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Types of Belief and Racial Prejudice: Assessing Various Measures at a Catholic University

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TYPES OF BELIEF AND RACIAL PREJUDICE: ASSESSING VARIOUS
MEASURES AT A CATHOLIC UNIVERSITY

by

Barry J. Weber

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Master of Arts

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1978

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VITA

The author, Barry Joseph Weber, is the son of Joseph Ralph Weber and Linda Ficklin Weber, and is married to Kathleen S. Weber. He was born June 25, 1947 in St. Louis, Missouri and currently has two children.

His elementary education was obtained in the Chicago suburban public schools. He graduated from Willowbrook High School in Villa Park, Illinois, in 1965, a member of the National Honor Society and a winner of a National Merit Society Letter of Commendation.

In September, 1965, he entered Hamilton College, in Clinton, New York. While there, he majored in psychology, minored in mathematics, and co-authored two articles in Perception and Psychophysics. They were entitled: "Reaction time as a function of the intensity and probability of occurrence of vibrotactile signals" (1969), and "Absolute thresholds in vibrotactile signal detection" (1971). In June, 1969, he graduated with honors in psychology, associate membership in Sigma Xi, and a position as a NIMH trainee in the Center for Visual Science section of the graduate psychology program at the University of Rochester.

After one year at Rochester, he took a leave of absence to engage in studies at Bethany Theological Seminary. Passing two of his three master's examinations "with distinction," he received his M. Div. in June, 1973.

Following two years of parish work, he was admitted to Loyola University of Chicago's graduate program in clinical psychology and offered a department assistantship. During his program he completed a clerkship at Loyola's Counseling Center. Currently, he is serving as a psychology intern at West Side Veteran's Hospital, Chicago, Illinois, and completing his other program requirements.

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INTRODUCTION

In a pioneering search for the causes of fascism, shortly after World War II, a group of researchers found that the factors of prejudice and authoritarianism were consistently positively correlated with professing religious commitment (Adorno, Frenkel-Brunswik, Levinson & Sanford, 1950). A variety of measures were employed in the study, including questionnaires, clinical interviews and demographic data. Indices of religiosity included not only the verbal endorsement of belief statements, but also self-reports of behaviors such as weekly church attendance, frequency of prayer, etc. Though the researchers apparently were not initially expecting the religion variable to be so strongly associated with the subvariables of their study, authoritarianism and prejudice, it seemed that it was so, no matter which of their measures of religion they employed. Still, the researchers seemed to feel that it was only a type of religion so associated, since they attempted to illustrate, in the case studies of "Larry" and "Mack", that belief could be associated with tolerance, as could lack of belief be associated with intolerance. Even so, a major focus of the study showed that members of various major religious denominations scored higher on ethnocentrism than did non-believers. Though members of minority religious sects grouped together scored lower on ethnocentrism than did the non-believers, this finding was not discussed.

In general, later research findings with the "F" and "E" scales generated by the Adorno et al. study found the same positive correlation between authoritarianism or ethnocentrism and religiosity (Brown, 1962; Gregory, 1957; Jones, 1958; Kelly, Ferson & Holtzman, 1958; Photiodis & Johnson, 1963; Siegman, 1962), although Feather (1964) failed to find the same relationship and Stewart and Webster (1970) found that it held only for "theological conservatives" but was reversed for "theological liberals." A similar reversal for prejudice and religiosity with conservatives and liberals was found by Allen and Spilka (1967) and Stewart and Webster (1970), although Allport and Kramer (1946) and Rosenblith (1949) found support for the simple positive correlation presented in the Adorno et al. study.

Using a scale of his own, Rokeach later found results that he interpreted as supportive of this early finding, though this time the support seemed quite tenuous (Rokeach, 1969a, 1969b). He first isolated a group of people that rated "salvation" as one of their highest values. He then showed that when the value ratings of the people who answered the questions: "How did you feel when Dr. Martin Luther King, Jr. was assassinated?" with the alternative "He got just what he deserved," (rather than answering with alternatives such as "sad" or "angry") were examined, they more often chose salvation as a number one value than did persons who endorsed the other alternatives. Respondents were then grouped by their religious affiliation or non-affiliation and the tables showed that those holding religious affiliation, on the average, rated salvation as a higher value than those not holding such affiliation.

The inference made by Rokeach was that religious persons more often held the attitude that Dr. King got what he deserved, or that religion somehow produced this hostile attitude. Yet, even though he had the data to show directly whether or not more religious persons endorsed this alternative than non-religious persons, these data were neither presented nor discussed. It was only by the most circuitous of connections that such an argument could be made. The fact that there were large differences between the salvation ratings of the various religious groups, the question concerning whether more high raters of salvation endorsed prejudiced attitudes than low raters of salvation, the question concerning what type of person rates salvation high, the question concerning whether those who might rate other religious words as significant life values would demonstrate more or less prejudice and many other important issues were left unaddressed. It was discovered that those rating "forgiveness" higher were not significantly different from others, but the emphasis was on the salvation finding.

A later replication of the Rokeach study with Mennonite and other college students who were not particularly religious showed the opposite result (Rushby & Thrush, 1973). Mennonites both rated salvation higher and were more socially compassionate than the other college students. This finding underscores the earlier Adorno et al. result which showed minority religious as less prejudiced, and highlights the questionability of an inference about religious persons being more prejudiced than non-religious. Certainly some religious are more prejudiced, but some are also less, so the question becomes

one of isolating the kind of beliefs that correlate positively with prejudice, rather than making generalizations about all beliefs.

Many of the other studies were more methodologically direct and sound, yet the Rokeach study illustrates the questionable types of inferences about the religion-prejudice association or lack thereof that have been made by reputable researchers. Even the best studies are sound correlational designs, yet correlation is not sufficient for inferring causality.

Nonetheless, the finding, whether correlational or causal, has been a sturdy one. Glock and Stark, in a major series of research studies, found the positive correlation supported repeatedly, no matter what measure they used (Glock & Stark, 1966; Stark, 1970; Glock & Stark, 1973). The one exception to the rule in their research seems to be persons professing the Catholic faith (Stark, 1970).

In spite of the few studies to the contrary and the even more serious methodological proscription about inferring causality solely from correlational data, some researchers have discussed the issue in terms of religion causing prejudice (Glock & Stark, 1973; Poythress, 1975; Rokeach, 1969b). As the proponents of such an explanation themselves have noted, the explanation itself is controversial (Glock & Stark, 1973; Rokeach, 1970; Stark, 1970). No doubt the controversy has been one major spur to further research in this area, but its questionability as a correct interpretation of the data must be made explicit.

Another equally plausible explanation is Allport's idea that there are two kinds of religious orientation (Allport, 1960, 1966).

One type, the extrinsic, may be religious for a variety of external reasons and rewards, such as family upbringing, social pressure, wanting to maintain a good social appearance, etc. Persons having these beliefs have not really internalized the religious values and so are often very prejudiced, Allport hypothesizes. This type is in a majority, Allport also postulated, so that when the relationship between religion and prejudice is studied, it produces the strongest effect, masking the effect of the other type. The other type of orientation, the intrinsic, is represented by the person who has more fully integrated the religious beliefs and values into his own everyday value system. This person has chosen these values for himself because of the intrinsic reward of holding the values, not because of any more incidental and secondary external rewards that may accompany his religiosity. For example, an intrinsic person may be a peace-maker because he likes situations in which conflict is resolved or may help others because he likes the resulting "helper" self-image it gives him. It is hypothesized that this person lives more closely to the Judeo-Christian ethic of "love thy neighbor as thyself," and is less prejudiced.

Numerous studies have sprung from Allport's hypotheses, finding that while a positive correlation between extrinsic type of belief and racial prejudice can consistently be shown, a negative correlation between the intrinsic type and prejudice can only be demonstrated inconsistently (see the following reviews: Dittes, 1967; Gorsuch & Aleshire, 1974; Hunt & King, 1971). Gorsuch and Aleshire (1974) explain this inconsistent support for Allport's hypotheses, saying

that there is a curvilinear relationship between strength of religious belief and prejudice. According to them, the more strongly religious show a negative correlation with prejudice but they are left out or mixed in with the less religious in many of the analyses which have shown only a negative correlation between religious belief and prejudice.

Using the religious dimensions of "committed" vs. "consensual", dimensions which seem to correspond to Allport's category of intrinsic and extrinsic, respectively, Allen and Spilka found that the positive relationship between prejudice and religion held only for the consensual group (Allen & Spilka, 1967). Roof and Perkins (1975) found that when a "localism" variable (which consisted of beliefs that what happened locally was more important than what happened in the larger community) was factored out, the negative correlations disappeared between orthodoxy and political conservatism and orthodoxy and church activism. Obtaining acceptance in many local American communities often requires religious affiliation, so again, the data might be saying that persons who are religious for extrinsic reasons tend to provide the positive correlation in the religion-prejudice relationship.

Allport, in essence, proposed that a factor other than religion itself (such as "ways" of believing) correlates positively with prejudice and produces a spurious positive religion-prejudice correlation. Hunt and King (1971) suggest that while Allport's conceptualization served as an excellent beginning, the intrinsic-extrinsic distinction is too limited and the whole area needs a wider "social psychological" study.

Others seem to have taken Hunt and King's idea to heart and have conducted multi-dimensional factor analytic studies (see pages 91-102, Dittes, 1971a, for a review of these). King (1967) and King and Hunt (1969, 1972, 1975) have isolated between nine and sixteen factors along which religious belief varies. Glock has consistently argued for five independent dimensions (1959, 1962). Many other such factor analytic studies have been conducted, as can be seen in the review papers of Dittes (1971a, 1971b) and Spilka (1971). Yet, as Spilka remarks: "Factor-analytic approaches to religious belief usually differ in so many ways that they defy comparisons." (p. 506)

Even when the results are quite straightforward, evaluation of a sixteen dimensional model, for example, becomes quite difficult for the human mind to follow. In addition, at least one study shows that no more predictability, in most practical situations, is gained beyond the first dimension (Gorsuch & MacFarland, 1972). The first dimension is simply an answer to a question such as "Do you believe in Jesus Christ?"

Therefore, although there seems to be much support for the idea that there are different kinds of religious belief, there is no consensus about how these kinds are to be segmented from one another. Nor is there any agreement about how many different segments produce meaningfully different kinds of religious beliefs. There is also no demarcation of belief that has consistently shown an ability to separate a religious and prejudiced person from a religious and unprejudiced person, although there is enough evidence to suggest that such a demarcation might be possible.

Another equally plausible explanation for the fact that Allport's hypothesis has only been half supported is that a measurement problem has existed, since Allport's definition of the intrinsic dimension changed over time and since the measure of it only partially operationalized even the original definition (Hunt & King, 1971).

Although this explanation, in essence, argues that the basic Allportian idea of "two kinds of religion" may remain sound and untested, the reviewers felt that the intrinsic dimension should be abandoned, as too complex to be successfully operationalized. They suggested further research might better demonstrate the types of distinction that should be made.

Hunt (1972) later developed another scale, the LAM (for literalist-antireligious-mythological) which introduced a different type of religious thinking into the picture. Although the basic concept of two kinds of religion was retained, two changes were made. The religious variable was divided into a literalist and modernist dimension, instead of intrinsic and extrinsic. At the same time, alternatives were stated so that a "yea-saying" bias would not produce a high religiosity score, a complaint Hunt and King (1971) had made about the intrinsic-extrinsic scale. Allport and Ross (1967) themselves first voiced the concern about the yea-saying bias, and Hunt and King, after their review of the literature, felt the cause for concern was well substantiated.

How Hunt chose the two types of belief he did and why he chose only two is somewhat of a mystery (Hunt, 1972). Greeley (1972) points out that any other two could have been chosen, or that other

discriminations between types could be made, producing scales for more than two types. Greeley quite specifically states that many believers, including himself, could endorse another alternative, which interprets religion both symbolically and as a statement of reality. Greeley argues that people holding this position, unlike endorsers of Hunt's M scale, would readily affirm the transcendental element of religious statements while at the same time seeing these statements making symbolic statements about reality. Although Greeley feels that Hunt's scale "is clearly the best scale anyone has yet developed," he argues for another religious type to be added to the possibilities.

A test of the hypothesis that the "mythological" types would prove to be the unprejudiced while the literalist types would prove to be the prejudiced was unresponsive of the hypothesis (Poythress, 1975). Though the subjects were largely freshmen and all members of a southern American university and though the scale was presented in a Likert-type fashion, rather than in its original format (which would obliterate the check on yea-saying Hunt had attempted to design into his scale), the findings were inconclusive. All religious had higher dogmatism scores than did the non-religious, but there were no significant differences between groups on the prejudice measure.

An ancillary finding of the Poythress study was that there seemed to be two types of non-believers, as well as two types of believers. One group seemed to be more radically opposed to religious belief, the other more ambivalent. One way of conceiving of this may be to regard the former groups as the atheists, who are firmly committed to a non-religious position, and the latter as the agnostics,

who are unsure of what the truth may be. The former group had significantly lower prejudice scores than did the latter.

Thus, it seems that there may be differences not only in the religious groups, but also in the non-religious groups, in their prejudice against racial groups. There is evidence that some types of religious belief correlate positively with prejudice and some do not, but exactly how the distinction between types is to be made is not yet known. Previous research has shown that the intrinsic-extrinsic distinction does not consistently separate the prejudiced from the unprejudiced, and so a call for reconceptualization has been made.

In response to concerns such as these, the present study utilized a "Belief Questionnaire" which made the religious discrimination different and more in line with Greeley's criticisms. Two types of religious believing are distinguished, authoritarian and relational. The former believe religious dogmas without question, because they have been told they are true by authorities. The latter see religion in a more general sense, as the values which lie underneath all of life, including the quest for truth in science, the idea of faith, and the experience of reality, somewhat as Greeley suggests. In addition, two types of non-belief, the agnostic and the ethical humanist, are included in the scale. From the Poythress study and common sense, it was hypothesized that some persons who do not endorse religious beliefs may fail to do so because they are committed to values that they see as independent from religion, while others may not endorse religious beliefs more out of an uncertainty about commitment to any value system. It is hypothesized that the former will likely endorse humanistic

values, but that both will be less prejudiced than authoritarian believers, as previous research suggested.

The Belief Questionnaire was also constructed so that a year-saying bias would not produce higher scores on any particular scale. It was hoped that this questionnaire, though in research form, would begin to provide a resolution for the thorny religion-prejudice relationship.

A final word of caution on all of the previous research which used paper and pencil attitudes or self-report measures, comes from an other quarter. In a review of 46 studies, which employed both attitudinal and behavioral measures of the same attribute, it was found that there was virtually no connection between the two (Wicker, 1969). Many of the studies reviewed were concerned with the prejudice variable in particular. Consequently, one cannot safely conclude that because a person endorses unprejudiced attitudes that he will be unprejudiced in practice, nor can one assume that he who endorses religious beliefs or reports his own religious practices will act according to religious values. Wicker concluded that an attitude is only one of the determinants of a behavior, many other factors also exerting influence.

In summary, Allport's explanation for a sturdy prejudice-religion positive correlation found in previous research has been only partially supported. While one type, an "extrinsic", has been consistently shown to correlate positively with prejudice, the opposing type, the "intrinsic", has not consistently shown a negative or neutral association. The time seems to have come for new discriminations of religious belief to be tested for their relationship to prejudice. One promising new

scale, Hunt's LAM, has received limited study, but deserves more.

At the same time, so that the study of religion's relationship to prejudice not remain naive, other variables need be studied. Since the evidence suggests that within a Catholic population the religion-prejudice correlations are not positive, further study among Catholics would be appropriate. Any researcher since Wicker's review would certainly be advised to employ behavioral, as well as attitudinal measures.

The present study attempts to examine how religion relates to prejudice in a Catholic population. Several behavioral and attitudinal measures will be employed and results compared. Two scales of religious belief, both making new types of discriminations about ways of believing, will be examined for the way they discriminate groups of people and the way these people might differ in prejudice. One scale is the LAM and the other the BQ, both of which were discussed earlier.

THE EXPERIMENTAL HYPOTHESES TO BE TESTED

1. There will be a significantly greater percentage of members of the mythological group¹ volunteering to help black children than such percentages from the other groups on Hunt's scale.
2. There will be a significantly lower percentage of members of the literalist group volunteering to help black children than such percentages from the other groups on Hunt's scale.
3. There will be a significantly higher percentage of members of the relationalist group volunteering to help black children than such percentages from the other groups on the Belief Questionnaire.
4. There will be a significantly higher percentage of members of the ethical humanist group volunteering to help black children than such percentages from the agnostic and authoritarian groups on the Belief Questionnaire.
5. There will be a significantly higher percentage of members of the agnostic group volunteering to help black children than such percentages from the authoritarian group on the Belief Questionnaire.
6. There will be a significantly lower percentage of members of the authoritarian group volunteering to help black children than such percentages from the other groups on the Belief Questionnaire.

¹Persons were grouped into each of the three dimensions on Hunt's scale and four dimensions on the Belief Questionnaire based on the dimension in which they received the highest score.

7. Those scoring higher on the mythological dimension of Hunt's scale will endorse working preferences less restricted to their own race than will members of any other group on Hunt's scale.
8. Those scoring higher on the literalist dimension of Hunt's scale will endorse working preferences more restricted to their own race than will members of any other group on Hunt's scale.
9. Those scoring higher on the relationalist dimension of the Belief Questionnaire will endorse working preferences less restricted to their own race than will members of any of the other groups on the Belief Questionnaire.
10. Those scoring higher on the ethical humanist dimension of the Belief Questionnaire will endorse working preferences less restricted to their own race than will members of the agnostic and authoritarian groups on the Belief Questionnaire.
11. Those scoring higher on the agnostic dimension of the Belief Questionnaire will endorse working preferences less restricted to their own race than will members of the authoritarian group on the Belief Questionnaire.
12. Those scoring higher on the literalist dimension of the Belief Questionnaire will endorse working preferences more restricted to their own race than will members of any of the other groups on the Belief Questionnaire.
13. Vocationally religious will volunteer to help black children more often than will other persons.
14. Vocationally religious will have lower scores on the scale measuring attitudes of prejudice against minority ethnic groups than will other

persons.

15. Volunteers for black children will have lower scores on the scale measuring attitudes of prejudice against minority ethnic groups than will other persons.

16. There will be a negative correlation between scores on the mythological dimension of Hunt's scale and the scale measuring attitudes of prejudice against minority ethnic groups.

17. There will be a positive correlation between scores on the literalist dimension of Hunt's scale and the scale measuring attitudes of prejudice against minority ethnic groups.

18. There will be a negative correlation between scores on the relationalist scale of the Belief Questionnaire and the scale measuring attitudes of prejudice against minority ethnic groups.

19. There will be a negative correlation between scores on the ethical humanist scale of the Belief Questionnaire and the scale measuring attitudes of prejudice against minority ethnic groups.

20. There will be a positive correlation between scores on the agnostic scale of the Belief Questionnaire and the scale measuring attitudes of prejudice against minority ethnic groups.

21. There will be a positive correlation between scores on the authoritarian scale of the Belief Questionnaire and the scale measuring attitudes of prejudice against minority ethnic groups.

METHOD

Subjects

Approximately 200 undergraduates enrolled in an introductory psychology class at a Catholic university (Loyola University of Chicago) were given a battery of questionnaires that all volunteers for psychological research were asked to take. Questionnaires from other research formed part of the battery. Of the 200, 111 completed some part of the measures of this study and 101 formed the subject pool for this study, completing all of the measures for this study.

Females comprised 63 and males 38 of the subjects. The mean age was 18.5 years, and ages ranged from 17 to 24 years. Fourteen of the subjects indicated that they were vocationally religious while 87 indicated that they were not. Ninety of the subjects were white, seven were black and four were of other races.

Materials

The battery of questionnaires given all subjects was only partially comprised of measures for this study. The battery included Hunt's LAM, Hood's Mysticism Scale, A Survey on Groups, the Beck Depression Inventory, a questionnaire on Drug Substance Usage, the D scale of the MMPI, the group form of the Embedded Figures Test and three modifications of the Depression Adjectives Checklist. Copies of the measures used in this study are contained in the appendices.

A Survey on Groups (Schuman & Harding, 1964) was chosen as an attitudinal measure of prejudice. It is a measure whose intent is not as painfully obvious as that of older scales as they seem when viewed today. Examination of some of the past favorite measures, such as the California Ethnocentrism Scale developed pre-1950 by the Adorno et al. group or the Bogardus Social Distance Scale (Bogardus, 1956) is enough to convince most viewers that the scales are dated (Robinson, Rush & Head, 1969). Not only are the California E Scale's "zoot-suiters" no longer on the scene, many of the prejudiced ideas of the measure have received public attention and condemnation (such as the Bogardus items concerning allowing blacks and other ethnic groups into one's "club" or one's home). Today's college student is probably too sophisticated about the whole issue of prejudice to endorse such blatantly biased statements.

A Survey on Groups contains two scales: a prejudice-anti or prejudice against minority groups and a prejudice-pro or prejudice in favor of minority groups. A person can err in either direction, unlike older measures. Non-prejudiced scores are low on both scales and can be obtained through the endorsement of more "rational" items. Incorrect choices may represent a distortion of facts either in favor of or against a wide variety of minority groups. For example, endorsement of alternative A for item 34, "In general, the Jews in the United States tend to use their power more selfishly than do most other groups," would indicate the same type of prejudice against a minority as tapped by older scales. On the other hand, endorsement of alternative A for item 31, "The differences between American Indians and

others in this country have nothing to do with drunkenness, disease or ignorance among the Indians," indicates a prejudice in favor of a minority group because drunkenness, disease and ignorance among Indians have at least been partially responsible for the rejection of Indians by others, though there may be many other less realistic reasons for their rejection as well. In order to receive a non-prejudiced score, a person must sort through 48 such items, rejecting emotionally distorted choices and choosing on the basis of what the facts actually are.

Many different measures of religious belief could have been chosen for inclusion in this study, as many have been used in previous research (see Robinson and Shaver for a compilation of a few of them). Some of the more common have been criticized as possessing a "fundamentalist bias," meaning that the items persons are asked to endorse or reject on religious scales come more from creedal or institutionally based statements such as fundamentalist groups practice reciting rather than items that reflect the broadly personal and ethical characteristics of brotherliness, truth and love.

Other scales may not have a fundamentalist bias, but may measure little more than conventional cultural stereotypes of religiosity such as weekly church attendance or denominational membership. Allport's I-E scale attempted to differentiate between persons having deeper religious convictions and those simply adhering to cultural conventions (that include religion), but it has the major shortcomings mentioned in the introduction.

In response to the so-called "fundamentalist bias" of most forms, one researcher has constructed a new scale which has undergone some

preliminary testing (Hunt, 1972; Poythress, 1975). The name of this measure is the LAM (for literalist-antireligious-mythological, the three types of belief it attempts to measure). A copy of the LAM can be found in Appendix B. Each item statement, as can be seen, provides three alternatives. The literalist alternative always takes a very literalist, scriptural-quoting type of approach. The anti-religious option offers persons the opportunity to reject religious views, usually in the name of science. The mythological option, patterned somewhat after the liberal theology of Rudolph Bultmann (1953), allows a person to endorse an existential truth expressed in a religious statement without necessarily endorsing it in a literalistic manner.

Split-half reliabilities for each of the scales in a Likert-type form ranged from .76 to .95 (N=109) in a study by Poythress (1975). Hunt (1972) found the internal consistency to range from .77 to .92 (N=173) for the three scales. Validity information, other than content validity, is not available, although the measure does consistently identify three different groups of persons who peak on each of the three scales.

Greeley (1972) argues that Hunt offers only three of many different possible belief options and that most importantly, he omits the option that he and other modern theological thinkers would endorse, a "mythological" position which accepts both some of the historical particulars as well as the reality of the transcendent nature of God. Poythress (1975) found support for the idea that there were more than two kinds of believers and additionally found that there were more than one kind of non-believer. Because of these limitations of the

scale, the author, in collaboration with seminary professors and a Ph.D. psychologist attempted to design another measure, the Belief Questionnaire (BQ) presented in Appendix C. The BQ attempts to segment "anti-religious" into two types: agnostics and "ethical humanists," following the lead of the Poythress findings. The former make their creed of believing in little beyond the concrete sensual realities of the day. The latter hold commitments to humane ethical principles such as peace and justice, but without a commitment to formal religion or God. The believers are also segmented into two groups: authoritarians and "relationalists." The former believe simply because they have been told to believe. The latter feel that God is a mystical presence who not only works through people but who is the base of natural phenomena.

The BQ consists, then, of four scales and ten items. Since it is newly developed, it is largely a research scale, possessing no reliability or validity information.

The two sheets used in appealing for volunteers are attached in Appendices D and E. As can be seen, the only difference between D and E is in the words "black" or "white" in the fourth line of both sheets. The second line under "Research Questions" contains the location of the item used to determine those who were "vocationally religious." Page 2 of both appendices was printed on the back of the same sheet. The questions in the middle of the page beginning with "Much prefer to work with someone of your own race" were taken as one measure of the person's attitudes towards minorities. This item was called the race preference measure in the analyses. The bottom section of page two

contained the application for volunteer service.

Procedure

The subjects were tested as groups in their introductory psychology classrooms. All participating subjects were first given a battery of tests (including Hunt's LAM, Hood's Mysticism Scale, A Survey on Groups, the Beck Depression Inventory, a questionnaire on Drug Substance Usage, the D scale of the MMPI, the group form of the Embedded Figures Test and three modifications of the Depression Adjectives Checklist). The tests were included in randomized order in packets. Each subject was provided with a packet and a pencil. They were all provided with code numbers to insure anonymity and asked to place their code number on each of the measures they completed. The instructions were:

"Please complete each of the measures in the order you find them in the packet. Instructions for each questionnaire are on them. When you have completed all the measures please return them to the instructor."

Subjects finished the measures and returned them to the instructor before leaving the room.

About eight weeks later, the subjects were approached by the same instructor in a normal classroom with an appeal for volunteer tutors that was apparently from a local social agency. The instructor stated:

"A nearby social agency is looking for volunteers to tutor school age children and for research information concerning possible volunteers. As you can see, this form has two sections. Please place your code number at the top of the page. Fill out the first part even if you do not plan to volunteer, since it will give them information concerning college students, one possible source of volunteers. Everyone should fill that section out. If you would like to volunteer, also fill out the second section. You see it's

at the bottom of the back page and requires a signature."

All the volunteer forms were then collected.

The forms were then taken and processed by the experimenter. Copies of the volunteer forms, with the name of the volunteers, were sent to the social agency. Since the subjects who participated in this second part of the experiment were somewhat different from the ones who took part in the first, code numbers were compared to come up with the 101 subjects who had taken part in filling out both forms.

The social agency was asked to keep a record of the responses of the volunteers at each stage of their recruitment effort: the initial phone call, the interview and beginning of the work. Contact was made with the agency when the process was completed to get a copy of this record.

Some informal feedback was obtained from subjects who volunteered comments about the questionnaire as they turned it in. These comments were also used in interpreting the results.

RESULTS

Three analyses were conducted with three different dependent measures. They were: volunteering to help blacks, the race preference response, and the responses to the belief and prejudice scales (correlational analysis).

The analysis of the volunteering and race preference results must be conducted in the context of one basic finding. As Tables 1 and 2 show, subjects were categorized by the belief scale in which they remained unclassified. Many more subjects held mythological and relational beliefs than what one would have expected based on an even distribution.

None of the 21 experimental hypotheses were supported. Table 3 presents the number of volunteers as a function of the race of the children they were asked to help. As can be seen, volunteering rate among subjects having usable, complete sets of measures was about 1/5 or 20.8%, resulting in a small total number of volunteers for analysis. Only the 12 volunteers to help the black children were of interest to hypotheses 1-6 and 13. Of these 12, two were blacks and one an oriental and they were not included in the statistical analysis. Since $N=12$ and $N=9$ were small and since the characteristics of the underlying distributions (volunteering-not volunteering, types of religious belief) were unknown, it was decided to use a distribution-free statistic. Table 4 shows the number of volunteers per cell as a function of the

TABLE 1

The Number of Subjects Classified Into Each
of Hunt's L, A & M Belief Types

Type	Number	Percent
L	25	24.75
A	12	11.88
low M	26	25.74
high M	35	34.65
unclassified	3	2.97
Total	101	100

TABLE 2

The Number of Subjects Classified Into Each
of the BQ Belief Types

Type	Number	Percent
Au	6	5.94
Ag	4	3.96
EH	25	24.75
Rel	56	55.45
unclassified	10	4.45
Total	101	100

TABLE 3

The Number of Volunteers as a Function of the Race of the Children They Were Asked to Help

Race	Number of Appeals	Number of Volunteers	% Volunteering
Black	46	12	26.09
White	55	9	12.87
Total	101	21	20.79

TABLE 4

The Number of Volunteers as a Function of Belief Type

Belief Type	Black Children	White Children	Total
L	2	2	4
A	2	0	2
low M	3	2	5
high M	5	5	10
unclassified	0	0	0

LAM types of religious belief.

The subjects classified as M were divided into two groups, high M and low M (based on a median split), since the majority of the subjects fell within this category. A Kolmogorov-Smirnov test on the distribution ($D=0.0808$) showed that the differences in frequencies were nonsignificant. Eliminating the three minority group volunteers from the data made no difference in the outcome of the statistical test.

Table 5 shows the frequencies for the BQ belief types. Again, the differences proved to be nonsignificant ($D=0.221$). Removing the minority volunteers from the analysis made no difference in the outcome.

The volunteers to help black children could also be broken down into those that were vocationally religious and those who were not. A Kolmogorov-Smirnov test comparing expected vs. observed volunteering with these groups revealed the differences were nonsignificant ($D=0.042$).

Follow-up on the volunteers was disappointing. Of the 23 who initially volunteered (2 of these did not have a complete set of measures for the other analysis), about 18 were able to be reached 10 weeks later. Of these, only seven indicated enough interest to make an appointment with the agency. Three kept their first appointment and only one actually became a volunteer.

Unfortunately, Christmas vacation and the beginning of a new semester intervened between the time of the appeal and the initial contact. Some subjects dropped out of school, some had other changes, and all had class and time schedule changes. Nonetheless, this

TABLE 5

The Number of Volunteers as a Function of BQ Belief Type

Belief Type	Black Children	White Children	Total
Au	1	1	2
Ag	2	0	2
EH	4	0	4
Rel	4	8	12
unclassified	1	0	1

result casts some doubt on the validity of indicating a willingness to volunteer as a true behavioral index of attitudes held by certain persons.

The persons who checked that they were "religious" or "seminarians" as opposed to "other" on the volunteering sheet did not seem to form a group having a single identity. Informal checking suggested that a few of the "religious" responses may have been from persons who were not vocationally religious (clergy), as the item was intended to mean. In addition, a number of respondents left this item blank, presumably because they were not sure of its intent.

A 2 x 2 analysis of variance, with this vocational religious self-report as one independent variable and the black-white manipulation as the other was conducted. The eleven white persons who checked "religious" or "seminarian" formed one group while the 80 white persons who checked "other" formed the second group of this vocational religious variable. The dependent variable was the race preference response the subjects made concerning his or her willingness to work with someone of a different or same race (see Appendix E). The non-whites were eliminated from the sample so that the two groups being compared would be more nearly uniform on all other variables, except for their preferences. Responses ranged between "much prefer to work with someone of your own race," which was scored "1" to "have no preference. . .," which was scored "3". No significant differences between groups were found in this analysis, as can be seen in Table 6. Table 6 presents the summary table for this ANOV. As can be seen, hypothesis 14 was not supported.

TABLE 6

ANOVA Summary Table of "Religious" and "Seminararian"
Vs. Those Who Checked "Other"

Source	SS	df	MS	F	p
Within Cells	32.73	87	.38		
B-W Appeal	.42	1	.42	1.11	.29
Relig.-Sem.	.28	1	.28	.75	.39
B-W x R-S	.52	1	.52	1.38	.24

The idea that the group receiving the black appeal and the group receiving the white appeal initially belonged to the same underlying population (in terms of their prejudice scores) could also not be rejected ($t = 0.014$, $df = 99$). It seemed reasonable to assume that groups unequal in their prejudicial attitudes had not been randomly created, and that the group receiving the "black" appeal held similar attitudes towards racial groups to the attitudes of those receiving the white appeal.

T-tests comparing the prejudicial attitudes against and for minority groups of the persons who volunteered to help black children with those who received the appeal to help black children and did not volunteer, showed that the differences between these two groups were non-significant ($t_{p-a} = 0.133$, $df = 44$; $t_{p-p} = 0.750$, $df = 44$). Recalculations of the t using only the 9 white volunteers to help black children did not appreciably change either t . Therefore, hypothesis 15 was unsupported.

To test hypotheses 7 through 12, with the race preference variable as the dependent measure, ANOVs were conducted. Again, there were no significant differences. Tables 7 and 8 present the results for each factor. The variable of major interest, LAM beliefs, has a non-significant effect. It does seem that there are trends, as shown in Figures 1 and 2, but the differences are still non-significant. The black-white manipulation approaches significance ($F = 2.85$, $df = 1,64$; $p = .10$) in its effect on subjects indicating a preference to help children of their own race, as does the interaction of the manipulation with the LAM beliefs ($F = 2.31$; $df = 3,64$; $p = .08$).

TABLE 7

ANOVA of LAM Belief Types and B-W Appeal With Race Preference Scores as a Dependent Measure

Source	SS	df	MS	F	p
Within Cells	23.85	64	.37		
B-W Appeal	1.06	1	1.06	2.85	.10
LAM Beliefs	2.01	3	.67	1.80	.16
B-W x LAM	2.58	3	.86	2.31	.08

TABLE 8

ANOVA of BQ Belief Types and B-W Appeal With Race Preference Scores as a Dependent Measure

Source	SS	df	MS	F	p
Within Cells	24.46	64	.38		
B-W Appeal	1.19	1	1.19	3.12	.08
BQ Beliefs	1.88	4	.47	1.23	.31
B-W x BQ	2.30	4	.58	1.50	.21

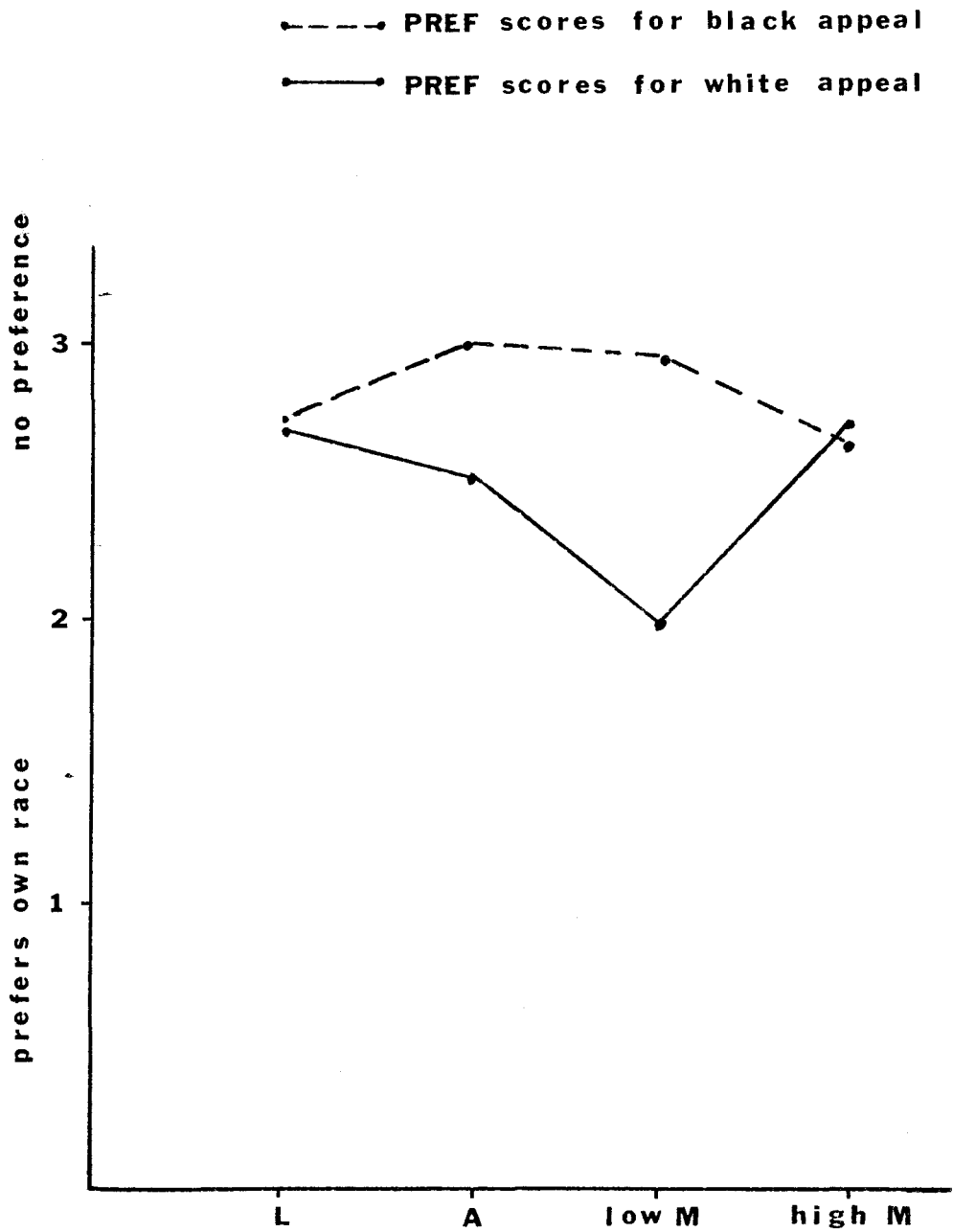


Figure 1

Average PEF scores as a function of LAM belief types

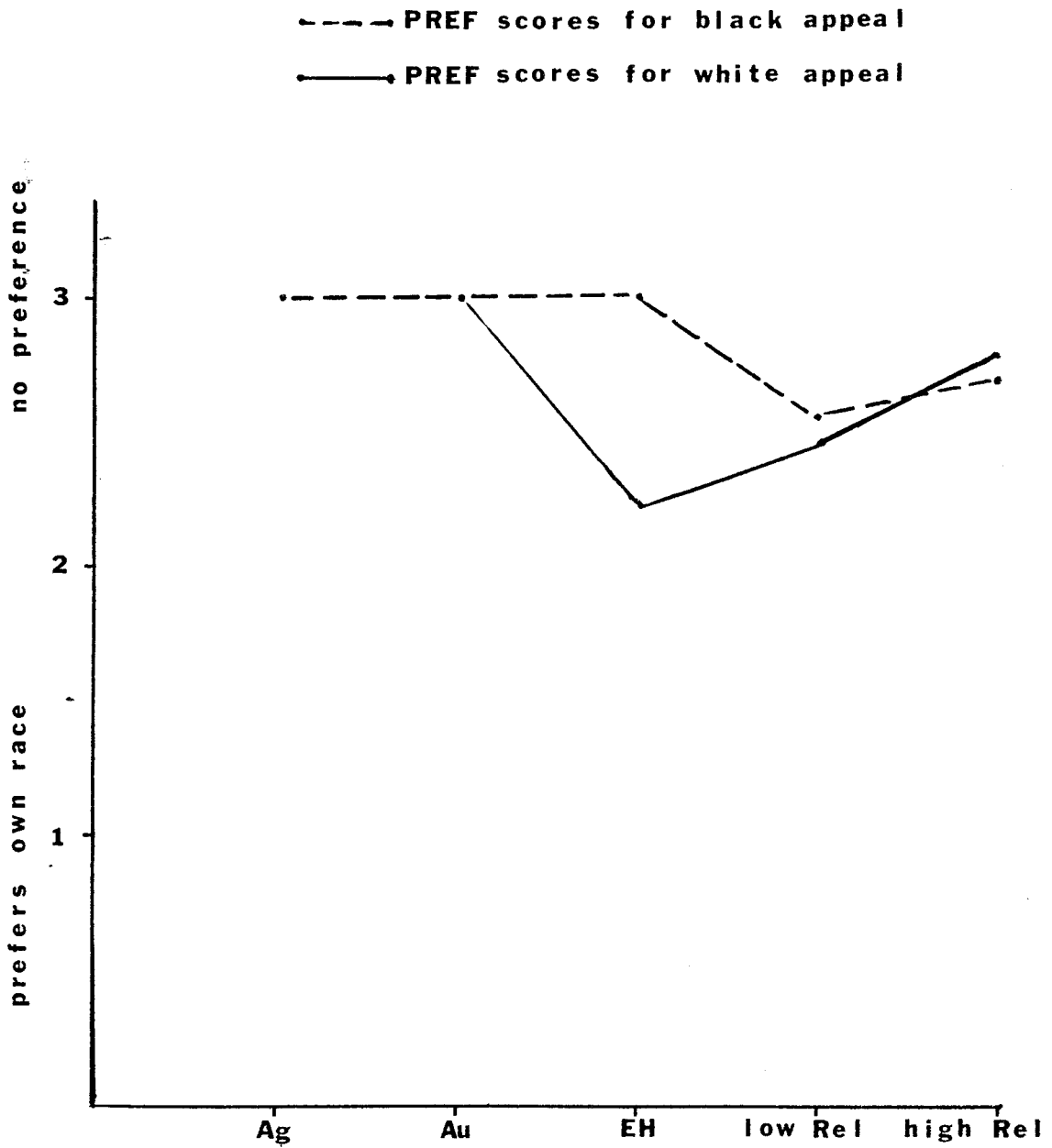


Figure 2

Average PEF scores as a function of BQ belief types

The importance of the trends is questionable when one realizes that the three ANOVs are nonindependent, since they use the same degree of freedom. The analyses were presented in this way since there were not enough data points for a completely crossed factorial and yet it was desirable to examine the effects of each variable. This means that should any of the results have been significant, its significance would have had to have been reevaluated in view of the fact that the degrees of freedom were overused. By the same argument, the nearness of the trends to significance is actually less than what is presented in the source tables. The degrees of freedom are sufficient for one analysis only. If only one analysis could have been presented, it would have been that of Table 7, since it is most central to the experimental hypotheses and its measures are best established. But since none of its results were significant, the other analyses were also presented as they were both preplanned and of interest to the hypotheses being considered. Obviously, the finding that no result reached significance even though the degrees of freedom were overused is an even greater argument that no significant difference existed between these groups using the race-preference ratings as a dependent variable.

A correlational analysis between the prejudice scales and the belief scales reveals only one correlation which, out of 14, is significant at $p = .05$, the negative correlation between the antireligious position and prejudice for minority groups. Table 9 shows the correlations.

As can be seen, Hunt's A scale correlates negatively with an irrational prejudice in favor of minority groups to a significant degree.

TABLE 9

Pearson Coefficients of Correlations Between Belief Type
and Prejudicial Attitude Scores

	Au	Ag	EH	Rel	Prejudice Against	Prejudice For
L	.40 p=.001	-.32 p=.001	-.51 p=.001	.30 p=.001	.07 p=.229	.12 p=.116
A	-.20 p=.023	.54 p=.001	.59 p=.001	-.59 p=.001	.05 p=.315	-.19 p=.032
M	-.17 p=.040	-.28 p=.002	-.16 p=.061	.37 p=.001	.12 p=.110	.11 p=.135
Prejudice Against	.12 p=.285	.12 p=.188	-.12 p=.412	-.04 p=.290	---	---
Prejudice For	-.06 p=.285	-.09 p=.188	.02 p=.412	.06 p=.290	---	---

There was no hypothesis concerning this result. The sign and size of the other correlations between belief types and prejudicial attitudes are exactly those predicted by Hypotheses 16-21, but none of these correlations are significant.

One auxiliary finding concerns the intercorrelations between the various scales of the two belief inventories. It appears that more than half of the variance accounted for by the A scale is about evenly divided between the EH and Ag scales of the BQ. Au correlates positively with L and negatively with M, both to a significant degree. On the other hand, the other religious factor on the BQ, the relational belief type (Rel) correlates positively with both M and L. The other correlations cannot rightfully be considered, since the three scales on the one measure and the four on the other are not independent within an inventory. No more than six comparisons can therefore be considered, if one wishes to remain at the same statistical level of confidence. It appears that the "anti-religious" factor can be separated into two factors, as can the relational religious factor, whereas an authoritarian-literalist factor stands alone.

Auxiliary hypotheses concerning the voluntarism of the subjects were tested post hoc. It was hypothesized that the subjects holding M and Rel beliefs would be more altruistic than subjects holding other beliefs, and the subjects holding EH and A beliefs would be more altruistic than those holding L or Au or Ag beliefs. It was expected that more altruistic groups would volunteer more often to tutor disadvantaged children. Tables 4 and 5 show the frequency counts of the total volunteering. Kolmogorov-Smirnov tests revealed that these

differences were not significant. The D values for the LAM and BQ groups were .130 and .057, respectively.

DISCUSSION

Though none of the experimental hypotheses were supported with significant results, there were several unexpected findings that reached statistical significance as well as several trends that approached significance.

As can be seen in Table 9, the only significant coefficient of correlation between belief type and types of prejudicial attitudes was the negative one between the anti-religious and the prejudice in favor of minority groups. One explanation of this result is that the anti-religious are not irrational in their attitudes towards minorities, even when it comes to prejudice in favor of these minorities. Therefore, while others may attempt to compensate for the prejudice within themselves or others with an overreaction in favor of minorities, anti-religious may not do so. Though his research did not support the hypothesis, Poythress (1975) outlines the traditional Freudian explanation of why this would be so: that non-religious persons would be less hampered by "illusions" and more rational in their thinking. These findings fit the Freudian explanation, although other explanations may be possible.

Many of the intercorrelations between the various scales of the two belief inventories reached significance, as can be seen in Table 9. These findings could well be useful for future research, since they seem to say something about factors of religious belief. Just as Poythress (1975) found, it appears that the anti-religious attitude

can be segmented into two different belief types. The present data show that about 28% of the variance measured by the anti-religious factor can be accounted for by the agnostic beliefs and about 35% by the ethical humanist beliefs. It seems, then, that there is mounting evidence that non-believers are not all of one stripe, but may be of many different belief types as are believers.

As for the religious factors, it appears that there is an authoritarian literalistic factor that is negatively correlated with the more modern and liberal "mythological" beliefs. At the same time, the relationalist belief seems to accomplish what it set out to do, to present an option that was both mythological and yet affirming of traditional ideas about God. More research with this scale would be necessary to determine if it really presents a third option or simply is a compromise between the more "pure types" of literalist and mythological. Examining the content of the items leads one to the belief that the former is more true, but more evidence is needed. It is uncertain of what use these religious options are, unless it is simply to demonstrate the multiplicity of styles of religious beliefs persons may hold, and that at least some of them (literalist and mythological) seem somewhat independent of each other, as others have found (Hunt, 1971; Poythress, 1975). These data did not support the idea that such beliefs would differentially relate to prejudice; future research may show that they differentially relate to some other variable.

The lack of statistically significant findings must stem, at least in part, from methodological weaknesses in the study. The most basic weakness concerns the smallness of some of the cells in the design.

Not only were there a small number of volunteers, the believer types were represented very unequally. More than 50% of all subjects were "mythological" believers on the Hunt scale or "relationalist" believers on the BQ. What this meant is that the other cells were represented very disproportionately and therefore the expected frequencies of volunteers in a cell was also very disproportionate (compared to chance distribution), demanding a lop-sided number of volunteers to fall in the cells in order for significance to be achieved. For example, since 28/46 (60.8%) of all subjects who received the appeal to help black children were classified as mythological believers, simply on the basis of chance one would expect 7 of the 12 volunteers to be mythological believers. All 12 of the 12 volunteers would need to be mythological believers in order for the resulting difference to be significant. Similarly, six of the seven anti-religious subjects would have needed to volunteer for the result to be significant. These seeming inequities were partially a function of the small sample size of volunteers for blacks and partially a function of the very uneven distribution of subjects into belief categories. More volunteers and more subjects holding anti-religious, authoritarian and agnostic viewpoints would have been needed to make this analysis more viable.

The unequal distribution of belief types in the population makes one even question the ability of the Pearson correlation technique to relate prejudicial attitudes to religious beliefs. Since many more pro-religious than anti-religious items were selected by subjects in general, the power of the statistic may have been partially undermined. The Pearson correlation coefficient would have been less affected by

the religiosity of the population than the other statistics, since many subjects endorsed at least one anti-religious statement, but still these statements were endorsed much less frequently than the pro-religious statements.

The race-preference measure also proved disappointing. Although it was designed as a five-point scale, in actuality only 3 of the 5 options were ever chosen and one of them was chosen much more often than the others. It proved to be a poor dependent measure. Perhaps the reasons for this lay both in the common-sense idea that few persons would prefer to work with someone of a different race and yet few persons would feel comfortable endorsing the seemingly prejudiced view that they would prefer to work with someone of a different race. As it was, most responses clustered at the midpoint "no preference," although there were a minority of responses indicating a preference to work with one's own race. Certainly this dependent measure proved to be much weaker than expected and so the resulting analysis of variance depending on it were undermined.

The paper and pencil measures of religious beliefs and prejudice are also open to question concerning their reliability and validity. None of the measures has been used extensively, although reliability information exists for the LAM and the Survey on Groups. The measures possess some "face validity," but exactly what kind of criterion validity they possess is unclear. Research on the LAM has shown that different groups of people do score highest on each of the different scales, but who these people are and what their characteristics are is unknown. It was hoped that some sort of validity data would be generated by comparing behavioral with attitudinal measures on the

religious and prejudice factors, but because of the small numbers of volunteers and "religious" vocationals, these kinds of validity questions remain unanswered.

Therefore, significant methodological problems make it difficult to interpret the data. Were the lack of differences generated by methodological weaknesses or a genuine lack of differences between groups? The correlational data are soundest, and yet these show only one small unexpected significant difference. The size and sign of the correlations between belief types and prejudicial attitudes against minority groups are in the right direction, according to hypotheses 16-21, but they are nonsignificant. Perhaps with larger samples these differences would have proved significant, yet the amounts of variance accounted for would have been exceedingly small. The general trend of all these data is to show no significant differences for any of the experimental hypotheses.

Two trends towards significance bear comment. The black-white manipulation almost produced a significant difference in the statements of preference to work with one's own or a different race. It was as if people's statements about who they preferred to work with was affected by the statement of the race of the children they would be helping. Since the preference measure was particularly weak, this finding is surprising. With a more sensitive dependent measure, it is likely that the effect may reach statistical significance.

People seemed to endorse a more tolerant viewpoint if they were asked to help blacks. Perhaps they were responding to a need for social approval in making such a response. One problem with such an

interpretation is that it is possible that some subjects simply chose not to complete the request form at all. If these persons had been the most prejudiced they might well have been offended by the "black" appeal and therefore the group would have selectively returned fewer of these. As it was, fewer "black" appeals were returned, but the difference could have been simply due to chance factors.

A related trend, the interaction between religious beliefs and black-white appeal, based on the race-preference measure, may indicate that the social desirability explanation is just what took place. It appears that the groups with the strongest views, who would be least affected by social cues and most affected by their internal values were least influenced by the racial manipulation in making their statements of preference to work with their own or a different race. The more liberal groups, whose values would presumably be more tied to their present society, gave answers that were much more influenced by which race they were asked to help. It was as if they felt safe to answer that they preferred to work with their own race when they were asked to help their own race, but may also have felt as if they had to show a lack of prejudice if they were asked to help blacks. The people with stronger religious views consistently gave unprejudiced responses.

It should also be mentioned that if none of the experimental hypotheses were upheld, so were none of their opposites. Previous research could well have suggested hypotheses predicting greater prejudice among the religious. Though methodological problems almost eliminate the usefulness of the volunteer measure and undercut the

strength of the analysis based on the other measures (preference and attitude), particularly the correlational data could have come out showing positive correlations between religious beliefs and prejudice. The fact that they did not is at least worth mentioning.

SUMMARY

One hundred and one subjects completed various attitudinal measures and were asked to volunteer to help black or white children. Serious methodological difficulties, such as a preponderance of the subjects falling into one of the four belief groups, a small number of volunteers and the endorsement of only three items of a five-point scale that was to have served as one of the dependent measures made the results difficult to interpret. As it was, none of the experimental hypotheses were supported. At the same time, religious subjects did not prove to be more prejudiced than non-religious, as some previous research would have suggested, but it is difficult to assess whether this lack of differences was due to the population characteristics or to the methodological problems.

Though no hypothesis concerning it was made, a significant correlation between rational attitudes in favor of minority groups and being anti-religious was found. The religious beliefs seemed to be parceled into two statistically significant parts: literalistic-authoritarian and mythological. In support of some limited previous research findings, non-religious beliefs also seemed parceled into two types: agnostic and atheistic. The implication of these findings for further research, especially as a challenge to any simple belief-nonbelief type of religious distinction, was discussed.

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APPENDIX A

A SURVEY ON GROUPS

You will find on the next pages some pairs of statements. You are to choose the statement in each pair that seems in your own judgment to be the more correct of the two. (You do not have to decide whether any statement is completely correct or completely incorrect, but only which of the two statements seems to you the more correct of the two.)

Show your choice for each pair by the following two steps:

1. First, circle the letter (either A or B) of the statement that you think is the more correct one.

2. Then circle the one phrase ("Not very sure," "Moderately sure," or "Very sure") that best tells how sure you feel that the statement you have chosen is the more correct of the two.

For example, the first pair of statements below deals with American Indians. Read both statements. Circle the letter of the phrase that best indicates how sure you feel.

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

1. _____

Not very sure

A Some American Indians are definitely much superior in intelligence to some white people.

Moderately sure

Very sure

B Few if any American Indians are really superior in intelligence to any white people.

Now go ahead and do the other pairs in the same way. Please be sure to answer all the pairs.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

2. _____

Not very sure

A American Jewish groups rarely, if ever, attempt to influence our country's policies towards other nations.

Moderately sure

Very sure

B American Jewish groups sometimes work behind the scenes to influence, or even pressure, our government's policies with regard to other nations.

3. _____

Not very sure

A The percentage of children born to unmarried mothers is higher among Negroes than among white people.

Moderately sure

Very sure

B The percentage of children born to unmarried mothers among Negroes is about the same as among white people.

4. _____

Not very sure

A While every group has a right to get ahead, the Jews are a little too apt to disregard the rights and possessions of other people.

Moderately sure

Very sure

B Jews and Christians are pretty much alike in their regard for the rights and possessions of other people.

5. _____

Not very sure

A Mexican-American children in this country are at a lower educational level, on the average, than other American children.

Moderately sure

Very sure

B Mexican-American children in this country are at about the same educational level, on the average, as other American children.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

6. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | It is a fairly well-established fact that Negroes have a less pleasant body odor than white people. |
| Moderately sure | | |
| Very sure | B | It is doubtful that there is much difference in body odor between Negroes and whites. |
7. _____
- | | | |
|-----------------|---|--|
| Not very sure | A | Japanese-Americans rarely try to outdo their business rivals. |
| Moderately sure | | |
| Very sure | B | The success of Japanese-Americans has frequently meant hardships for their white American business rivals. |
8. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | There are more Jews in well-paid professions, like law and medicine, than their percentage in the country would lead one to expect. |
| Moderately sure | | |
| Very sure | B | There are probably no more Jews in highly paid professions, like law and medicine, than their percentage in the country would lead one to expect. |
9. _____
- | | | |
|-----------------|---|--|
| Not very sure | A | Although Negroes may be behind white people in some areas of achievement, there is definitely no difference between the two races in basic intelligence. |
| Moderately sure | | |
| Very sure | B | We cannot rule out the possibility that Negroes as a group average below white people in intelligence. |

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

10. _____

Not very sure

Moderately sure

Very sure

A The problem with letting so many Puerto Ricans into this country is that most members of that group are not capable of really learning American customs and ideals.

B It is likely that there are many Puerto Ricans who live up to American ideals better than the average American who has been here much longer.

11. _____

Not very sure

Moderately sure

Very sure

A Very little of the heavy industry in the United States is controlled by persons of Jewish descent.

B About half the heavy industry (steel, machine tools, etc.) in the United States is controlled directly or indirectly by Jews and about half by non-Jews.

12. _____

Not very sure

Moderately sure

Very sure

A A great number of Negroes in this country have some white ancestry.

B Except in a few cases, most Negroes in this country are still of pure African ancestry.

13. _____

Not very sure

Moderately sure

Very sure

A There is really no difference in the time or type of holidays celebrated by Jews and other Americans.

B Jewish people sometimes take off holidays while other Americans are hard at work.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

14.

Not very sure

Moderately sure

Very sure

A There may be some truth in the image of the Puerto Rican in this country as a little less ambitious and hard-working, on the average, than many other groups.

B Puerto Ricans in the United States have certainly demonstrated that they are as ambitious and hardworking as any racial or national group in the country.

15.

Not very sure

Moderately sure

Very sure

A Negroes should be given every opportunity to get ahead, but they could never be capable of holding the top leadership positions in a country like ours.

B Some of the ablest and most intelligent people in the United States today are Negroes.

16.

Not very sure

Moderately sure

Very sure

A The abilities of highly-educated Mexicans in this country are more like those of highly-educated white Americans than like those of little-educated Mexican-Americans.

B The abilities of highly-educated Mexicans in this country are more like those of other Mexican-Americans than like those of highly-educated white Americans.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

17. _____

Not very sure

Moderately sure

Very sure

A If there were complete equality of opportunity tomorrow, American Indians would almost immediately show themselves equal to whites in job skills and in most other areas.

B Even if there were complete equality of treatment tomorrow, there would still be a sizeable gap between whites and American Indians in job skills and in many other areas.

18. _____

Not very sure

Moderately sure

Very sure

A Christians may not like to consider it, but it is possible that Jewish lawyers are more honest, on the average, than Christian lawyers.

B While some Jewish lawyers are honest, the average Jewish lawyer is not as honest as the average Christian lawyer.

19. _____

Not very sure

Moderately sure

Very sure

A When a Negro family moves into an all-white neighborhood, it sometimes leads to serious disturbance.

B The moving of a single, respectable Negro family into an all-white neighborhood never really leads to serious disturbances.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

21.

Not very sure
Moderately sure
Very sure

- A Perhaps because of their traditions, Orientals tend to be just a little sneaky in most of their dealings in this country, though of course there are some exceptions.
- B There are Orientals in this country today who are more honest and open-dealing than the typical white American.

22.

Not very sure
Moderately sure
Very sure

- A Some Negroes are clean and some are dirty, but the average Negro does not differ in anyway in his personal habits from the average white person in the United States.
- B One must admit that many Negroes in this country do not live up to the standards of cleanliness usually expected among better educated people.

23.

Not very sure
Moderately sure
Very sure

- A Relatively few Jews in the United States have known what it is like to work with their hands as farmers as the American pioneers did.
- B Jews are spread quite evenly through all types of occupations in our country.

24.

Not very sure
Moderately sure
Very sure

- A It is certainly possible for mixed Negro-white housing areas to have as high property values as all-white areas.
- B When Negroes move into good white neighborhoods, property values are sure to drop.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

25.

Not very sure

Moderately sure

Very sure

A Some Jews are rich and some are poor, but the average income of Jews is the same as that of other national and religious groups in America.

B Jews, on the average, make more money than the majority of national and religious groups in our country.

26.

Not very sure

Moderately sure

Very sure

A It is hard to understand all the reasons, but whites and Negroes can never get along well with one another if they mix and mingle too closely.

B When whites and Negroes mix together closely by living on the same block, eating and entertaining in one another's homes, and so forth, their relations may well improve greatly.

27:

Not very sure

Moderately sure

Very sure

A While there are a few exceptions, even the more successful Mexican-Americans tend to remain slightly dirty and unkempt.

B There is probably no difference between the cleanliness of Mexican-Americans and other Americans of the same educational level.

28.

Not very sure

Moderately sure

Very sure

A On the average, Jews are probably as honest as most other groups in America.

B On the average, there is something just a little less honest about Jews than about most Americans.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

29.

Not very sure

A Almost all Japanese Americans in this country are loyal citizens of the United States.

Moderately sure

Very sure

B One thing so many Japanese Americans seem to have in common is a tendency to put their loyalty to Japan ahead of their loyalty to the United States.

30.

Not very sure

A Physical characteristics of Negroes, such as dark skins or wooly hair, do not necessarily indicate anything about mental or moral traits.

Moderately sure

Very sure

B The typical Negroid features--dark skin, broad nose, wooly hair--are probably related to the more primitive nature of the Negro.

31.

Not very sure

A The difficulties between American Indians and others in this country have nothing to do with drunkenness, disease or ignorance among the Indians.

Moderately sure

Very sure

B Many white people would accept American Indians more easily if there were less drunkenness, disease, and ignorance among them.

32.

Not very sure

A The percentage of Jews who have gotten into influential positions in the motion picture and television industries is greater than the percentage of Jews in the general population.

Moderately sure

Very sure

B The percentage of Jews with influence in the motion picture and television industries is no greater than would be expected on the basis of the number of Jews in the general population.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

33. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | The percentage of Negroes convicted of murder is higher than the percentage of white people convicted of murder |
| Moderately sure | | |
| Very sure | B | The percentage of whites who commit murder is about the same as the percentage of Negroes who commit murder. |
34. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | In general, the Jews in the United States tend to use their power more selfishly than do most other groups. |
| Moderately sure | | |
| Very sure | B | The Jews in the United States do not tend to use their power more selfishly than do most other groups. |
35. _____
- | | | |
|-----------------|---|--|
| Not very sure | A | Only a few extreme white people are against equal treatment for Negroes in restaurants, hotels and similar places. |
| Moderately sure | | |
| Very sure | B | Negroes sometimes try to enter stores, hotels, and restaurants where they are just not welcome. |
36. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | It must be admitted that in large cities of the United States, there is a higher percentage of delinquency and crime among Puerto Rican youth than among native-born white youth. |
| Moderately sure | | |
| Very sure | B | In large cities of the United States there is the same rate of delinquency and crime among Puerto Rican youth as among native-born youth. |

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

37.

Not very sure
Moderately sure
Very sure

- A In general, Negroes who have openly opposed segregation in the South have shown unusual self-restraint and courage.
- B It takes no special virtue for Negroes to oppose segregation openly in the South.

38.

Not very sure
Moderately sure
Very sure

- A Most of the biggest industries in America are controlled by persons of at least some Jewish background.
- B Jews do not control most of the biggest American industries.

39.

Not very sure
Moderately sure
Very sure

- A Scientists have shown that there is no difference in intelligence between American Indians and white people in this country.
- B It is possible that there is some difference in intelligence between the average white person and average American Indian.

40.

Not very sure
Moderately sure
Very sure

- A Because they have felt intolerance against themselves, Negroes tend to show much less intolerance toward other groups than do most people.
- B If Negroes were to have dominant political power in this country, they might well show real intolerance toward white people.

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

41. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | It is pretty certain that some Jews in this country have been draft-dodgers from the military service that is required of American youth. |
| Moderately sure | | |
| Very sure | B | It may not be widely known, but far more Jewish men have volunteered for the military services than one would expect on the basis of their percentage in the population as a whole. |
42. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | One of the main characteristics of Puerto Ricans in the United States is their sexual looseness and immorality. |
| Moderately sure | | |
| Very sure | B | The sexual standards of many Puerto Ricans are as high as those of other Americans. |
43. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | Considering all the circumstances, race relations in the United States have always been pretty good. |
| Moderately sure | | |
| Very sure | B | In <u>all</u> sections of the United States, Negroes are denied opportunities for many good jobs and promotions that are given to white people. |
44. _____
- | | | |
|-----------------|---|---|
| Not very sure | A | Jews have little real control over the American money system, in spite of the wealth of some individual Jews. |
| Moderately sure | | |
| Very sure | B | Jewish power and control over the American money system is far out of proportion to the number of Jews in the total population. |

Survey on Groups

CIRCLE HOW SURE
YOU FEEL OF
YOUR CHOICE

CIRCLE
A OR B

45.

Not very sure

Moderately sure

Very sure

A Chinese workers in this country have often made things hard for other workers by their willingness to take low wages.

B Chinese in this country have rarely been willing to work for lower wages than other Americans.

46.

Not very sure

Moderately sure

Very sure

A Racial integration in housing, recreation, and similar areas of life may well lead to more Negro-white intermarriage and mixed blood children.

B Racial integration in housing, recreation and similar areas of life has nothing to do with the rate of intermarriage between Negroes and whites.

47.

Not very sure

Moderately sure

Very sure

A Many Puerto Ricans are quite intelligent--above the average for the white population of the United States.

B Some Puerto Ricans may be very capable, but the group as a whole is unfortunately much less capable and intelligent than the white American population.

48.

Not very sure

Moderately sure

Very sure

A Jews are not at all different in business matters from other Americans.

B There may be some truth to the image of Jews, on the average, as shrewder in business matters than non-Jews.

APPENDIX B

INVENTORY OF BELIEFS

Instructions: Read each item carefully and fill in the op-scan box corresponding to the alternative that is closest to your own particular view. If none of the alternatives fits your orientation, select the one that best approximates your belief. Please complete all the items.

1. I believe in God the Father Almighty, maker of heaven and earth.
 - a. Agree, since available evidence proves that God made everything.
 - b. Disagree, since available evidence suggests some type of spontaneous creation for which it is unnecessary to assume a God to create.
 - c. Agree, but only in the sense that this is an anthropomorphic way of talking about whatever Process, Being or Ultimate Concern stands behind the creative process.

2. I believe that men working and thinking together can build a just society without supernatural help.
 - a. Disagree, since man without God's help can do very little that is good.
 - b. Agree, since men have and are increasing the ability and technical knowledge to improve society if they will apply this knowledge to the problems of society.
 - c. Disagree, although men's ability and technical knowledge is increasing, they must build on the ultimate power within oneself to understand and accomplish the full implications of justice and a good society.

3. The writings of commentators on human life as Plato, Aristotle, Dante, and Shakespeare are as much inspired as are the writings of Moses and Paul.
 - a. Disagree, because the writings of Moses and Paul contain a special inspiration from God which other human writings do not have.
 - b. Agree, since there is really little difference in these writings. In fact, Plato and Aristotle may be even more important for us than Moses and Paul.
 - c. Disagree, although many writings may be inspired, the writings of Moses and Paul are especially significant because they form part of the revelation of God in history.

4. All miracles in the Bible are true.
 - a. Agree, because the Bible cannot contain any false report of God's work.
 - b. Disagree, since "miracles" can be explained by our modern understanding of the principles by which nature and human society operate.
 - c. Agree, but only in the sense that "miracles" are a dramatic report and interpretation of a natural process, with the literary purpose of pointing to the sovereignty of God. They are probably not factually accurate.
 - d. Perhaps, since there is considerable evidence for extraphysical power used by a few persons in every cultural tradition, though there is no clear scientific proof.
5. Jesus was born of the Virgin in a manner different from human beings.
 - a. Disagree, although most religions claim a virgin birth for their founder, we know that such an event is physically impossible.
 - b. Agree, but only in the sense that this is an ancient mythological way of talking about the Ultimate Reality as manifested in Jesus.
 - c. Agree, since God conceived Jesus in Mary's womb before she had a sexual relationship with Joseph, her husband.
6. The attempt to believe in a supernatural being is a sign of a person's failure to accept responsibility for his own life.
 - a. Agree, since belief in God is usually an escape from the problems of everyday life. Such belief does nothing to help solve one's problems.
 - b. Disagree, because belief in God is really the only way in which man can be saved and make his life worthwhile.
 - c. Disagree, since belief in God is basically man's way of talking about his full acceptance of personal responsibility in the face of ultimate and sometimes uncertain reality.
7. The chief end of man is to glorify God and enjoy him forever.
 - a. Agree, since God created man and expects man to do God's will at all times.
 - b. Disagree, since man must find his own purposes in life. There are probably no purposes for man which are apparent in nature.

- c. Agree, because the essential purpose of God is that man achieve his own maximum fulfillment through personal development and service to others.
 - d. Agree, since the individual who enjoys God's creation and serves his fellow man is at the same time glorifying God.
8. I believe Hell is a form of existence in a future life.
- a. Disagree, since Hell is not a future life existence, but rather a present state in this life which occurs when man disregards his own code of ethics and/or the rights of other individuals.
 - b. Disagree, since there is little, if any, evidence for any type of existence after this life.
 - c. Agree, since there is ample evidence in the Bible and other authoritative sources for Hell as a form of future existence.
9. The four gospels, Matthew, Mark, Luke and John, contain some legendary materials.
- a. Agree, since most of the material in the gospels cannot be supported by other historical sources or is not relevant to life in today's world.
 - b. Disagree, since nothing in the four gospels could be legendary or in error, because these are part of the Bible and therefore infallible.
 - c. Agree, but this does not deny the basic purpose of the gospels, which is to use written language (however inadequate) to announce God's revelation of himself to man.
10. We were made for fellowship with God and our hearts are restless until they rest in him.
- a. Agree, although this is merely a way of talking about the ultimate nature of man's activities as being in some way related to God's purposes.
 - b. Disagree, since man's restlessness results from his inability to identify with a group of persons and enjoy people about him, not in a supposed relation to some God.
 - c. Agree, since God's basic purpose in creating man is so that man can be a companion to God.

11. Man is saved by the free gift of God's grace.
 - a. Agree, since the Bible clearly states that salvation is by man's faith in God and his grace.
 - b. Disagree, since whatever salvation there is must come through man's work in the world about him.
 - c. Agree, since this is a traditional expression which really refers to the unconditional nature of God's grace toward man.
12. The biblical writers were endowed with a divine wisdom which enabled them to foretell specific events in the distant future.
 - a. Disagree, since the basic purpose of prophecy in the Bible was to announce God's judgment of the ways in which that present generation failed to act in harmony with God's purposes for man.
 - b. Agree, since many of these prophecies either came true in earlier history, in the Bible or are coming true in the world today.
 - c. Disagree, since the biblical writers had no greater wisdom than other men of their day. Any prophecies which may have come true were the result of a knowledge of cause and effect which any man could achieve.
13. Man is ultimately responsible to God.
 - a. Disagree, because man is finally responsible only to himself and his society.
 - b. Agree, because this is a way of describing the basic assumption upon which all other concepts of responsibility depend.
 - c. Agree, because God has created man in his image and expects man to do God's will.
14. God is only a symbol of man's ideals.
 - a. Disagree, although man's experiences may be symbolized in his image of God, the reality of God always transcends man's symbols for that reality.
 - b. Agree, since religious men tend to ascribe to God their own highest ideals.
 - c. Disagree, since there is clear evidence for a real God who is much more than just the result of man's rational powers.

15. Jesus walked on water and raised the dead.
 - a. Disagree, since these are probably exaggerated reports of events which could be explained through our knowledge of nature.
 - b. Agree, since there are several accounts in which Jesus actually brought a physically dead person back to life. These accounts provide evidence for God's power over nature.
 - c. Agree, but only in the sense that these are figurative ways of describing man's awareness of the meaning of life in relation to the revelation of God.
16. The biblical story of creation is probably based on one of the early Babylonian myths.
 - a. Agree, but the basic purpose of the creation story is to symbolize God's creative and redemptive relation to the universe and to man.
 - b. Disagree, since the biblical story of creation has not been duplicated in any way at any time. It refers to God's creation of the world and man.
 - c. Agree, since most religions provide such a creation story. Modern scientific theories of the origin of the universe have replaced these ancient accounts.
17. I believe in the guidance of the Holy Spirit.
 - a. Agree, since God has said that he will be with us always. Prayer thus is an effective way of listening to God's guidance.
 - b. Disagree, since the supernatural, if it exists at all, is in no way directly involved in telling man what to do.
 - c. Agree, because this is one way of describing the involvement of God with his creation and man.

APPENDIX C

BELIEF QUESTIONNAIRE

Instructions: Each of the numbered groupings below represent one item. The lettered (a,b,c and d) statements are various alternatives within each item that a person may select. Please select only the alternative for each item, filling in the appropriate op-scan box that is most like your own belief. If none of the alternatives in one item grouping seem to represent your outlook, circle the one that most closely approximates it. Even if more than one alternative in a numbered grouping seems like your belief, still choose only one: the one that seems the most like your viewpoint. There are no right or wrong answers, we are only interested in what you believe. Please respond to all ten items, using the op-scan sheet. Thank you.

51. a) The most important thing is what a person believes. If a person is a believer, God will forgive regardless of what he or she does.
- b) What a person believes is probably the result of parental teaching or superstition and therefore should not be given too much credence.
- c) Each person must find his/her beliefs by him/herself. This process will usually produce a person with humanistic values who sincerely seeks to live by them.
- d) Making religious belief consistent with one's behavior lifts one beyond a near-sighted choice of values and leads to compassion, justice and service to others.
52. a) We need not ask questions about meaning and purpose, for if we only do God's will, we will be given both by Him.
- b) We might find meaning and purpose in life, but only as we create or choose it for ourselves.
- c) Meaning and purpose result from an interaction between our own free choice, social forces and God.
- d) One must recognize and accept that one's life is guided by chance as much as anything else.
53. a) Attempts to construct philosophies for living are not worth much. The ancient maxim: "eat, drink and be merry, for tomorrow we may die" is actually sufficient.
- b) To be truly alive, sensitive and human is to care for others with as much burning passion as one cares for self and loves God.

- c) One must forget both oneself and the worldly human aspects of others in order to make his true object of affection what it should be: devotion to God.
 - d) To be reality-oriented, one is left with the task of first fulfilling one's needs because love for others can only come out of a primary love of self.
54. a) In my commitment to God, I believe I must put my own selfish interests out of the way as much as possible.
- b) Being committed to something outside myself, grander than myself, is important to me as a person.
 - c) One can find the greatest meaning in commitment to his work, friends, enjoyments and self. Being committed to anything grander than that is probably flirting with illusion.
 - d) Real freedom comes from making as few commitments as possible so that one can spontaneously follow his own feelings.
55. a) The Christian faith is of worth for the propagation of humane values. Yet the supernatural element can be thrown out as an outdated concept of pre-scientific man.
- b) The conflict of science with religion has no real basis since it is the product of unfortunate historical and political circumstances. Ultimately we will need a world view instilled with the ethic and transcendence of religion, as well as the commitment to truth and openness of science.
 - c) Though science has given us some real benefits, some scientific theories directly contradict the revealed truth of the Christian faith. Therefore, the teachings of science must be constantly scrutinized, and, when heretical, refuted.
 - d) The Christian faith has been shown to be a confused mass of superstition and ritual, best put behind us in a progressive scientific age.
56. a) The essence of the Christian faith is love, myth and fear.
- b) The essence of the Christian faith is sacrifice, reverence and responsibility.
 - c) The essence of the Christian faith is superstition, myth and fear.
 - d) The essence of the Christian faith is love, freedom and joy.

57. a) My commitment to God calls me to a commitment to working for peace, justice and a better world.
- b) Working for peace, justice and a better world, though nice ideals, are not very high on my list of personal priorities.
- c) Working for peace, justice and a better world are causes created by man and shouldn't be confused with devotion to God.
- d) I am committed to working for peace, justice and a better world, but simply for humane reasons that have nothing to do with religion.
58. The religion of my parents or the religious background that most influenced me as a child could be best characterized as:
- a) ethical humanist
- b) permissive or liberal religious
- c) atheistic or agnostic
- d) strict or conservative religious
59. Ultimately, truth can be best characterized as:
- a) handed down, given to us with complete authority. We need only to accept and obey it with complete trust.
- b) unknown and maybe unknowable. Reality operates according to unique and unpredictable forces that can perhaps be appreciated, but not controlled.
- c) personal. Believing in God means the same kind of personal relationship that one enjoys with others best characterizes man's relationship to his cosmos as well.
- d) a set of laws and principles that orderly regulate both man's life and the existence of the cosmos.
60. Revelation should be characterized as:
- a) a mixture of ethical code and earlier myths of human invention. Values such as love, justice, peace and truth, that revelation legislated, can be appreciated by all. Yet this does not mean one need believe in "miracles" or the mythological figure of "God."
- b) a set of prophecy, rules and regulations that God has given us. They are communicated through the church and meant to be obeyed.

- c) a mix of cultural folktales, legends, fantasies, proverbs and half-truths that are best forgotten in a scientific age.
- d) containing ultimate truth, yet seen through the filters of men with limitations in given historical periods. Recognizing the historical situation in which a particular revelation occurred helps one all the more appreciate exactly the original meaning.

APPENDIX D

TUTORS NEEDED ! ! !

Would you like to help inner city youth in remedial education? Would you like to become an effective agent of change in a process that otherwise might continue the age-old low socioeconomic status-poor education downward spiral? Most of our children are white elementary and jr. high school youth in real need of help from someone interested in taking the time with them. There are two ways in which you can help.

First, several area agencies are combining efforts to survey possible sources for volunteers. The results will be used for future planning. We would like to know what kind of volunteers are available for what services and where they are located. Consequently, you can help us by completing the research section that follows. Though we ask for your name, we do so only in the interests of research (such as to prevent duplication, should you be contacted again, etc.), and for no other reason. Furthermore, on the research section, we are interested in your responses only as a sample. The research sheet, and any reference to your name, will be destroyed as soon as the data are compiled. You will be contacted only if you indicate a personal interest in volunteering to help us by signing your name to the last section. Otherwise, your responses simply allow us to make projections as to the number and type of persons that might be available for various volunteer work in certain populations. Therefore, your full and honest reply to the research section would be appreciated.

Secondly, we really need tutors! We need them today and we will need them in the future. If you are interested in helping, we definitely can use you. Not only would you help someone else, most of our volunteers feel that they gain valuable personal experience at the same time. Therefore, if you are willing to volunteer, please sign your name below and indicate when and how much you could serve. We will make a genuine effort to accommodate your schedule. If you sign below, you will be contacted by a representative from one of our agencies. So please give it careful consideration and help in any way that you can. Thank you.

Research Questions

Name _____ Age _____ Sex _____ Race _____

Check one: Religious _____ Seminarian _____ Other _____

Semester hours currently enrolled for _____ Major _____

(Over Please)

Have you done previous volunteer work? (Check one) Never ___ Once ___
Twice ___ More than twice ___ Often ___

The previous work was done for (Check one): A church agency ___
A social agency ___ A hospital ___ An education institu-
tion ___ Other ___

Are you currently involved in volunteer work? (Check one)
Not at all ___ 2-4 hrs/week ___ 5-8 hrs/week ___
9-12 hrs/week ___ More than 12 ___

Though you might find the next question offensive, several authorities in the field have suggested that it might be important both in enlisting volunteers and in making the best tutor-student matches. Therefore, we ask that you check the attitude that best approximates your own.

If you were to offer your volunteer services, would you say that you would:

- ___ Much prefer to work with someone of your own race
___ Moderately prefer to work with someone of your own race
___ Have no preference concerning the race of the persons you work with
___ Moderately prefer to work with someone of a different race from that of your own
___ Much prefer to work with someone of a different race from that of your own

If you are not presently volunteering, for what kinds of things might you be interested in volunteering? _____

Thank you.
Northside Consortium for Social
Services

Application for Volunteer Service

I am interested in being personally contacted in order to offer my services as a tutor in one of the area agencies.

I feel that I could give about ___ hours per week.

I would be interested in starting (Check one): Now ___ After
Christmas vacation ___ Next semester ___ Other (State) _____

Signature _____

APPENDIX E

TUTORS NEEDED ! ! !

Would you like to help inner city youth in remedial education? Would you like to become an effective agent of change in a process that otherwise might continue the age-old low socioeconomic status-poor education downward spiral? Most of our children are black elementary and jr. high school youth in real need of help from someone interested in taking the time with them. There are two ways in which you can help.

First, several area agencies are combining efforts to survey possible sources for volunteers. The results will be used for future planning. We would like to know what kind of volunteers are available for what services and where they are located. Consequently, you can help us by completing the research section that follows. Though we ask for your name, we do so only in the interests of research (such as to prevent duplication, should you be contacted again, etc.), and for no other reason. Furthermore, on the research section, we are interested in your responses only as a sample. The research sheet, and any reference to your name, will be destroyed as soon as the data are compiled. You will be contacted only if you indicate a personal interest in volunteering to help us by signing your name to the last section. Otherwise, your responses simply allow us to make projections as to the number and type of persons that might be available for various volunteer work in certain populations. Therefore, your full and honest reply to the research section would be appreciated.

Secondly, we really need tutors! We need them today and we will need them in the future. If you are interested in helping, we definitely can use you. Not only would you help someone else, most of our volunteers feel that they gain valuable personal experience at the same time. Therefore, if you are willing to volunteer, please sign your name below and indicate when and how much you could serve. We will make a genuine effort to accommodate your schedule. If you sign below, you will be contacted by a representative from one of our agencies. So please give it careful consideration and ehlp in any way that you can. Thank you.

Research Questions

Name _____ Age ____ Sex ____ Race _____

Check one: Religious ____ Seminarian ____ Other ____

Semester hours currently enrolled for ____ Major _____

(Over Please)

Have you done previous volunteer work? (Check one) Never ___ Once ___
Twice ___ More than twice ___ Often ___

The previous work was done for (Check one): A church agency ___
A social agency ___ A hospital ___ An educational institu-
tion ___ Other ___

Are you currently involved in volunteer work? (Check one)
Not at all ___ 2-4 hrs/week ___ 5-8 hrs/week ___
9-12 hrs/week ___ More than 12 ___

Though you might find the next question offensive, several authorities in the field have suggested that it might be important both in enlisting volunteers and in making the best tutor-student matches. Therefore, we ask that you check the attitude that best approximates your own.

If you were to offer your volunteer services, would you say that you would:

- ___ Much prefer to work with someone of your own race
___ Moderately prefer to work with someone of your own race
___ Have no preference concerning the race of the persons you work with
___ Moderately prefer to work with someone of a different race from that of your own
___ Much prefer to work with someone of a different race from that of your own

If you are not presently volunteering, for what kinds of things might you be interested in volunteering? _____

Thank you.
Northside Consortium for Social
Services

Application for Volunteer Service

I am interested in being personally contacted in order to offer my services as a tutor in one of the area agencies.

I feel that I could give about _____ hours per week.

I would be interested in starting (Check one): Now ___
After Christmas vacation ___ Next semester ___ Other (State) _____

Signature _____

APPROVAL SHEET

The thesis submitted by Barry J. Weber has been read and approved by the following Committee:

Dr. Eugene C. Kennedy
Professor, Psychology, Loyola

Dr. James E. Johnson
Associate Professor, Psychology, Loyola

The final copies have been examined by the Director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

April 21, 1978
(DATE)

Eugene Kennedy PhD
(DIRECTOR'S SIGNATURE)