	6		

TABLE 20.--Simplex Matrix for MSU Black Sample (54).

1.	--						1.	--							
2.	23	--				OQ^2 .89	2.	23	--					BQ^2 .89	
3.	14	57	--				3.	14	57	--					
4.	29	29	60	--			4.	29	29	60	--				
5.	20	22	56	75	--		5.	20	22	56	75	--			
6.	01	26	20	55	38	--	6.	01	26	20	55	38	--		
	1	2	3	4	5	6		1	2	3	4	5	6		

TABLE 21.--Simplex Matrix for MSU White Sample (411).

1.	--						1.	--							
2.	36	--				OQ^2 .93	2.	37	--					BQ^2 .93	
3.	23	36	--				3.	23	36	--					
4.	32	34	66	--			4.	32	34	66	--				
5.	06	08	46	48	--		5.	06	08	46	48	--			
6.	07	15	26	38	21	--	6.	06	15	26	37	21	--		
	1	2	3	4	5	6		1	2	3	4	5	6		

TABLE 22.--Simplex Matrix for Georgia Sample (102).

1.	--						1.	--							
2.	34	--				OQ^2 .84	2.	34	--					BQ^2 .90	
3.	44	35	--				3.	35	44	--					
4.	37	34	62	--			4.	35	37	62	--				
5.	30	21	49	48	--		5.	32	35	53	52	--			
6.	35	32	53	52	38	--	6.	21	30	49	48	39	--		
	1	2	3	4	5	6		1	2	3	4	5	6		

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