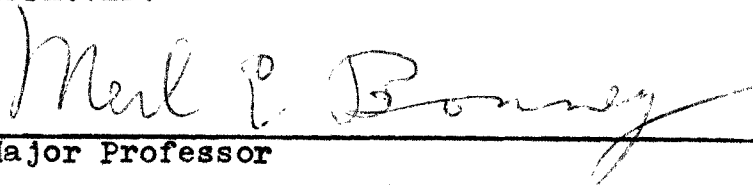


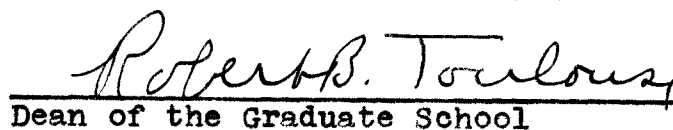
THE RELATIONSHIP OF MANIFEST RIGIDITY TO THE
LIBERALISM-CONSERVATIVE CONTINUUM AS
FOUND IN EPISCOPAL PRIESTS

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CHAPTER I

INTRODUCTION

A Survey of the Problem

All human beings can be classified psychologically along a broad continuum of liberalism-conservatism according to their points of view or political or religious convictions. At one extreme, the individuals have more or less accepted the conventional or traditional beliefs and opinions, while at the other end of the continuum the individuals have graduated or progressed to "modernized" opinions and beliefs. The latter group, due to the fact that they have grown up in an environment that was independent of the traditional or conventional thinking, or through exposure to education, has come to have new and different ideas and opinions.

The human mind, in a dynamic society, is constantly being called upon to re-think and to readjust itself to new facts, new theories, and new practices that arise from time to time as knowledge advances and civilization changes. Conflicts develop continually between these two groups which have social and political as well as religious significance.

There have been many of both backgrounds who have been exposed to these newer ways of thinking and after examining

them and testing them have come to accept them fully even though it might be contrary to what the majority of the people believed at that particular time. There have also been the others who have consistently resisted change and have only given polite consideration to the newer ideas when it seemed expedient to do so. These two groups have become known as "liberals" and "conservatives."

Conservatives are thought of as those who not only resist any departure from accepted beliefs and orthodox opinions, but who also attack and defend against modernization of thinking. It is also held in some circles that these people develop strong emotional resentment and even social intolerance toward those who are inclined to think in a more enlightened vein. Liberals are felt to be very impatient with those who are slow to adopt the modern way of thinking and they tend to look upon them as obstacles in the path of progress. Liberals often develop an equally strong emotional "set" against the more traditional minded individuals.

A liberal in religion is thought of as being in sympathy with the efforts of science and history to discover new truths. Because of its emphasis on the independence of thought and action, a more liberal religion is more in keeping with newer methods of education which are based on the freedom of the individual. The more conservative position would hold that modern education and scientific knowledge

disturb and tend to undermine religious faith. The liberals would be more disposed to favor and encourage knowledge and the conservatives would tend to be more suspicious of it.

For quite some time now, the Protestant Episcopal Church in the U. S. A. has been wrestling with the problem of "High Church" and "Low Church" which will be referred to in this discussion as Anglo-Catholic and Evangelical respectively. One of these groups could be called conservative and the other called liberal. The purpose of this study is to determine whether or not there are significant differences in the beliefs and opinions of the priests who are categorized as Anglo-Catholic or Evangelical, and if there is a difference, is the personality determinant of rigidity related to this difference. The study will also attempt to show which of the two groups is liberal and which is conservative, if there is, in fact, a difference.

There have been numerous instances in which priests of the Episcopal Church have been in charge of parishes in which they seemed to have been misfits. In many of these cases the differences in the belief systems or value systems of the parishiners and the belief system and personality pattern of the priest have caused the priest in charge of the parish to resign his charge or at least make himself available for call to a new location. It seems to be more than mere coincidence that two priests who are equally fine men, equally well trained in the same priesthood can meet

with completely different responses from the same group of parishioners. Two of the qualities that seem to make a critical difference are rigidity or flexibility and liberalism or conservatism.

If this investigation is successful in demonstrating a real and significant difference between Anglo-Catholic and Evangelical priests based on these measures, then the various Bishops of the Episcopal Church could consider these tests as indicators of the success that a particular priest would enjoy were he to be assigned or called to a particular parish. To go a step further—in positions where belief-values and attitudes play a part in the effectiveness of the individual's interaction with his working environment, measures of such values and attitudes might be useful screening devices, particularly in high level management, and in teaching positions, especially at the college and university levels.

Theoretical Considerations

What is a belief? A belief is simply a statement of what we believe or strongly suspect due to a preponderance of evidence. It might be called a predisposition to act. Milton Rokeach (6, p. 32) uses a term he calls belief-disbelief system to describe all of the beliefs that we accept and the beliefs that we reject, because he says that every system includes not only a system of beliefs that one will accept but also a series of systems that one rejects. It cannot be

assumed that the extent and the intensity with which one rejects each of the other systems is the same from one to another. It would appear that acceptance or rejection may depend upon how similar the system in question is to one's own.

According to Rokeach, (6, p. 35), all of a person's beliefs are organized into two interdependent parts, a belief system and a disbelief system. He sees the disbelief system as being composed of several disbelief systems, varying in degree of similarity to the belief system (6, p. 36). Cooperation such as is found in coalition governments or United Nations peacekeeping forces depends at least in part on the similarity between the different belief systems.

His concept of belief-disbelief is further broken down into some additional properties (6, p. 36). One of these is isolation. This is illustrated by the example that if we had two beliefs that were intrinsically related and we were reluctant to perceive them as being interrelated, the two beliefs would be said to be isolated from each other. Isolation in a belief system would be indicated by the coexistence of logically contradictory beliefs within the belief system, such as believing in freedom for all people but at the same time being a segregationist. One can identify isolation in a system when one hears strong denials of similarities and an overemphasis on differences would appear to be an attempt to defend against a threat to

the validity of one's own system. When a person judges as irrelevant that which may well be relevant by other standards, his belief likewise has the property of isolation (6, p. 37).

Belief-disbelief systems may vary in their richness of detail or differentiation, not only of the whole system but of the parts as well. The relative amount of knowledge possessed would quite naturally affect the things a person believes in and would be an indication of differentiation, as would the perception of similarity between adjacent disbelief subsystems. An individual who felt that communism and nazism were the same would be implying no differentiation between them (6, p. 38).

All systems have the property of narrowness or comprehensiveness. This means the total number or range of disbelief subsystems represented within a given belief-disbelief system. What to one person may be represented in his belief-disbelief system may to another person be just so many meaningless words.

In order to complete the picture of the belief-disbelief systems, Rokeach (6, p. 40) felt it necessary to postulate three layers organized along a central-peripheral dimension. One layer was the central region that represented what he called the person's primitive beliefs. These were "all of the beliefs that a person had acquired about the nature of the physical world he lives in, as well as the nature of the

self" (6, p. 40). Another layer was the intermediate region which represented "the beliefs that people had in and about the nature of authority, and the people who lined up with authority, on whom he depended to help him form the picture he has of the world he lives in" (6, p. 40). The third layer was the peripheral region which represented "the beliefs derived from authority which filled in the details of his world-map" (6, p. 40). For example, favorable or unfavorable beliefs about such things as divorce, the Civil Rights Bill, or the theory of sublimation would be considered to be peripheral beliefs because they are derivable from our beliefs about the doctrine of the Catholic Church, Lyndon Johnson, or Sigmund Freud.

The extent to which a person's system is open or closed appears to be determined by the extent to which he can receive, evaluate, and act on the relevant information received from every situation, based on its own intrinsic merits and not influenced by irrelevant factors in the situation arising from either inside or outside the person (6, p. 57). The more open a system, the more the person would be influenced in his actions by inner self-actualizing forces and less by irrational inner forces. The more open the person's system the more strength he should have to resist externally imposed rewards or punishments (6, p. 58)

The more closed a person's belief system is, the more difficult it would be to distinguish between information

received about the world and information received about the source. In a closed system, what an external source says is true about the world should become all mixed up with what the source wants us to believe is true, and also what the source wants us to do about it (6, p. 58). If the person cannot distinguish the two kinds of information he would not be free to evaluate it and would be subject to pressures and rewards designed by the source to make him react to the information in a particular way.

Open and closed systems are of course ideal situations. The real people we know and will study have systems that are neither completely open nor closed. One can expand or contract within limits as conditions vary. This seems logical from the standpoint that man seems to be a creature that has both rational and rationalizing drives. It is this that seems to lead Rokeach (6, p. 67) to the assumption that all belief-disbelief systems serve both the need for a cognitive framework to know and to understand, and the need to defend against threatening aspects of reality. In this view Sarnoff and Katz (7) and Smith, Bruner and White (8) concur. If the cognitive need to know is uppermost and the need to defend against threat is less, the system should be more open. As the need to defend against threat becomes stronger the need to know would become less and the result would be a more closed system. One can distort the world and narrow it down as far as necessary and still give the

illusion of understanding it (6, p. 68). It follows that if the closed mind or the dogmatic mind is extremely resistant to change, it may well be that it not only quiets anxiety but also it may satisfy the need to know.

Threat seems to lead to dogmatism in individuals. Dogmatism refers to the resistance to change of total belief systems. In an individual, threat may arise out of unfavorable experiences that may be temporary or more permanent. These influence broader conditions. An individual may become disposed to accept or to adopt closed systems of thoughts and opinions according to the degree that he is made to feel alone and helpless in a cold and threatening world. This condition would be followed by feelings of inadequacy and self-hate. By over-identification with absolute authority and a cause and by giving in to the resulting arbitrary rewards, an attempt is made to defend the self against these feelings of aloneness, self-hate, and isolation. All is not negative concerning the more closed belief systems because they furnish a systematic cognitive framework for rationalizing and justifying egocentric self-righteousness and the moral condemnation of others (6, p. 69). In this manner, we can visualize that the more closed the belief-disbelief system the tighter the cognitive defenses against anxiety, and the more open the system, the looser the cognitive defenses against anxiety. As Rokeach suggests, "the closed system is nothing more than the total network of psychoanalytical

defense mechanisms organized together to form a cognitive system and designed to shield a vulnerable mind" (6, p. 70).

The question which often comes up in everyday discussions is what is the difference between dogmatism and rigidity? Dogmatism refers to a closed way of thinking and does not need to be associated with any particular ideology. To describe a person as being dogmatic says a great deal about the way a person believes and thinks, and dogmatic people can be observed in the fields of politics, education, and religion, as well as science. In all of these areas, there is argument about which is right and which is wrong, who is dogmatic and who is intellectual, and who is liberal and who is conservative.

Rigidity refers more to resistance to change of single beliefs or sets. It follows, then, that you describe a person as doing a job rigidly not dogmatically. In like manner, one would say that a theorist is dogmatic instead of rigid. Rigidity indicates difficulties in overcoming single sets or beliefs which might be encountered in the attacking or solving of specific problems or tasks. Rokeach (6, p. 183) feels that if a person is rigid, his analytic thinking should be weak because he cannot break down or overcome beliefs that are inappropriate for the situation in order to substitute a more appropriate one. Allport (2) contends that the person is rigid because he is forced to organize his attitudes and his whole style of living to fit his

condition of anxiety and insecurity. Individuals who are intolerant often repress seemingly unresolvable conflicts and this brings about such consequences as rigid moralism, a need for dichotomies and definiteness, and authoritarianism.

T. W. Adorno (1) seems to feel that rigidity is one of the most pervasive personality aspects of the prejudiced individual. He sees this as a consequence of the maintenance of rigid defenses to keep unacceptable impulses out of consciousness. Any loosening of the defenses brings the threat of a breakthrough of repressed tendencies. Rokeach (6) concludes that whether belief systems are open or closed is independent of the personality, despite his feeling that the closed system is, in effect, a network of defense mechanisms. It would seem that all three of these writers are actually saying the same things in slightly different words.

Carl Rogers (5) feels that openness to change is a personality construct of a higher order. This construct also influenced Pyron (4) to feel that there would be a difference in certain values between those who accept change and those who require or desire a high degree of order, certainty, and knowledge of future events.

It is one of the aims of this study to investigate the possibility that liberalism and conservatism are dependent on personality differences, and that rigidity is one of the personality determinants that is related to this dimension. Previous studies in this area have tended

to yield rather inconclusive results, due possibly in part to the lack of agreement as to what constituted rigidity, and partly due to the lack of a theory to which results could be related. This investigation has the purpose of adding to and attempting to clarify, to some extent, the previous studies in this area by the use of a theoretically based scale of manifest rigidity. (3)

No studies were found which could shed any light on the problem in relation to the type population used in this study. Letters were written to several of the Bishops of the Episcopal Church requesting their aid and counsel in the matter, and those who replied tended to bear out the conclusions from the literature generally, that beliefs and values underlie specific verbal or behavioral patterns, and may be considered to be relatively stable. In their discussions of this proposed investigation, they ranged from warm, interested, and encouraging to cold, disinterested, and threatened. All respondents tended to leave the impression that neither extreme position in the liberal-conservative continuum is particularly desirable in the ministry, and were vague or non-committal as to what traits constituted an Anglo-Catholic or Evangelical priest.

Hypotheses

In the light of the fact that there was little factual material in the literature to which to refer, personal opinion and knowledge acquired from many years of active membership and lay leadership in the Episcopal Church served as the basis for the investigation and for the three hypotheses to be tested. In these hypotheses, the two groups of priests being compared fall into the two respective categories as a result of their beliefs and values. The Episcopal Church has not designated these groups as High Church or Low Church, or given them any other designation, and it would meet with universal approval if the whole question could be neatly ignored, due to the reluctance of people in general and priests in particular to be categorized. The terms Anglo-Catholic and Evangelical are terms that are more descriptive of the two respective traditions of the priesthood and are used only as being more generally acceptable than the more commonly used terms "High Church" and "Low Church."

Hypothesis 1. There will be a difference between Anglo-Catholic and Evangelical priests of the Protestant Episcopal Church in the U. S. A., on the liberal-conservative continuum, measured by the Inventory of Beliefs, significant at the .05 level of confidence or better.

Hypothesis 2. There will be a difference between Anglo-Catholic and Evangelical priests of the Protestant Episcopal Church in the U. S. A., in their degree of manifest rigidity as measured by the Self Description Inventory, significant at the .05 level of confidence or better.

Hypothesis 3. There will be a significant positive correlation between conservatism as measured by the Inventory of Beliefs and manifest rigidity as measured by the Self Description Inventory.

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CHAPTER II

RELATED RESEARCH

The investigations that have been carried out to determine possible relationships between the personality and the determinants of anxiety, dogmatism, rigidity, prejudice, narrow-mindedness, concreteness of thinking, etc., have been quite numerous, and the findings have tended to be somewhat inconclusive. No studies were found using the type of population used in this study, but generalizations will be made from the preponderance of the evidence.

In an empirical study of religious beliefs by Brown, (3) measures of strength of belief in an Australian student population were compared with beliefs in other areas and with personality and attitudinal variables. The personality measures of anxiety were found to be related to dogmatism in matters of opinion and factual matters. It was also concluded that religious beliefs are a relatively isolated cognitive system which requires a strong social support for its maintenance.

Makenna (12) holds that if the inner drive for religious maturity is absent, the development may depend on extrinsic pressures which the environment may or may not provide.

This implies an association between the personality and the belief systems. This seems to be underscored by Francesco (7) who concluded that conventional religiosity as measured by the General Orientation Profile appeared to be pervasively related to personality inventory scales, specifically Cattell 16 P F and Edwards Personal Preference Scale.

Broen, (2) on the other hand, compared three degrees of religiosity using the MMPI, Welch's Anxiety Index, and the Internationalization Ratio, and found the only significant difference was between the religious group and the non-religious group. The religious group scored higher on the Pa scale of the MMPI. The Intergroup Relations Workshop (18) studied three levels of authoritarianism in three groups and concluded that the initial personality characteristics influenced the receptivity of the individuals to new ideas.

In his book, The Open and Closed Mind, Rokeach (19) reports the results of using the Doodle-bug Test to show experimentally that dogmatism and rigidity are separate determinants and that the distinction between them is meaningful. Personality scales that were designed to measure dogmatism and rigidity were shown to be tapping different dimensions. It does no longer seem necessary to doubt that there is a definite and positive relationship between cognitive organizations, or belief systems, and various personality constructs. While the social pressures may influence a stated or demonstrated position in a

controversy, it seems to be the personality that is behind the tendency to be influenced.

The problem of intelligence has arisen time and again in this area. Just what effect intelligence has on the general liberal-conservative continuum cannot be told at this time. If it can be assumed in an adult population that the more education a person has received, the more intelligent he may be, some generalizations may be made. Allport (1) feels that all of the relative studies show that prejudice declines with education, but it is only when the educational lessons are differentially perceived and incorporated into certain personalities that changes in attitudes and actions are found. Rokeach (15) concludes that intelligence is related inversely to both prejudice and narrowness of cognitive organization. It cannot, however, account adequately for all of the differences in levels of narrowness.

Studies by Rehfisch (13), Frenkel-Brunswik (8), and Rokeach (14) (17) have found rigidity to be positively associated with prejudice. These studies have shown that persons high in prejudice have been shown to be relatively more rigid and concrete in solving cognitive and perceptual problems than people low in prejudice. Rokeach expands to some extent on this in another paper (15) when he implies that the more a religious attitude reflects social conformity and conventionalism, the greater likelihood that this

individual will also hold prejudicial attitudes. This would depend, it would seem, on the social and religious pressures for and against such prejudicial ideas, as the case might be.

It has been proposed by Levinson (10) that there is a difference or distinction between a traditional and fundamentalist religious orientation and a less orthodox and more liberal religious orientation, and he suggests that only the more traditional and fundamental is associated with greater prejudice. Dreger (5) gave Rosenzweig's Picture Frustration Test, the Rorschach, and the T A T to a liberal and a conservative group. His qualitative comparisons were unable to differentiate satisfactorily between liberal and conservative religious. He felt that the results did suggest that in the areas of perceptual keenness and insight, the liberals were more fully developed than the conservatives, and that the liberals tended to be less ego-defensive. He also felt that it could be said that conservatives could be shown to possess comparatively greater defensiveness or rigidity as measured by the Picture Frustration Test. The conservatives also demonstrated a greater need for dependence than did the liberals.

Seymour Fischer (7) gave the Rorschach to a group of subjects. They were separated into four groups from high to low in degree of maladjustment according to the Rorschach. The results showed the most maladjusted subjects were the

most rigid. It might be well to add that all of these subjects were considered to be "normal," but the "normal" category includes a broad continuum of "adjustment."

Another relationship worthy of note is the relationship of dogmatism to anxiety. Rokeach (16) concludes that the most dogmatic groups are not the most anxious despite correlations between dogmatism and anxiety as high as .57, .58, and .64. This conclusion was based on the fact that Communists scored lower on anxiety than any of the other groups tested.

In a study of psychological rigidity and personality structure, Cowen and Thompson (4) used the Einstellung test to assess rigidity and the Rorschach to assess personality. They found that the rigid group had a significantly poorer adjustment which was in line with Fischer's (6) findings. The personality factors found which appeared to be related to Einstellung rigidity included:

. . . limited productivity and imagination, diminished resourcefulness, inability to perceive complex relationships, and to integrate constructively; a generalized suppression of both rich inner creativity and inability and hesitancy to enter psychologically new situations combined with uncertainty and lethargy when actually in such situations; a tendency to leave the field when the going got difficult; a restricted range of interests and narrower spheres of function; and a poorer adjustment to society. (4, p. 175)

Rehfishch (13) lists some test correlates of rigidity as follows:

1. Socially introverted, lacking in social presence, defined as poise, spontaneity, and self confidence;
2. Submissive and low in leadership qualities;
3. Anxious and self disparaging;
4. Unoriginal and relatively deficient in cognitive and motivational factors associated with intellectual competence and achievement (13, p. 373).

These studies would appear to be rather conclusive and convincing, but some questions have been raised concerning the validity of the Einstellung as a measure of rigidity. Luchins (11) discovered that emotional and social factors influenced the results, and also that, while some subjects did persevere on the Einstellung problems, others' scores could be attributed to the generalization of a previous rule or an assumption that the method demonstrated by the experimenter was the one to be used. Of primary importance is the fact that Luchins questions Rokeach's claim that the Einstellung was a particular aspect of a general rigidity factor. He indicated that Rokeach has insufficient evidence to support this claim.

A study to investigate the general hypothesis that rigid people will have more extreme and more consistent social attitudes than people who are not rigid was designed in 1953 by Goodstein (9). He used three measures of rigidity, the Shipley Hartford Retreat Scale, Anagram Problems, and the Einstellung problems. Social attitudes were measured by the Thurstone Attitude Scales. He found no statistically significant relationship among the three tests of rigidity, and no correlation between rigidity and

extremity of social attitudes. There was no relationship found between rigidity and consistency of social attitude. Goodstein concluded that:

. . . at the present time, rigidity does not seem to be a useful intervening variable in discussing the relationship between the antecedent conditions and the consequent behavior of normal individuals. While social attitudes and intellectual rigidity have both been defined in terms of behavioral consistency, this similarity in definitions should not be taken as proof of similarity in process (9, p. 352).

The preponderance of the evidence seems to show that there is a definite and positive relationship between belief systems and various personality constructs. The dissenting investigators seem to base most of their objections to this view on the question of validity of tests, namely the Einstellung. It is agreed that emotional and social factors influence the results of tests, but behind these factors is the personality which, in the final analysis, determines the tendency to be influenced. There is no denying the fact that Goodstein (9) found no relationship between the three tests of rigidity, but it is doubtful that the definitions of rigidity were the same for all three tests, in which case the tests would not be expected to be comparable except possibly by chance. There are not sufficient reasons given to substantiate a position that rigidity is not one of the personality determinants in the liberal-conservative continuum.

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CHAPTER III

PROCEDURE

Subjects

The subjects used in this investigation consisted of priests of the Protestant Episcopal Church of the U. S. A. Their ages ranged from twenty-five to sixty-eight with a mean age of forty-four. Virtually all had completed four years of college work plus graduate work or seminary. They were individuals who had volunteered to participate in the investigation by completing the Inventory of Beliefs and the Self Description Inventory which had been mailed to them in a self-addressed, postage paid envelope. The names were chosen from a diocesan directory and from lists of names supplied by two Bishops of the Episcopal Church.

Three Bishops of the Episcopal Church in the Southwest agreed to participate in this investigation by furnishing their own definitions of Anglo-Catholic and Evangelical, and then submitting names of some of their priests who would, in their opinion, conform to the definition given. One of the three Bishops offered his entire list of priests for testing with the stipulation that only those who responded would be categorized. Seventy questionnaires were mailed accordingly, and responses were received from thirty-nine priests in Texas and Oklahoma. Two of these were rejected

due to the fact that they scored above seven on the L Scale contained in the Self Description Inventory.

Description of Instruments

The scale chosen to investigate the liberalism or conservatism of the subjects was the Inventory of Beliefs (3). It was constructed by Paul Dressel under the sponsorship of the American Council on Education. This scale is composed of 120 statements to which the subjects are requested to respond according to a four point scale, specifically - strongly agree, agree, disagree, or strongly disagree. Conservatism was assessed by giving two points for each strongly disagree response and one point for each disagree response. The more conservative the individual, the lower the score on the inventory.

The inventory was standardized almost entirely on college students, but it was the only one that appeared to measure satisfactorily several different areas of thinking, and as this investigation is intended to measure the variation in liberalism and conservatism only within this population, it was felt to be satisfactory for this purpose.

The instrument chosen to measure the degree of manifest rigidity was the Self Description Inventory* which was developed at Syracuse University in 1955 by Bernard B. Braen (1). It is made of forty-nine true-false items, measuring

*Source: Questionnaire mailed to a select group of priests in Texas and Oklahoma in summer, 1964. (See Appendix)

four item sets derived from the rigidity construct of Lewin (2). Fifteen items from the L Scale of the MMPI were distributed at random throughout the list of items. It was the purpose of these items to control for the tendency to respond falsely to the questionnaires. It was felt that these L Scale items would produce false answers if there was a tendency to respond falsely. If this tendency was strong enough to produce seven or more false responses, the reliability of the responses to the questionnaires was questionable, and the questionnaires were thus rejected. The more rigid the person tends to be, the higher will be his score on this instrument.

Braen deduced four theoretical statements from the topological definition of rigidity by Lewin (2). The questions in the scale were developed from these statements. About half of the items were keyed true, and about half were keyed false. This was done in order to control for any true-false tendency on the part of the subjects.

The first theoretical deduction was that the more rigid the person, the more slowly he would change in relation to the goal region (3, p. 76). Questions derived from this statement were said to measure traits descriptively labelled Homogeneity-Heterogeneity, because they were designed to measure variations in the traits of fixation, endurance, persistence, and consistency. It was anticipated that the

rigid person would mark the Homogeneity items true and the Heterogeneity items false.

The second inference was that the more rigid the person the greater would be the stability of the inner-personal regions of the life space (1, p. 77). Valences and topological relationships of one region with another must remain relatively constant to achieve this stability. It was inferred from this statement that there would be variations in the traits of coherence, coordination, and organization. The items constructed to measure these traits were keyed so that the rigid person would be expected to answer the items labelled Coherence as true and items labelled Incoherence as false.

The third statement was that "the more rigid the person, the more highly differentiated will be the stable inner-personal regions" (1, p. 77). Since there are thus a greater number of subpaths through which the person must progress, psychological locomotion toward a goal will take longer. Influential in this area are the traits of inhibition, reflection, and hesitation, which were duly labelled Deliberation-Impulsivity. The rigid person would be expected to answer the Deliberation items as true and the Impulsivity items as false.

The final statement theorized from Lewin's (2) definition was that "the greater the relative potency of real and present

levels of the life space, the more rigid the person" (1, p. 77). Traits labelled Externalization reflected specificity, objectivity, concreteness and a time perspective placing emphasis on the present. It was expected that the rigid person would mark these items true. The items that the rigid person would likely mark false emphasized generalization, subjectivity, abstraction, and a future time perspective. These items were called Internalization.

The items pertaining to the above areas were randomly distributed in a pencil and paper test called the Self Description Inventory (SDI). The score on this test constituted the manifest rigidity of the individual. In the final analysis the more questions the subject answered in the keyed direction the greater the manifest rigidity.

This test appears to have one great advantage in that all of the traits considered by the authorities to constitute rigidity are measured by this one test and all of them are based on one theory. The question of appropriateness of the names given to the item sets was not considered too seriously in view of the above. This test also has the disadvantage of being standardized on undergraduate college students, but as in the case of the Inventory of Beliefs, the instrument is being used to measure variations within a single population, and a variation from the standard would not invalidate this study.

Method

The Inventory of Beliefs and the Self Description Inventory were mailed along with a self-addressed stamped envelope to seventy prospective subjects. They were advised by an accompanying letter to omit their names on the forms in order to assure them of anonymity and that the questionnaires would receive impersonal treatment. The subjects were instructed to give only their age, the highest grade completed in school, their marital status, and the field of endeavor or interest prior to entering the priesthood. It was explained that there were no right or wrong answers but that the tests were merely to provide a sample of their thinking and opinions in certain areas. They were instructed to omit no question and to give their own quick personal reaction to the questions as applicable to them.

The entire list was contacted by telephone to encourage those who had forgotten to complete their questionnaires to locate them, complete and return them. The questionnaires sent to the entire list of priests under one of the Bishops were coded for identification so that a list of the names of the respondents could be compiled and sent to the Bishop for categorization. He categorized them by name only, as being Anglo-Catholic or Evangelical, to form the two groups for the study.

Statistical Treatment

It was assumed that the responses received were from a representative group of the priests in the dioceses sampled, and not just from the extreme positions of churchmanship. With this assumption in mind, the Pearson Product Moment Coefficient of Correlation was used to determine the extent of relationship between the conservatism scores on the Inventory of Beliefs and the rigidity scores on the Self Description Inventory.

Fisher's t test for randomized groups was used to test the significance of the differences in the means of the two groups on the two different tests. This approach was used because it was desirable to ascertain whether the difference in the mean scores was large enough to conclude that the difference was not merely a chance difference. The t test is quite adequate for such a procedure.

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CHAPTER IV

RESULTS

It is stated in the first hypothesis that there will be a difference between Anglo-Catholic and Evangelical priests of the Protestant Episcopal Church in the U. S. A. on the liberalism-conservatism continuum, measured by the Inventory of Beliefs, significant at the .05 level of confidence or better. Fisher's t test for randomized groups (2) was applied to test the significance of the differences in the means of the two groups on the Inventory of Beliefs. There was no significant difference between the means of the scores of the two groups on the Inventory of Beliefs, $t = 1.48$ $P > .10$. Table I presents a comparison of the means of these two groups on this measure.

TABLE I

ANALYSIS OF MEAN SCORES ON INVENTORY OF BELIEFS
OBTAINED FROM TWO GROUPS OF EPISCOPAL PRIESTS

| Church Group | N | Mean | S. D. | t | Significance |
|----------------|----|-------|-------|------|--------------|
| Anglo-Catholic | 17 | 111.5 | 20.1 | 1.48 | P > .10 |
| Evangelical | 19 | 127.5 | 35.0 | | |

In view of the above, the null hypothesis that there is no difference in the means of the two groups is accepted and the first hypothesis is rejected.

It is stated in the second hypothesis that there will be a difference between Anglo-Catholic and Evangelical priests of the Protestant Episcopal Church in the U. S. A. in their degree of manifest rigidity as measured by the Self Description Inventory, significant at the .05 level of confidence or better. Fisher's t was again applied and it was found that there was not a significant difference between the means of the scores of the two groups of priests on the Self Description Inventory, $t = .81$ $P > .40$. Table II presents an analysis of the means of the scores of the two groups of priests on the Self Description Inventory.

TABLE II

ANALYSIS OF MEAN SCORES ON SELF DESCRIPTION INVENTORY
OBTAINED FROM TWO GROUPS OF EPISCOPAL PRIESTS

| Church Group | N | Mean | S. D. | t | Significance |
|----------------|----|------|-------|-----|--------------|
| Anglo-Catholic | 17 | 27.2 | 5.64 | .81 | $P > .40$ |
| Evangelical | 19 | 25.9 | 6.14 | | |

Again, the null hypothesis that there is no difference in the means of the two groups is accepted and the second

hypothesis is rejected. The difference in the means as found in this case would more than likely be the result of mere chance and not a difference in the population.

It is stated in the third hypothesis that there will be a significant positive correlation between conservatism as measured by the Inventory of Beliefs and manifest rigidity as measured by the Self Description Inventory. The coefficient of correlation (1) is $-.67$ ($N = 36, P < .01$) which is in the direction of the hypothesis, because the low scorer on the Inventory of Beliefs is highly conservative and the high scorer on the Self Description Inventory is high in manifest rigidity. Table III presents an analysis of the mean scores of the entire group of thirty-six priests for each of the two tests.

TABLE III

ANALYSIS OF MEAN SCORES ON INVENTORY OF BELIEFS
AND SELF DESCRIPTION INVENTORY MADE BY A GROUP
OF THIRTY-SIX EPISCOPAL PRIESTS

| Test | N | Mean | S. D. | <u>r</u> | Significance |
|----------------------------|----|-------|-------|----------|--------------|
| Inventory of Beliefs | 36 | 119.9 | 33.4 | -.67 | P < .01 |
| Self Description Inventory | 36 | 26.5 | 6.17 | | |

A correlation as large as the one obtained in this case appears adequate to support the third hypothesis. It was one of the aims of this study to investigate the possibility that liberalism and conservatism are dependent on personality differences and that rigidity is one of the personality determinants related to this dimension. The significant correlation between the two tests would tend to lend support to the proposition that there is a relationship between the liberalism-conservatism of an individual and the personality determinant of rigidity.

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CHAPTER V

SUMMARY AND CONCLUSIONS

The purpose of this study was to determine the relationship of manifest rigidity to the liberalism-conservative continuum as found in priests in the Protestant Episcopal Church in the U. S. A. A second purpose was to investigate the possibility that liberalism and conservatism are dependent upon personality traits, and that rigidity is one of the personality determinants that is related to this dimension.

There were three hypotheses. First: there will be a difference between Anglo-Catholic and Evangelical priests of the Protestant Episcopal Church in the U. S. A. on the liberalism-conservatism continuum, measured by the Inventory of Beliefs significant at the .05 level of confidence or better. Second: there will be a difference between Anglo-Catholic and Evangelical priests of the Protestant Episcopal Church in the U. S. A. in their degree of manifest rigidity as measured by the Self Description Inventory, significant at the .05 level of confidence or better. Third: there will be a significant positive correlation between conservatism as

measured by the Inventory of Beliefs and manifest rigidity as measured by the Self Description Inventory.

Fisher's t test for randomized groups was applied to test the first two hypotheses and in both cases, the hypotheses were not supported, which suggests that there are no significant differences between the two categories of priests based on these two measures. Pearson's r was applied to the third hypothesis and a substantial correlation in the direction of the hypothesis was obtained. This significant correlation between the factors of conservatism and manifest rigidity as measured by these two instruments would tend to support the position that there is a relationship between the liberalism or conservatism of an individual and the personality determinant of rigidity.

The results of the present investigation are not in accord with some of the works cited in this study in every respect. Liberal individuals, who are the Evangelical priests, do not score significantly differently on the liberal-conservative measure than do the conservative Anglo-Catholic priests. There are several possible explanations for this fact. The first possibility is that the tests may not be sensitive enough to differentiate between the two groups. Another possibility is that this group is more homogeneous than would appear at first glance. They have all had the same basic seminary training along certain

basically similar lines. They have all had basically the same experiences as priests and their reactions to new situations based on these common experiences is not as widely varied as might be expected. A third possibility is the fact that the sentiments that a person verbalizes are not always carried out in actions.

There was a greater difference in their degrees of conservatism, however, than in their degrees of manifest rigidity. Even though the difference was not significant, the tendency is in keeping with the literature because, as has been stated earlier, the extremes of either liberalism or conservatism are equally resistant to change, and it is assumed that some of each extreme were sampled in this study.

This investigation was limited in some very important aspects. One of the most important ways was in the categorization of the priests into the two categories. It cannot be determined, from the definitions given by the respective bishops for Anglo-Catholic and Evangelical, whether the same criteria were used to discriminate one from the other. In any case, it was the judgement of only one person, and had there been a panel of three rating the priests as Anglo-Catholic or Evangelical, there could have been important differences in categorization.

Another limitation was the small number of subjects responding to the questionnaires. It might have been possible

to have drawn more meaningful conclusions had there been a greater number of responses. This study is limited in its application due to the specialization of the subjects. Virtually all of these subjects, in addition to being priests, had completed seven years of college and seminary which would tend to make them unlike any general population with which it might be desirable to compare them.

There were aspects of this problem of liberalism-conservatism-rigidity that were not treated and that should make significant contributions to the knowledge in the area. One of these areas for further study is the relationship of age to the personality determinant of rigidity. Do individuals tend to become more rigid as they grow older? Another facet that could yield some interesting information would be the relationship of the type of vocation to the personality determinant of rigidity. Do the more rigid individuals tend to pursue mathematics and physics rather than sociology or psychology?

APPENDIX

SELF-DESCRIPTION INVENTORY

Please print the date, age, sex, and the highest grade completed in college in the blanks. Read carefully the following directions.

This inventory consists of numbered statements. The statements represent beliefs, preferences, actions, and experiences that may or may not be true of you. Read each statement carefully and decide whether it is true as applied to you, or false as applied to you.

Place your answers in the space provided. If the statement is true or mostly true with respect to yourself, place a T in blank provided. If the statement is false or not usually true with respect to yourself, place an F in the blank provided.

If a statement does not apply to you or if it is something that you do not know about, do not make any mark on the answer sheet. However DO NOT LEAVE ANY BLANK SPACES IF YOU CAN AVOID IT. Try to give some answer for every statement.

Answer each statement as carefully and as honestly as you can. There are no right or wrong answers. We are interested in how well you are able to describe your own beliefs, actions, preferences, and experiences.

AGE _____ SEX _____ HIGHEST GRADE COMPLETED IN COLLEGE

- ____ 1. I often act impulsively just to blow off steam.
- ____ 2. I usually do as well at things as I expect to.
- ____ 3. I am so concerned about the future that I do not get as much fun out of the present as I might.
- ____ 4. I gossip a little at times.
- ____ 5. I do not like everyone I know.

- _____6. I find that a well ordered life with regular hours and established routine is congenial to my temperament.
- _____7. I am poor at repartee, quick retorts, and snap judgments.
- _____8. My plans have frequently seemed so full of difficulties that I felt I would have to give them up.
- _____9. At times I feel like swearing.
- _____10. I often imagine myself accomplishing great deeds.
- _____11. I find that many of my tastes and sentiments have remained relatively constant.
- _____12. I prefer to "go steady" than to date different people.
- _____13. Once in a while I think of things too bad to talk about.
- _____14. I am a very patient person.
- _____15. When I am interested in something, my mind rarely wanders.
- _____16. I enjoy scientific articles more than poetry.
- _____17. I often act on the spur of the moment without stopping to think.
- _____18. I do not always tell the truth.
- _____19. I get mad easily and get over it quickly.
- _____20. Something that interrupts me while I am working has to be pretty important to prevent me from returning to work.
- _____21. I often feel that the heart is as good a guide as the head.
- _____22. I do not read every editorial in the newspapers every day.
- _____23. I would like to know some important people because it would make me feel important.

- _____24. I consider a matter from every standpoint before I form an opinion.
- _____25. Sometimes when I am not feeling well, I am cross.
- _____26. In general, I try to plan my activities in a careful and methodical way.
- _____27. I am usually consistent in my behavior; go about my work in the same way; frequent the same preferred places; follow the same routes, etc.
- _____28. I get angry sometimes.
- _____29. Sometimes I start talking without knowing what I am going to say.
- _____30. I crave variety and contrast; enjoy anything for a change.
- _____31. I lack simplicity, consecutiveness and logical sequence when I try to explain something to someone.
- _____32. I find it difficult to exclude irrelevant ideas and pin myself down to one line of thought.
- _____33. If I could get into a movie without paying and be sure I was not seen, I would probably do it.
- _____34. I often wonder why human life exists and what its future is.
- _____35. I often daydream.
- _____36. On the whole, I would say that I was more realistic than idealistic.
- _____37. Organizing a good system and sticking to it is the only way I can get things done efficiently.
- _____38. I work for tangible clearly defined results.
- _____39. I would rather win than lose a game.
- _____40. I have more trouble concentrating than others seem to have.

- ___41. I do most things slowly and deliberately.
- ___42. I have a ready word for most occasions.
- ___43. I dislike making hurried decisions.
- ___44. I am quick to discard the old and accept the new; new fashions, new methods, new ideas.
- ___45. Sometimes at elections I vote for one about whom I know very little.
- ___46. I usually get through my work efficiently without wasting time.
- ___47. I am slow to fall in love.
- ___48. I enjoy things more when I plan them in advance.
- ___49. My table manners are not quite as good at home as when I am out in company.
- ___50. I stick to a plan of action which I have decided upon.
- ___51. I would prefer to eat large regular meals than to eat often at irregular times during the day.
- ___52. Once in a while I put off until tomorrow what I ought to do today.
- ___53. I frequently dream.
- ___54. When I tackle a subject I read what others have written about it before I begin.
- ___55. I accept the world as it is and do not try to imagine how it might be.
- ___56. If I had my choice I would take psychological novels to adventure stories.
- ___57. It is easier for me to deal with concrete facts in one special field than with general ideas about man and nature.
- ___58. I frequently start new projects without waiting to finish what I have been doing.

- ____59. Once in a while I laugh at a dirty joke.
- ____60. I often experience rather marked swings of mood from elation to depression.
- ____61. I organize my daily activities so that there is a little confusion.
- ____62. I am apt to judge people in terms of their tangible accomplishments.
- ____63. I am often bothered by forgetting where I put things.

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Cooperative Study of Evaluation in General Education
of the
American Council on Education

INVENTORY OF BELIEFS

FORM I

This inventory consists of 120 statements which range over a wide variety of topics. As you read each statement you are asked to indicate quickly your agreement or disagreement with it in terms of the key given below. People have different reactions to these statements. This is not a test in which there are "right" and "wrong" answers. What is wanted here is your own quick personal reaction. You should be able to finish taking the inventory in 30 minutes or less.

In responding to these statements you will notice that there is no way provided for indicating a neutral position. It is desired that you indicate a tendency toward either agreement or disagreement even though you may prefer to remain undecided. It is important that you respond to every one of the 120 statements.

Before beginning work please record at the top of your answer sheet (1) your name, (2) date, (3) the name of your school, (4) your sex, (5) your academic class i.e., (Freshman, Sophomore, etc.), and (6) the name of this inventory.

The key you are to use in responding to these statements is reproduced at the top of each page. (Note that you will never use the fifth response space on your answer sheet.)

- Key: 1. I strongly agree or accept the statement.
2. I tend to agree or accept the statement.
3. I tend to disagree or reject the statement.
4. I strongly disagree or reject the statement.

1. If you want a thing done right, you have to do it yourself.
2. There are times when a father, as head of the family, must tell the other family members what they can and cannot do.
3. Lowering tariffs to admit more foreign goods into this country lowers our standard of living.
4. Literature should not question the basic moral concepts of society.
5. Reviewers and critics of art, music and literature decide what they like and then force their tastes on the public.
3. Why study the past, when there are so many problems of the present to be solved.
7. Business men and manufacturers are more important to society than artists or musicians.
8. There is little chance for a person to advance in business or industry unless he knows the right people.
9. Man has an inherent guide to right and wrong--his conscience.
0. The main thing about good music is lovely melody.
1. It is only natural and right for each person to think that his family is better than any other.
2. All objective data gathered by unbiased persons indicate that the world and universe are without order.
3. Any man can find a job if he really wants to work.
4. We are finding out today that liberals really are soft-headed, gullible, and potentially dangerous.
5. A man can learn as well by striking out on his own as he can by following the advice of others.
16. The predictions of economists about the future of business are no better than guesses.
17. Being a successful wife and mother is more a matter of instinct than of training.
18. A person often has to get mad in order to push others into action.
19. There is only one real standard in judging art works--each to his own taste.
20. Business enterprise, free from government interference, has given us our high standard of living.
21. Nobody can make a million dollars without hurting other people.
22. Anything we do for a good cause is justified.
23. Public resistance to modern art proves that there is something wrong with it.
24. Sending letters and telegrams to congressmen is mostly a waste of time.
25. Many social problems would be solved if we did not have so many immoral and inferior people.
26. Art which does not tell a human story is empty.
27. You can't do business on friendship: profits are profits; and good intentions are not evidence in a law court.
28. A person has troubles of his own; he can't afford to worry about other people.
29. Books and movies should start dealing with entertaining or uplifting themes instead of the present unpleasant, immoral, or tragic ones.
30. Children should be made to obey since you have to control them firmly during their formative years.

- Key: 1. I strongly agree or accept the statement.
2. I tend to agree or accept the statement.
3. I tend to disagree or reject the statement.
4. I strongly disagree or reject the statement.

1. The minds of many youth are being poisoned by bad books.
2. Speak softly, but carry a big stick.
3. Ministers in churches should not preach about economic and political problems.
4. Each man is on his own in life and must determine his own destiny.
5. New machines should be taxed to support the workers they displace.
6. The successful merchant can't allow sentiment to affect his business decisions.
7. Ministers who preach socialistic ideas are a disgrace to the church.
8. Labor unions don't appreciate all the advantages which business and industries have given them.
9. It's only natural that a person should take advantage of every opportunity to promote his own welfare.
10. We should impose a strong censorship on the morality of books and movies.
11. The poor will always be with us.
12. A person who is incapable of real anger must also be lacking in moral conviction.
13. If we allow more immigrants into this country, we will lower our standard of culture.
14. People who live in the slums have no sense of respectability.
15. We acquire the highest form of freedom when our wishes conform to the will of society.
16. Modern paintings look like something dreamed up in a horrible nightmare.
17. Voting determines whether or not a country is democratic.
18. The government is more interested in winning elections than in the welfare of the people.
19. Feeble-minded people should be sterilized.
20. In our society, a person's first duty is to protect from harm himself and those dear to him.
21. Those who can, do; those who can't, teach.
22. The best government is one which governs least.
23. History shows that every great nation was destroyed when its people became soft and its morals lax.
24. Philosophers on the whole act as if they were superior to ordinary people.
25. A woman who is a wife and mother should not try to work outside the home.
26. We would be better off if people would talk less and work more.
27. In some elections there is not much point in voting because the outcome is fairly certain.
28. The old masters were the only artists who really knew how to draw and paint.
29. Most intellectuals would be lost if they had to make a living in the realistic world of business.
30. You cannot lead a truly happy life without strong moral and religious convictions.

- Key:
1. I strongly agree or accept the statement.
 2. I tend to agree or accept the statement.
 3. I tend to disagree or reject the statement.
 4. I strongly disagree or reject the statement.

If we didn't have strict immigration laws, our country would be flooded with foreigners.

When things seem black, a person should not complain, for it may be God's will.

Miracles have always taken place whenever the need for them has been great enough.

Science is infringing upon religion when it attempts to delve into the origin of life itself.

A person has to stand up for his rights or people will take advantage of him.

A lot of teachers, these days, have radical ideas which need to be carefully watched.

Now that America is the leading country in the world, it's only natural that other countries should try to be like us.

Most Negroes would become overbearing and disagreeable if not kept in their place.

Foreign films emphasize sex more than American films do.

Our rising divorce rate is a sign that we should return to the values which our grandparents held.

Army training will be good for most modern youth because of the strict discipline they will get.

When operas are sung in this country they ought to be translated into English.

People who say they're religious but don't go to church are just hypocrites.

What the country needs, more than laws or politics, is a few fearless and devoted leaders in whom the people can have faith.

Pride in craftsmanship and in doing an honest day's work is a rare thing these days.

76. The United States may not have had much experience in international dealings but it is the only nation to which the world can turn for leadership.

77. In practical situations, theory is of very little help.

78. No task is too great or too difficult when we know that God is on our side.

79. A sexual pervert is an insult to humanity and should be punished severely.

80. A lot of science is just using big words to describe things which many people already know through common sense.

81. Manual labor and unskilled jobs seem to fit the Negro mentality and ability better than more skilled or responsible work.

82. A person gets what's coming to him in this life if he doesn't believe in God.

83. Public officials may try to be honest but they are caught in a web of influence which tends to corrupt them.

84. Science makes progress only when it attempts to solve urgent practical problems.

85. Most things in life are governed by forces over which we have no control.

86. Young people today are in general more immoral and irresponsible than young people of previous generations.

87. Americans may tend to be materialistic, but at least they aren't cynical and decadent like most Europeans.

88. The many different kinds of children in school these days force teachers to make a lot of rules and regulations so that things will run smoothly.

89. Jews will marry out of their own religious group whenever they have the chance.

90. The worst danger to real Americanism during the last 50 years has come from foreign ideas and agitators.

- Key: 1. I strongly agree or accept the statement.
2. I tend to agree or accept the statement.
3. I tend to disagree or reject the statement.
4. I strongly disagree or reject the statement.

91. Europeans criticize the United States for its materialism but such criticism is only to cover up their realization that American culture is far superior to their own.
92. The scientist that really counts is the one who turns theories into practical use.
93. No one can really feel safe when scientists continue to explore whatever they wish without any social or moral restraint.
94. Nudist colonies are a threat to the moral life of a nation.
95. One trouble with Jewish businessmen is that they stick together and prevent other people from having a fair chance in competition.
96. No world organization should have the right to tell Americans what they can or cannot do.
97. There is a source of knowledge that is not dependent upon observation.
98. Despite the material advantages of today, family life now is not as wholesome as it used to be.
99. The United States doesn't have to depend on the rest of the world in order to be strong and self-sufficient.
100. Foreigners usually have peculiar and annoying habits.
101. Parents know as much about how to teach children as public school teachers.
102. The best assurance of peace is for the United States to have the strongest army, navy, air force, and the most atom bombs.
103. Some day machinery will do nearly all of man's work, and we can live in leisure.
104. There are too many people in this world who do nothing but think about the opposite sex.
105. Modern people are superficial and tend to lack the finer qualities of manhood and womanhood.
106. Members of religious sects who refuse to salute the flag should be punished for their lack of patriotism.
107. Political parties are run by insiders who are not concerned with the public welfare.
108. As young people grow up they ought to get over their radical ideas.
109. Negroes have their rights, but it is best to keep them in their own districts and schools and to prevent too much contact with whites.
110. The twentieth century has not had leaders with the vision and capacity of the founders of this country.
111. There are a lot of things in this world that will never be explained by science.
112. Sexual relations between brother and sister are contrary to natural law.
113. There may be a few exceptions, but in general Jews are pretty much alike.
114. The world will get so bad that some of these times God will destroy it.
115. Children should learn to respect and obey their teachers.
116. Other countries don't appreciate as much as they should all the help that America has given them.
117. We would be better off if there were fewer psychoanalysts probing and delving into the human mind.
118. American free enterprise is the greatest bulwark of democracy.
119. If a person is honest, works hard, and trusts in God, he will reap material as well as spiritual rewards.
120. One will learn more in the school of hard knocks than he ever can from a textbook.