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## A Study of the Influence of Dogmatism on Student Perception of Teacher Qualities

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A STUDY OF THE INFLUENCE OF DOGMATISM  
ON STUDENT PERCEPTION OF  
TEACHER QUALITIES

by

Ann Elizabeth Laffan

A Project Report  
Submitted to the  
Faculty of the School of Graduate  
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of the  
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## CHAPTER I

### THE PROBLEM AND ITS BACKGROUND

In presenting the problem and its background, the following are considered: (1) the background of the problem; (2) theoretical assumptions; (3) rationale for the study; (4) statement of the problem; (5) definitions; (6) limitations of the study; and (7) statement of the hypotheses.

#### Background of the Problem

Several studies justify further research on the effects of interpersonal relationships in the classroom, particularly those affecting the student-teacher dyad. These studies claim that good student-teacher relationships facilitate the personal growth of the student, an important aim of education (Fromm, 1947; Jersild, 1952; Maslow, 1954; Cummins, 1960; Schmuck, 1966; Rogers, 1968). Such studies also indicate that the factor of dogmatism (degree of openness) significantly affects the interactive process in establishing satisfactory relationships between student and teacher.

For the most part, studies appearing in the literature seem to investigate the influence of the dogmatism factor on certain behavioral manifestations on the part of both teachers and students. A group of studies (Vidulich and Kaiman, 1960; Photiades, 1961; Kemp and Scodel, 1963) relate such student behaviors as withdrawal from the act of learning; conformity behavior; inaccuracy of judgment; and

resistance to ambiguity, to the high degree of dogmatism manifested by the student. These studies maintain that such behaviors are deleterious to good interpersonal relationships between student and teacher.

Other researchers (Adorno, 1950; Cummins, 1960; Desota, 1961; Ripple, 1965) report that teachers manifesting a high degree of dogmatism or authoritarianism tend to create an atmosphere of tension in the classroom, are less sensitive to student needs, and view students in terms of power by frequently demanding conformity behaviors from their students. These researchers are in agreement in stating that such behaviors manifested by the teacher tend to negate facilitative interpersonal relationships with students.

A few studies (Emmerling, 1963; Ripple, 1965; Dandes, 1966; Brett and McLain, 1968) relate the dogmatism factor to student perception. Their findings are mutually supportive in concluding that the more "open" high school teachers are perceived by their students as possessing a high degree of empathy, congruence, and warmth.

However, as far as can be ascertained, no studies, including the above, appear to examine the different levels of student dogmatism, or the relationship between teacher and student dogmatism. Most of the studies appearing in the literature measure only teacher dogmatism.

But assuming that Rokeach (1954) is correct in asserting that (a) dogmatism is related to social perception, and that (b) social perception influences one's behavior, it appears reasonable to assume that the student's own level of dogmatism, or the degree of the

dissimilarity between his dogmatism and that of his teacher, may also affect the student's perception of the teacher, despite the latter's degree of dogmatism.

If these assumptions are true, then studies such as those which appear to measure only teacher dogmatism, call for further research, especially at the secondary level, since fewer studies have been conducted at this level.

### Theoretical Assumptions

1. An important aim of education is the facilitation of the personal growth of the students. One of many factors contributing to the growth process is the ability to perceive self and others more accurately.
2. The person's belief system affects the manner in which he perceives.
3. There are varying levels of dogmatism manifested by teacher and student which affect perception and behavior.

### Rationale for the Study

It is the purpose of this study to investigate the relationships between the degrees of dogmatism of student and teacher and their dissimilarity, and the perception which students maintain of certain attitudinal qualities manifested by their teachers in the classroom. If it is true that dogmatism (degree of openness) is operative in each person, then the dyadic relationship of student and teacher in the classroom should reveal differing levels of dogmatism.



Likewise, if it is true that a person behaves in terms of how he perceives, it appears necessary to investigate the effect of the different levels of dogmatism upon the perceptual behavior of the student in the classroom.

#### Statement of the Problem

It is assumed from the literature that the dogmatic factor (degree of openness) is related to perception. This study proposes to examine the following relationships: student dogmatism and student perception of teacher attitudinal qualities (level of regard, empathy, unconditional positive regard, and congruence); teacher dogmatism and teacher attitudinal qualities; and dissimilarity of student-teacher dogmatism and teacher attitudinal qualities.

#### Definition of Terms

For purpose of clarification the following terms closely related to the study are defined below.

##### Belief system

A composite of the beliefs, sets, expectancies, and hypotheses that a person accepts as true or false of the world in which he lives. (Rokeach, 1960)

##### Dogmatism

The structure of a belief which represents a continuum of open-closed mindedness, tolerance-intolerance, and authoritarian-non-authoritarian. (Rokeach, 1960)

### Open-Mindedness

The extent to which a person can receive, evaluate, and act on relevant information received from the outside on its own intrinsic merits, without being impeded by internal or external pressures.

(Rokeach, 1960)

### Empathy

The ability to perceive the internal frame of reference of another with accuracy and understanding. (Rogers, 1957)

### Congruence

The ability which enables a person to perceive realistically, without distortion, thus allowing for the acceptance of new experiences. (Rogers, 1957)

### Level of regard

The response of one person to another. Positive response denotes liking, appreciation, affection, and any other affective adient. Negative responses include dislike, impatience, contempt, and affectively abient responses. (Barrett-Lennard, 1962)

### Unconditional positive regard

A caring for the other person as a separate person, with permission to have his own feelings, his own experiences, at the same time imposing no conditions of acceptance. (Rogers, 1957)

### Social perception

An interactive process involving two foci, each comprising a center of activity, namely the perceiver and the perceived. This process is greatly influenced by the perceptual styles of both the perceiver and the perceived. (Coleman, 1960)

### Authoritarianism

A mind set which places great emphasis on the power and rightness of authority. (Adorno, 1950)

#### Limitations of the Study

1. A significant limitation of the study was the lack of a precise instrument available for the assessment of student perception of teacher qualities. The dimensions of student perception of teacher attitudinal qualities revealed in the sub-scales of the Barrett-Lennard Relationship Inventory are important. However, many of the items included in the sub-scales seem more applicable to a one-to-one relationship, rather than to the group orientation of the classroom.
2. While the teachers were represented but once in the study, a few students were administered the Rokeach Dogmatism Scale more than once because they were in two or more of the classes used in this study. However, intervals of two or three days elapsed between the testings.
3. The literature reveals that subject areas may significantly relate to the degree of dogmatism manifested by the teacher. In this study no effort was made to delimit subject areas.
4. The subjects in this study were all females.
5. Although several investigations have been reported which compare a variety of teacher characteristics with student perception, the literature apparently reveals no study which measures student dogmatism, and dissimilarity of student-teacher dogmatism.

### Statement of Hypotheses

- H<sub>1</sub>: Teacher dogmatism (as measured by teacher response on the Rokeach Dogmatism Scale) will be negatively and significantly correlated with student perception (as measured by student response on the Barrett-Lennard Relationship Inventory) of teacher expression of level of regard, empathy, unconditional positive regard, and congruence.
- H<sub>2</sub>: Student dogmatism (as measured by student response on the Rokeach Dogmatism Scale) will be negatively and significantly correlated with student perception (as measured by student response on the Barrett-Lennard Relationship Inventory) of teacher expression of level of regard, empathy, unconditional positive regard, and congruence.
- H<sub>3</sub>: Student and teacher dissimilarity in dogmatism (as measured by finding the difference in their respective scores on the Rokeach Dogmatism Scale) will be negatively and significantly correlated with student perception (as measured by student response on the Barrett-Lennard Relationship Inventory) of teacher expression of level of regard, empathy, unconditional positive regard, and congruence.

### Summary of Remaining Chapters

The purpose of Chapter II is to identify current studies related to the factor of dogmatism and its relationship to student perception. Most of the literature suggests that teacher dogmatism and student

perception are significantly and negatively related. However, no studies thus far appear to have considered the relationship of student dogmatism and dissimilarity of student-teacher dogmatism to the total process of student perception of teacher qualities.

Chapter III which includes the design and the method, describes the sample, the instruments used, and the limitations of the study.

Chapter IV includes a discussion of the results, and reports findings.

Chapter V contains a discussion of the results and some recommendations.

## CHAPTER II

### REVIEW OF SELECTED RESEARCH

Several studies are closely related to this investigation and supply substantial evidence that the factor of dogmatism (degree of openness) does indeed influence perception, and consequently interpersonal relationships. Accordingly this chapter will be divided into three sections: the belief system and its relationship to dogmatism; the effect of dogmatism on perception; and the helping relationship as affected by social perception.

#### The Belief System and Its Relationship to Dogmatism

Early in 1950, as a result of extensive investigation of the authoritarian personality, a group of researchers: Adorno, Frenkel-Brunswik, Levinson, and Sanford constructed the F Scale. The scale had a two-fold purpose: to measure prejudice indirectly, but also to assess the underlying personality predispositions toward a fascistic outlook on life--an important component of the so-called authoritarian personality.

Employing the F Scale, Adorno et al., demonstrated several characteristics of the authoritarian personality. According to these researchers, subjects high in authoritarianism tended to assume that others responding to the F Scale would score as high as themselves, whereas those subjects manifesting a lower degree of authoritarianism were found to rate others more accurately. Studies conducted by

Scodel and Freedman (1956), and Lipetz (1960), supported these findings, also pointing out that a high degree of authoritarianism seemed to indicate less sensitivity in assessing the characteristics of others.

In agreement with Adorno, Allport (1964) concluded that the phenomenon of prejudice was related to personality development, and described this development in three stages. The first stage was called "pregeneralized" learning, or that learning in early childhood from linguistic categories arousing emotions prior to the formal learning of the referent. The next stage was described as "total rejection", occurring when the child had learned to distinguish ethnic and racial groups from one another. The final stage was called "differentiation", or the result of the learner's ability to develop a rationale for the acceptance of his attitudes.

As early as 1954, however, Shills pointed out that the transition from the term "fascist" personality to the "authoritarian" had yielded a new concept, but that this new concept tended to measure rightest authoritarianism only, thus excluding leftist tendencies. Other findings about the F Scorers indicated that the F Scale did indeed measure ethnicity, anti-semitism, and political conservatism, but not general authoritarianism.

Partially in agreement with the above findings, Rokeach (1960) decided to disengage his concept of authoritarianism from the orientation held by Adorno and his associates, and attempted to study the structure of the term authoritarianism, rather than its specific content. As a result, Rokeach constructed a new scale, which he

referred to as the Rokeach Dogmatism Scale. Unlike the F Scale, the Rokeach Dogmatism Scale purported to measure the cognitive correlates of dogmatism according to degrees ranging from two hypothetical entities: complete openness to complete closedness.

While the concept of attitude toward authority remained a necessary adjunct of the new cognitive system hypothesized by Rokeach, unlike Adorno's term of authoritarianism, that employed by Rokeach encompassed a broader frame of reference. For this reason Rokeach replaced his original term "general authoritarianism" with that of dogmatism, or degree of openness and closedness. Today, the term dogmatism has generally replaced the older term, authoritarianism.

According to Rokeach (1954), objective reality is assumed as being represented in a person by certain beliefs or expectations accepted as true (beliefs), or rejected by the person as false (disbeliefs). When these become incorporated into a person's system of cognition, they become the person's belief system. Rokeach then defines dogmatism as a "relatively closed cognitive system . . . organized around a central set of beliefs about absolute authority, which provides a framework for patterns of intolerance and qualitative intolerance of others" (p. 195).

Authority, according to Rokeach, refers to any source of information about the universe. Considered in this light, the differentiation between the so-called dogmatic and non-dogmatic person, is not in content, since every person must rely on some type of authority. The difference lies in the manner in which each person makes use of authority. To the authoritarian or high dogmatic person, the term



authority is absolute, to the non-authoritarian it is relative.

Rokeach maintains that all belief systems serve two powerful but conflicting sets of motives simultaneously: the need to know and to understand, but also the need to ward off threatening aspects of reality. This position, supported by Tolman (1941); Fromm (1947); and Maslow (1954) suggests that both sets of motives are operative in every person's belief system, but insofar as the predominant drive of the cognitive system is to know and understand, the belief system is said to be "open". When the drive approaches a constant tendency to ward off perceived danger, the system is considered "closed". Since the key word here is "perceived", it is necessary to understand the nature of perception and its relationship to the belief system.

#### The Effect of Dogmatism on Perception

In his discussion of the characteristics of the open and closed belief systems, Rokeach maintains that the latter is significantly related to the person's ability to perceive, since the act of perception represents another dimension of cognition. As such, it seems worthwhile to examine the nature of perception and the effect of the belief system upon it.

As related to this discussion, perception is that process by which the individual gets information about events going on outside him and within him (Coleman, 1960). What the person perceives existentially - that unique world of personal experience - is called the perceptual field, which is arrived at by three processes, that of selecting, of organizing, and of attaching meaning to the stimuli.

Thus, out of a multitude of stimuli, certain ones are selected by the perceiving person, are organized into coherent patterns of focal points and background, and are finally given meaning, or value. When the perceptual field refers to things, we speak of it as object perception. When the perception refers to persons we call it social perception. It is in this latter context that the term perception is used in this study.

Unlike object perception, social perception is an interactive process involving two foci, each comprising a center of activity, namely the perceiver, and the perceived. Thus, in the case of social perception, the perceiver is engaged in the act of perceiving, but he is also aware that the perceived person is engaged in the same process of perceiving him, the perceiver. Thus, this interactive process is greatly influenced by the perceptual styles of both the perceiver and the perceived.

According to Rokeach, the perceptual styles of individuals differ markedly because their belief systems are different. Thus, the more closed person attaches a special meaning to a perceived authority figure, that of absolute authority, and as such will find the security he needs. On the other hand, the more open individual who perceives the authority figure as relative, will be more free to make a critical judgment, since his need involves knowing and understanding, rather than feeling secure. In both instances, the object of perception is the same, but a different meaning is attached to the object by the perceiver, and hence different conclusions are reached.

Thus, in their studies dealing with the perception of authority figures, several researches have confirmed the above. Powell (1962), Kemp (1963), Brumbaugh (1966) found that the more closed subjects in their studies tended to agree with the supposed authority figure, regardless of his message, whereas the more open subjects paid greater attention to the message. Vidulich and Kaiman (1963) confirmed these findings in their study, also pointing out the greater conformity of the more closed individuals to the ideas and wishes of the authority figure, thus reinforcing the findings of Rokeach et al. (1954), and Brett and McLean (1968).

The tendency of the more closed individual to ward off threat to his security is further evidenced by his dichotomization of significant others, such as classmates, friends, or strangers. Thus, those differing in their belief system are perceived by the closed individual as outgroup, whereas those manifesting a similar belief system are seen as ingroup. The closed individual thus tends to identify closely with the members of the ingroup, glorifying their attributes, but at the same time demeaning the attributes of those belonging to the outgroup. Studies conducted by Scodel and Freedman (1956), Desota et al. (1960), and Lipetz (1964) tend to support these conclusions.

A further instance of the tendency of the closed individual to ward off threat may be inferred from a study conducted by Tosi and Carlson (1970) regarding the effects of dogmatism on client perception of the counselor. These researchers discovered that the more closed clients found difficulty in perceiving their counselors as warm and

understanding. It is possible that because of their basic insecurity and fear, the highly dogmatic clients were unable to communicate, and thus found it difficult to establish a comfortable relationship with their counselor. It is also possible, as Tosi and Carlson point out, that the degree of dogmatism manifested by both client and counselor may have influenced the client's perception of the counselor.

With the exception of the above study, few researchers tend to examine the interactive process of the person perceiving and being perceived, from the viewpoint of the degree of dogmatism manifested by each. Yet it seems reasonable to conclude that the similarity, or dissimilarity of the belief system of each might affect the inactive outcome. For example, it is possible that a counter reaction might take place in the case of a highly dogmatic teacher rating a low dogmatic student. Such a teacher, influenced by his own belief system regarding respect for authority, might perceive the student low in dogmatism as independent or unstable, whereas the same teacher's perception of a highly dogmatic student would incline him to rate this student as dependable, cooperative, and stable. These same observations may apply to student perception of teacher qualities, such as understanding, warmth, congruence. It is possible that the student's own degree of dogmatism may so influence his perception of teacher qualities, that teachers high in dogmatism may receive a positive rating. Thus, the degree of dogmatism manifested by both interacting parties may grossly affect the total outcome.

Another consideration of the issue concerns the effect of dogmatism on perception, when both parties manifest similarity in

their belief systems. Thus, from what has been said concerning the attributes of the more closed individuals, it is possible that when both persons are highly dogmatic, a less realistic, more "favorable" relationship may be perceived by the interacting parties, as mentioned above. But when both parties manifest a low degree of dogmatism, interpersonal relationships may be perceived with greater accuracy, since persons low in dogmatism have fewer fears to contend with.

#### The Helping Relationship As Effected by Social Perception

Just as the term dogmatism was chosen by Rokeach to express degrees of openness of the belief system, so the tenets proposed by G. T. Barrett-Lennard in constructing his Relationship Inventory, rely heavily on Roger's necessary conditions for personality changes in the process of psychotherapy. Rogers (1957) identified six conditions necessary for therapeutic outcomes in the counseling relationship, among them the following counselor inputs or behaviors: empathic understanding, or the ability to communicate immediate awareness and understanding of the client; level of regard, or the composite of positive and negative feelings for the client; unconditional positive regard, or the constancy of affective response; and congruency, or unity of overt and covert feelings toward the client.

In 1959, Rogers (quoted by Hollenbeck, 1965) discussed the possibility of extending his theory of client-centered therapy to non-therapeutic situations, in order to examine the effects of social interactions involving such dyads as parent-child; teacher-student;

supervisor-teacher; and facilitator-participant. Rogers maintained that his paradigm of conditions-process-outcomes would apply to these interactions also.

As a result of prodigious research, Barrett-Lennard (1962) constructed the Relationship Inventory, based on four of the necessary conditions for therapeutic outcomes proposed by Rogers: (1) level of regard, (2) empathy, (3) congruence, and (4) unconditional positive regard. According to Barrett-Lennard, this scale, composed of discriminated relationship variables, was purported to measure dimensions of fundamental importance in human interactions and their effects. Today, there are currently over sixty-four studies under way. While most of these studies are concerned with examining relationships in the therapeutic process, an increasing number dealing with non-therapeutic relationships are reported.

A selected review of the literature reveals that several investigations, although not directly related to therapeutic outcome, have used the Barrett-Lennard Inventory and have reported supportive findings. Thus, Hollenbeck (1965) discovered that although in his particular study the Inventory proved ineffectual as a predictor of success, it did demonstrate that significant correlations existed between three of the Inventory variables (level of regard, empathy, and congruence), and student-parent social interactions.

Blumberg (1968) using the total score of all four sub-scales of the Relationship Inventory on the assumption that such a score provides a gross measure amenable to a comparison of the quality of the relationship being measured, studied the dyadic relationship of

supervisors to their student teachers, employing the Inventory as a criterion measure. His findings indicate that the more supportive supervisors were perceived as manifesting the attitudinal characteristics purportedly measured by the Relationship Inventory.

In 1969, Mason and Blumberg conducted an investigation concerned with a self-report of students and their perceptions of teachers in the "most-learning" class of their choice, as well as the "least-learning" class. In presenting their rationale for the study, these researchers point out that, although they cannot postulate direct causal relationships between social interactions in the classroom and learning potential (investigations in this area by Frumkin (1961); Photiades (1962); Ehrlich, Christensen (1963), have largely produced divergent findings), nevertheless Mason and Blumberg point out that it seems reasonable to assume that the teacher, the focal person in the classroom, may have a direct bearing on the quality of the interpersonal relationships of the student-teacher dyad. Their findings indicate that the teachers of the "most-learning" classes scored significantly higher on the Relationship Inventory, than those of the "least-learning" classes. However, Mason and Blumberg also point out that the sub-scale measuring the trait of unconditional positive regard failed to yield a significant score. They advance alternate reasons for this failure. It is possible that the trait of unconditional positive regard is not salient to the personality of the teacher, or perhaps the very sophistication of the trait may act as a deterrent, thus lessening the ability of the student to perceive accurately.

Emmerling (1961) employed the Relationship Inventory in a high school setting also, but from different perspectives of student-teacher behaviors. Correlating the Inventory measures with a test of openness based on data obtained from a Q-sort measure, Emmerling reported that the more effective teachers participating in the study not only perceived their role with a greater sense of responsibility and self-direction than the ineffective teachers, but were perceived more positively by their respective students.

Also revealed in the literature are a number of studies dealing more directly with the therapeutic process and employing the Barrett-Lennard Inventory. For example, Culbert (1968) investigated certain dimensions of social interaction in a t-group setting, concluding that dyadic relationships between group members appeared to affect interpersonal relationships by creating more substantial changes in personality than other types of social interaction engaged in by the group.

The literature contains two studies concerned with the helping relationship that appear provocative, since they raise questions that have serious implications for future research in the area of therapeutic relationships. Mills and Zytowski (1967), while agreeing substantially with the theoretical postures advanced by Barrett-Lennard, nevertheless raise the question as to whether or not the Relationship Inventory does in fact measure four different dimensions of personality. These researchers suggest that because of the absolute size of intercorrelations which frequently range from .40 to .60, the Inventory may be measuring a global, or over-all response,



such as over-all satisfaction, or dissatisfaction with the relationship being measured.

If the above is true, then there appears to be some agreement with Ables (1968), who advances the theory that perceptual accuracy and liking for others are negatively correlated. Thus, great esteem for the person perceived may tend to distort the attitudinal responses reported by the person perceiving. With regard to belief systems, the same principle has application, in that the similarity of beliefs may greatly influence the perception of the persons involved.

However, a study by Tosi, Frumkin, and Wilson (1968) seems to question whether the Inventory measures a global response since the findings of these researchers report intercorrelation scores of the sub-scales of the Inventory ranging from .31 to .58, a range wide enough to disconfirm Mill's suggestion of a global response to the Inventory.

Another study raising further questions is that conducted by Snelbecker (1967). In his study of the relationship qualities of directive and non-directive therapists as perceived by their clients, Snelbecker reports significant scores on three of the measures contained in the Relationship Inventory, but since the congruence variable of the Inventory failed to yield a significant score (neither directive nor non-directive therapists were seen as congruent by their respective clients), Snelbecker suggests further investigation of this factor.

Mention should also be made of a few studies indirectly related

to this investigation in the sense that they employ neither of the instruments under consideration - i.e., Rokeach Dogmatism Scale, or the Relationship Inventory, but relate to the investigation by reason of content. Thus, Dandes (1966) points out a number of teacher characteristics in a study purporting to measure the relationship of certain student behaviors to teacher characteristics. Listing four teacher qualities: permissiveness or warmth, absence of authoritarianism, liberalism, and understanding, Dandes reports that teachers manifesting these qualities appeared to provide greater growth experiences for their students. Ripple (1965) conducted a similar study, reporting that high school students reacted more positively to teachers exhibiting such qualities as tolerance, friendliness, and personal security. Cummins (1960) found that teachers manifesting greater openness reported greater acceptance of their pupils, and in turn were more accepted by their pupils. Thus, in all these studies there seems to be a consensus that certain teacher attitudinal qualities, such as those mentioned above, are more conducive to good interpersonal relationships.

#### Conclusion

Throughout the literature, the attitudinal qualities measured by Barrett-Lennard in his Relationship Inventory are pointed out as highly facilitative when manifested by those engaged in such helping relationships as teaching, counseling, and group encountering. The consensus appears to be that those manifesting these traits are likewise more open in their belief system, and as a result are more

positively perceived by others. Conversely, those with less open belief systems are perceived more negatively.

Few studies, if any, appear to take into consideration the fact that similarity or dissimilarity of the belief system in the student-teacher dyad may affect the interpersonal relationship.

Likewise, while the degree of openness manifested by the teacher has received much consideration from researchers, the degree of openness manifested by the student has been virtually overlooked as a determinant of student perception.

Because of the paucity of relevant data, it seems reasonable that this research study should explore relationships of teacher and student dogmatism as interlocking agents affecting the interactive process of student-teacher interpersonal relationships, rather than to confine the study to teacher dogmatism alone.

Finally, since there appears to be fewer studies conducted at high school level, and since this level purportedly offers more avenues of influence, it seems beneficial to conduct this inquiry at the secondary level.

## CHAPTER III

### DESIGN AND METHOD

The design and method of this study are described under the following headings: the sample; instrumentation; and statistical method.

#### Sample

The sample for this study consisted of fifteen classes in an all girls' Catholic high school in the Midwest. Three hundred and twenty-seven junior and senior students and their fifteen teachers participated in the study. Class size ranged from fifteen to thirty-five students. The only members not participating were those who were absent for the day. No attempt was made to control subject area. Only females participated in the study.

#### Instrumentation

Two instruments were selected for this study: the Rokeach Dogmatism Scale and the Barrett-Lennard Relationship Inventory.

The Rokeach Dogmatism Scale, Form E, is composed of a 40-item self-reporting scale, in which the participants are asked to respond according to the extent of their agreement or disagreement. The scale purports to measure individual differences in degrees of openness or closedness of belief systems. To increase reliability several revisions have been made, of which Form E represents the fifth of such revisions and reports a reliability range from .68

to .93. In terms of scoring, Rokeach (1960) suggests that the total score is equal to the sum of the scores obtained on all items. However, in the present study a constant of four was added to each item answered in order to eliminate negative scores. Low scores indicate a low degree of dogmatism; high scores indicate a high degree.

The Barrett-Lennard Relationship Inventory was originated by G. T. Barrett-Lennard in 1962 and has since undergone several revisions. Currently the Inventory consists of 64 items, yielding four sub-scales based on Roger's conditions of therapy (1957). The scale purports to measure a person's ability to demonstrate to another person, his capacity for (1) empathy, (2) level of regard, (3) congruence, and (4) unconditional positive regard. Barrett-Lennard (1962) has reported a reliability coefficient between .86 and .92 on the four sub-scales, using a test-retest procedure with two and six intervals. Average intercorrelations of the four sub-scales have been reported by Tosi (1968) as .46 and by Barrett-Lennard, as .45. High scores yielded by the four sub-scales of the Barrett-Lennard Relationship Inventory represent favorable attitudes.

#### Statistical Methods

The instruments were administered to the subjects during one class session (approximately one hour). The subjects were informed that they were part of a study detached from any direct association with the school curriculum. To negate the threat of evaluation of class response or individual test scores, numbers were assigned to each student, thus assuring the latter of anonymity. Test booklets

were compiled so that only one half of the class was taking the same test simultaneously, thus eliminating order effect. Teachers were administered only the Rokeach Dogmatism Scale during the class period. The students were administered both the Barrett-Lennard Relationship Inventory and the Rokeach Dogmatism Scale. Instructions given for each instrument were in accord with standardized procedures.

The Pearson Product Moment Correlation Method was employed to measure the degree of association between the student scores obtained on the Rokeach Dogmatism Scale, and the student ratings of teachers on each sub-scale of the Barrett-Lennard Relationship Inventory. This method of correlation was employed for two reasons: (1) both variables employed were continuous, and (2) the relationship between the two variables was believed to be linear. For the same reasons the Pearson Product Moment Correlation Method was also used in measuring the relationship between student and teacher dissimilarity on the Rokeach Dogmatism Scale, and the ratings of students on the Barrett-Lennard Relationship Inventory. The formula used was:

$$r = \frac{N \sum XY - \sum X \sum Y}{\sqrt{(N \sum Y^2 - (\sum Y)^2)(N \sum X^2 - (\sum X)^2)}}$$

The Biserial Method of Correlation was used to measure the degree of association between teacher scores obtained on the Rokeach Dogmatism Scale and the student ratings of teachers on the sub-scales of the Barrett-Lennard Relationship Inventory. This method of correlation was employed because it is the best estimate of the Pearson Product Moment Correlation Method when correlating one

continuous variable, (student ratings), with another continuous variable that has been dichotomized, in this instance the teacher scores obtained on the Rokeach Dogmatism Scale. The formula used was:

$$r_{ps} = \frac{d}{\sigma} \left( \frac{pq}{N} \right)$$

A one-tailed test of significance was used because the three hypotheses were all directional.

## CHAPTER IV

### RESULTS

The basic design used in this investigation was the correlation of student ratings of the teachers yielded by each sub-scale and total score of the Barrett-Lennard Relationship Inventory (BLRI) with each of the following: (a) teacher self-ratings yielded by the Rokeach Dogmatism Scale (RDS); (b) student self-ratings yielded by the Rokeach Dogmatism Scale (RDS); and (c) index of dissimilarity, found by taking the absolute difference of the student and teacher self-ratings yielded by the Rokeach Dogmatism Scale.

In correlating student ratings of teacher qualities (the four sub-scales and total score of the (BLRI) with teacher dogmatism (RDS), it was necessary to employ the Biserial Correlation Method, since there was only one teacher for approximately thirty students in each class. As a result, teacher RDS scores were divided into discrete measures of high and low dogmatism, using these measures as independent variables, while the student ratings yielded by the BLRI were employed as the continuous dependent variable.

Teacher dogmatism scores were divided into categories of low and high dogmatism by arranging RDS scores from lowest to highest, using the score of 138 as the arbitrary cut-off point between the two categories. Eight teachers with scores ranging from 112 to 138 were placed in the low dogmatism category, while seven teachers ranging from 152 to 234 comprised the high dogmatism category.

Since the Biserial Correlation Method is considered the best



estimate of the Pearson Product Moment Correlation Method when correlating a continuous variable that has been dichotomized with another continuous variable, the Pearson Product Moment Correlation Tables were used to test the obtained "r's" for significance from zero, using a one-tailed test.

TABLE 1

## OBTAINED CORRELATIONS BETWEEN TEACHER RDS AND THE BLRI

	Level of Regard	Empathy	Unconditional Positive Regard	Congruence	Total
Teacher Dogmatism	.221**	.255**	.118*	.299**	.274**
N = 327	df = 300		*p = <.05		
r = .113	p = .05		**p = <.01		
r = .148	p = .01				

As Table 1 indicates, three sub-scales of the BLRI (Level of Regard, Empathy, Congruence) and the total score reached significance beyond the .01 level. One sub-scale (Unconditional Positive Regard) reached significance beyond the .05 level. Thus, all the sub-scales and the total score of the BLRI when correlated with the RDS measuring teacher dogmatism were significantly different from zero, although in the positive rather than in the hypothesized (negative) direction. These findings indicate that the teachers high in dogmatism were rated more positively by the students than were the low dogmatic teachers.

The Pearson Product Moment Correlation Method was employed in

correlating student dogmatism (RDS) with student ratings of teacher qualities (four BLRI sub-scales and the total score). Since the obtained Pearson "r's" were near zero, it was suggested that although the Pearson Product Moment Correlation Method measures linear relationships, if in fact the above relationships were curvilinear rather than linear, another type of measurement would yield results different from those indicated by the Pearson Product Moment Correlation Method.

TABLE 2  
OBTAINED CORRELATIONS BETWEEN STUDENT DOGMATISM (RDS) SCORES  
AND STUDENT RATINGS (FOUR SUB-SCALES AND TOTAL SCORES OF THE BLRI)

	Level of Regard	Empathy	Unconditional Positive Regard	Congruence	Total
r	0.0319	0.0515	-0.0259	-0.0760	-0.0561
$R_{1,23}$	0.1116	0.1255	0.1137	0.1450	0.1458
F	2.0417	2.5937	2.1200	3.4770	3.5200
p	N.S.	N.S.	N.S.	<.05	<.05

df = 2 and 324

F = 3.03

F = 4.69

p = .05

p = .01

Using the University of Michigan Terminal System Computer, a regression equation was developed which included student dogmatism (RDS) scores and the square of student dogmatism (RDS)<sup>2</sup> scores, as the independent variable, with student ratings (sub-scales and total scores of the (BLRI), as the dependent variable, in order to determine the possibility of a curvilinear relationship between the two variables. The results are found in Table 2 including: "r", or Pearson

Product Moment Correlation between student dogmatism and student ratings;  $R_{1,2}$  or Multiple Correlations obtained by using the regression equation of BLRI with student (RDS) and student (RDS)<sup>2</sup>; F values for 2 and 324 degrees of freedom; and finally, the significance levels.

Comparing the "r's" obtained from the Pearson Product Moment correlation with the "R's" of the Multiple Correlation as indicated in Table 2, inspection reveals that correlations for the sub-scale of Level of Regard increase from  $-.03$  to  $+.11$ ; Empathy from  $-.05$  to  $+.11$ ; Unconditional Positive Regard from  $-.02$  to  $+.14$ ; Congruence from  $-.07$  to  $+.14$ ; and Total Score from  $-.05$  to  $+.14$ . Further inspection also reveals that the sub-scale of Congruence and the Total Score yield an F test for the Multiple Correlation which is significantly different from zero and beyond the  $.05$  level with the RDS and (RDS)<sup>2</sup>.

The University of Michigan also plotted student dogmatism (RDS) with each sub-scale and total score of the BLRI as indicated in Figure 1 below.

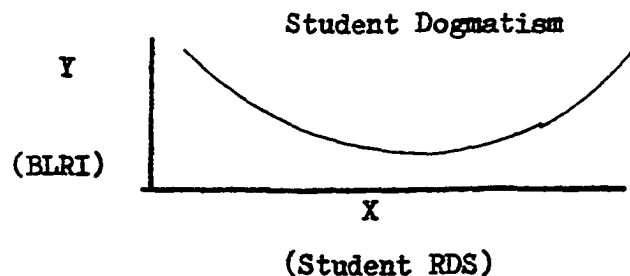


Figure 1.

An inspection of the reproduction of the plots as represented in Figure 1 confirms the fact that the relationship between the variables under discussion tends to be curvilinear; that is, students rating high on the RDS, as well as those rating low, rated teachers

highly on the BLRI.

In the discussion of the correlation of the last two variables, Index of Dissimilarity (RDS) with student ratings on the BLRI, it will be noted that the Index was obtained by finding the absolute difference (disregarding signs) between student RDS scores and those obtained by the teachers on the RDS. The dissimilarity scores were then correlated with student ratings on the BLRI and tested for significance by means of a t-test.

TABLE 3

OBTAINED CORRELATIONS BETWEEN INDEX OF DISSIMILARITY SCORES (RDS)  
AND STUDENT RATINGS (FOUR SUB-SCALES AND TOTAL SCORES OF THE BLRI)

	Level of Regard	Empathy	Unconditional Positive Regard	Congruence	Total
r	0.11778	0.14406	0.21362	0.12791	0.17118
<u>t</u>	2.138	2.624	3.942	2.321	3.132
p	<.05	<.01	<.01	<.05	<.01
R <sub>13</sub>	0.11986	0.15119	0.21392	0.13923	0.17503
F	2.36147	3.78973	7.76953	3.20286	5.12001
p	N.S.	<.05	<.01	<.05	<.01

df = 2 and 324

<u>t</u> = 1.97	p = .05	F = 3.03	p = .05
<u>t</u> = 2.60	p = .01	F = 4.69	p = .01

An inspection of Table 3 reveals that the obtained "r's" are all small and positive, but significantly different from zero (despite the fact that difference scores were used to determine the Index). The sub-scales of Empathy, Unconditional Positive Regard, and the

Total Score reached significance beyond the .01 level; those of Level of Regard and Congruence yielded significance beyond the .05 level.

In comparing the Pearson Product Moment correlations with those of the Multiple correlations, it becomes evident that they are very similar:  $r = .118$ ,  $R_{1,2} = .120$  for Level of Regard;  $r = .144$ ,  $R_{1,3} = .151$  for Empathy;  $r = .214$ ,  $R_{1,5} = .214$  for Unconditional Positive Regard;  $r = .128$ ,  $R_{1,3} = .139$  for Congruence;  $r = .175$  for the Total Score. It appears clear that while the Multiple correlations are slightly larger, their similarity to the Pearson correlations lends support to the fact that there is a linear relationship between the Index of Dissimilarity and that of student ratings. An inspection of the University of Michigan Computer plots also supports this.

TABLE 4  
MEAN AND DEVIATION SCORES YIELDED BY THE RDS

	Mean Scores	Standard Deviation Scores
Student Dogmatism	154.166	27.988
Teacher Dogmatism	154.840	34.888
Dissimilarity Index	36.712	26.659

Table 4 reveals that the student dogmatism mean score is almost identical with the teacher mean score. Since an RDS score of 154 indicates a high degree of dogmatism in this study and in others (Kemp, 1964; Tosi, 1968; Carlson, 1970), it appears that both groups are high in dogmatism.

Finally, the standard deviation scores reveal less similarity than the mean scores. The standard deviation score of teacher dogmatism (34.888) indicate the greatest variation in scores.

TABLE 5  
OBTAINED INTERCORRELATIONS BETWEEN THE SUB-SCALES AND TOTAL SCORES  
OF THE BLRI

	Level of Regard	Empathy	Unconditional Positive Regard	Congruence	Total
Level of Regard	—	.821	.305	.777	.908
Empathy		—	.378	.802	.926
Unconditional Positive Regard			—	.356	.548
Congruence				—	.904

N = 327      df = 300  
r = .113      p < .05  
r = .148      p < .01

An inspection of Table 5 reveals that large intercorrelations were obtained in the Total Score and all but one sub-scale, that of Unconditional Positive Regard (.305; .378; .356; .548). Since there is a large common variance in the remaining six correlations, i.e.,  $r = .821$ ,  $r^2 = .674$ ;  $r = .777$ ,  $r^2 = .604$ ;  $r = .802$ ,  $r^2 = .643$ ;  $r = .908$ ,  $r^2 = .824$ ;  $r = .926$ ,  $r^2 = .857$ ;  $r = .904$ ,  $r^2 = .817$ , it is suggested that either the students were unable to make the proper distinctions

in their ratings, or else the sub-scales may in fact tend to measure a global response rather than differing dimensions of a relationship.

Table 6 below reveals the differences in mean scores, standard deviations scores, and total score of each sub-scale of the BLRI.

TABLE 6  
MEAN AND STANDARD DEVIATION SCORES OF THE BLRI

	Level of Regard	Empathy	Unconditional Positive Regard	Congruence	Total
Mean	15.217	5.752	-4.266	11.596	28.299
Standard Deviation	20.600	18.722	12.289	19.289	59.640

The sub-scale of Unconditional Positive Regard received the lowest score ( $\bar{X} = 15.217$ ), while the sub-scale of Empathy yielded the next lowest ( $\bar{X} = 5.752$ ). The sub-scales of Congruence and Level of Regard yielded the respective means of ( $\bar{X} = 11.596$ , and  $\bar{X} = 15.217$ ). Comparing these with other studies (Mason and Blumberg, 1969; Barrett-Lennard, 1962; Mills and Zytowski, 1967), the above scores appear to be much smaller, due to the fact that many of the raw scores were negative. These findings and conclusions are also reinforced by the fact that it is possible for each scale to yield a +48 to a -48, while the total score may range from +192 to a -192. Finally, it is interesting to note the wide range of standar deviation mean scores, which range from 12.289 to 59.640.

## CHAPTER 5

### DISCUSSION

Analysis of the data obtained in this study provided some evidence that the influence of dogmatism on student perception yields divergent results when such variables as teacher dogmatism, student dogmatism, and their dissimilarity are measured.

In correlating teacher dogmatism with student ratings of teacher qualities ( $H_1$ ) this investigation found that although the results were significantly different from zero, they were in the positive rather than the negative or hypothesized direction. Such findings are worthy of further discussion since they appear to contradict the the majority of findings reported in the literature.

In the present study it will be noted that both student and teacher groups obtained an approximate mean score of 154 on the Rokeach Dogmatism Scale (Table 4). Since this score is larger than the cut-off point for high dogmatism in this and other studies (Kemp, 1963; Tosi, 1968; Carlson, 1970), it appears that both student and teacher groups in this study were in the high dogmatic category. According to Scodel and Mussen (1953), high dogmatic persons tend to view others primarily as "ingroup" or "outgroup". In their perception of others, high dogmatic persons are said to maximize the favorable traits of those who appear to "belong" or manifest similar beliefs, whereas those perceived as "outsiders" are more negatively assessed.

In this study it appears that the high dogmatic teachers were



more positively perceived by the students than were the low dogmatic teachers. It seems reasonable to conclude that the high degree of dogmatism manifested by both groups may have under-girded these results.

If it can be assumed that teachers and students shared similar belief systems, then it seems likely that each group may have tended to satisfy the needs of the other, thus creating a harmonious atmosphere conducive to establishing good interpersonal relationships. To explain more fully, it is highly probable that students may have yielded conformity behaviors consonant with teacher expectations, resulting in mutual satisfaction on both sides. Thus, the need of the teacher to maintain a structured orderly classroom, may have coincided favorably with the need of students to experience the security of a dominant authority figure.

While it is true that the highly dogmatic teachers received more positive ratings than the low dogmatic teachers, Table 6 does reveal that in general, teachers in this study were not rated as high as might be expected, or according to other studies (Mills and Zytowski, 1967). The sub-scale of Level of Regard received the highest rating in this study, while Unconditional Positive Regard received the lowest. Several reasons may account for these results.

Since the attitudinal characteristic of Level of Regard refers to the ability of one person to accept another, it seems logical to assume that such a trait would rank high in a classroom atmosphere permeated with mutual satisfaction on the part of both students and teachers; an atmosphere in which the student would ordinarily perceive his teachers as caring or regarding persons, due to the fact that few

problems of student dissent or overt misbehavior would arise. In such an atmosphere it seems likely that teachers would have little cause to react negatively to student behaviors.

Regarding the fact that the sub-scale of Unconditional Positive Regard received the lowest rating by students, it will be noted that other research studies have reported similar results (Hollenbeck, 1965; Mason and Blumberg, 1969). The latter point out that it is possible this scale yields a low score because it may not be salient to the teacher's personality, or perhaps it is too sophisticated a measure for ordinary high school students. In the present study, then, it may be that teachers either did not manifest the trait of Unconditional Positive Regard, or perhaps the trait was manifested but not perceived by the students. It is also possible that the high dogmatic teachers may have found it difficult to manifest the unstructured attitude toward their students which the trait of Unconditional Positive Regard seems to suggest.

Finally, in view of the fact that the Barrett-Lennard Relationship Inventory is usually employed in the measurement of one-to-one relationships, it may be that students may have had difficulty in perceiving their teachers in such a relationship, and for this reason tended to rate them lower.

In correlating student dogmatism with student ratings of teachers ( $H_2$ ), although it was hypothesized that there would be a negative linear relationship between the two variables, the results indicate that the relationship appears to be curvilinear and positive. However, since the Pearson Product Moment correlations were close to

zero (table 2), with the exception of the sub-scale of Congruence and the Total Score, and since as a consequence very little of the variance can be accounted for, only trends are noted in the following discussion.

If the relationship between student dogmatism and student perception of teacher qualities is indeed curvilinear, then it appears that teachers received high ratings by both low and high dogmatic students. From the findings indicated in the discussion of ( $H_1$ ), it is to be expected that the high dogmatic students would give more positive ratings to those teachers manifesting a belief system similar to their own. The literature suggests different reasons for high ratings by the low dogmatic students.

Several studies in the literature report that low dogmatic persons tend to rate others more positively than high dogmatic persons, despite differences in belief systems (Kemp, 1963; Tosi and Carlson, 1970). Such may have occurred in the present study. Also, the fact that high dogmatic teachers represented a belief system different from theirs may have provided the low dogmatic students with greater stimulation, particularly since it has been reported that low dogmatic persons tend to engage more easily in interpersonal relationships than high dogmatic persons.

As mentioned above, because little of the variance has been accounted for in ( $H_2$ ), it is possible that factors other than dogmatism may have affected student ratings. For example, studies conducted by Powell (1962) and Brumbaugh (1966) indicate that the more open-minded subjects in their studies tended to pay greater attention to

the message conveyed by the instructor, than to the person of the instructor. In the present study, students may have rated their teachers on the basis of the subject area taught.

Rokeach points out that while a person's belief system is relatively enduring, this does not mean that the latter's behavior cannot be influenced by certain situations. In this investigation, the situation, i.e., a private, church-related school may have influenced the low dogmatic students' assessment of the teachers because "respect for authority" would be highly valued in such an atmosphere, and accordingly the teachers may have been perceived by the low dogmatic students as representing this value.

The last correlation to be discussed, that of dissimilarity between student-teacher dogmatism and student ratings of teachers ( $H_3$ ) yielded results that were significantly different from zero, but as in ( $H_1$ ) and ( $H_2$ ), the results were in the positive direction. According to these results, it appears that in the present study the more dissimilar in dogmatism the students and teachers appear to be, the more highly are teachers perceived by the students. Thus, low dogmatic students may have found high dogmatic teachers more stimulating. Also, it is possible that low dogmatic students may have experienced a need for the kind of structure which only a high dogmatic teacher might provide. On the other hand, it is just as possible that in such a secure atmosphere the high dogmatic students may not have felt the same needs, and hence perceived the low dogmatic teachers more favorably.

### Recommendations

The results of this study suggest that the majority of studies concerned with correlating student perception of teacher qualities with teacher dogmatism, fail to consider the effects of student dogmatism and dissimilarity of student-teacher dogmatism on the total process. It is therefore highly recommended that these variables should be held constant in future studies.

Since this study has discovered the possibility of a curvilinear rather than a linear relationship between student dogmatism and student perception, it is suggested that researchers draw up designs measuring differing aspects of the relationship, since it appears that many variables remain unaccounted for when only linear relationships are assumed.

In future studies it is also suggested that such variables as grade point average of students, age and sex of teachers, and areas of subject fields should be measured.

Finally, because of the high dogmatism scores yielded by both student and teacher populations in the present investigation, it is suggested that a similar study might be conducted in a high school that is not church-related.

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APPENDIX A

BARRETT-LENNARD RELATIONSHIP INVENTORY

Below are listed a variety of ways that one person may feel or behave in relation to another person.

Please consider each statement with reference to your present relationship with your instructor.

Mark each statement in the left margin, according to how strongly you feel that it is true, or not true, in this relationship.

Please mark every one.

Write in +3, +2, +1, or -1, -2, -3, to stand for the following answers:

- +3: YES, I STRONGLY FEEL THAT IT IS TRUE.
- +2: YES, I FEEL IT IS TRUE.
- +1: YES, I FEEL THAT IT IS PROBABLY TRUE, OR MORE TRUE THAN UNTRUE.
- 1: NO, I FEEL THAT IT IS PROBABLE UNTRUE, OR MORE UNTRUE THAN TRUE.
- 2: NO, I FEEL IT IS NOT TRUE.
- 3: NO, I STRONGLY FEEL THAT IT IS NOT TRUE.

- \_\_\_\_\_ 1. She respects me as a person.
- \_\_\_\_\_ 2. Her interest in me depends on the things I say or do.
- \_\_\_\_\_ 3. She wants to understand how I see things.
- \_\_\_\_\_ 4. She is comfortable and at ease in our relationship.
- \_\_\_\_\_ 5. She feels a true liking for me.

- \_\_\_\_\_ 6. She may understand my words but she does not see the way I feel.
- \_\_\_\_\_ 7. Whether I am feeling happy or unhappy with myself makes no real difference to the way she feels about me.
- \_\_\_\_\_ 8. I feel that she puts on a role or front with me.
- \_\_\_\_\_ 9. She is impatient with me.
- \_\_\_\_\_ 10. She nearly always knows exactly what I mean.
- \_\_\_\_\_ 11. Depending on my behavior, she has a better opinion of me sometimes than she has at other times.
- \_\_\_\_\_ 12. I feel that she is real and genuine with me.
- \_\_\_\_\_ 13. I feel appreciated by her.
- \_\_\_\_\_ 14. She looks at what I do from her own point of view.
- \_\_\_\_\_ 15. Her feeling toward me doesn't depend on how I feel toward her.
- \_\_\_\_\_ 16. It makes her uneasy when I ask or talk about certain things.
- \_\_\_\_\_ 17. She is indifferent to me.
- \_\_\_\_\_ 18. She usually senses or realizes what I am feeling.
- \_\_\_\_\_ 19. She wants to be a particular kind of person.
- \_\_\_\_\_ 20. I nearly always feel that what she says expresses exactly what she is feeling and thinking as she says it.
- \_\_\_\_\_ 21. She finds me rather dull and uninteresting.
- \_\_\_\_\_ 22. Her own attitudes toward some of the things I do or say prevent her from understanding me.
- \_\_\_\_\_ 23. I can (or could) be openly critical or appreciative of her without really making her feel any differently about me.
- \_\_\_\_\_ 24. She wants me to think that she likes me or understands me more than she really does.
- \_\_\_\_\_ 25. She cares for me.

- \_\_\_\_\_ 6. She may understand my words but she does not see the way I feel.
- \_\_\_\_\_ 7. Whether I am feeling happy or unhappy with myself makes no real difference to the way she feels about me.
- \_\_\_\_\_ 8. I feel that she puts on a role or front with me.
- \_\_\_\_\_ 9. She is impatient with me.
- \_\_\_\_\_ 10. She nearly always knows exactly what I mean.
- \_\_\_\_\_ 11. Depending on my behavior, she has a better opinion of me sometimes than she has at other times.
- \_\_\_\_\_ 12. I feel that she is real and genuine with me.
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- \_\_\_\_\_ 23. I can (or could ) be openly critical or appreciative of her without really making her feel any differently about me.
- \_\_\_\_\_ 24. She wants me to think that she likes me or understands me more than she really does.
- \_\_\_\_\_ 25. She cares for me.

- \_\_\_\_\_ 26. Sometimes she thinks that I feel a certain way, because that's the way she feels.
- \_\_\_\_\_ 27. She likes certain things about me, and there are other things she does not like.
- \_\_\_\_\_ 28. She does not avoid anything that is important for our relationship.
- \_\_\_\_\_ 29. I feel that she disapproves of me.
- \_\_\_\_\_ 30. She realizes what I mean even when I have difficulty in saying it.
- \_\_\_\_\_ 31. Her attitude toward me stays the same; she is not pleased with me sometimes and critical or disappointed at other times.
- \_\_\_\_\_ 32. Sometimes she is not at all comfortable but we go on, outwardly ignoring it.
- \_\_\_\_\_ 33. She just tolerates me.
- \_\_\_\_\_ 34. She usually understands the whole of what I mean.
- \_\_\_\_\_ 35. If I show that I am angry with her, she becomes hurt or angry with me, too.
- \_\_\_\_\_ 36. She expresses her true impressions and feelings with me.
- \_\_\_\_\_ 37. She is friendly and warm with me.
- \_\_\_\_\_ 38. She just takes no notice of some things that I think or feel.
- \_\_\_\_\_ 39. How much she likes or dislikes me is not altered by anything that I tell her about myself.
- \_\_\_\_\_ 40. At times I sense that she is not aware of what she is really feeling with me.
- \_\_\_\_\_ 41. I feel that she really values me.
- \_\_\_\_\_ 42. She appreciate exactly how the things I experience feel to me.
- \_\_\_\_\_ 43. She approves of some things I do, and plainly disapproves of others.

- \_\_\_\_\_ 44. She is willing to express whatever is actually on her mind with me, including any feeling about herself or about me.
- \_\_\_\_\_ 45. She doesn't like me for myself.
- \_\_\_\_\_ 46. At times she thinks that I feel a lot more strongly about a particular thing than I really do.
- \_\_\_\_\_ 47. Whether I am in good spirits or feeling upset does not make her feel any more or less appreciative of me.
- \_\_\_\_\_ 48. She is openly herself in our relationship.
- \_\_\_\_\_ 49. I seem to irritate and bother her.
- \_\_\_\_\_ 50. She does not realize how sensitive I am about some of the things we discuss.
- \_\_\_\_\_ 51. Whether the ideas and feelings I express are "good" or "bad" seems to make no difference to her feeling toward me.
- \_\_\_\_\_ 52. There are times when I feel that her outward response to me is quite different from the way she feels underneath.
- \_\_\_\_\_ 53. At times she feels contempt for me.
- \_\_\_\_\_ 54. She understands me.
- \_\_\_\_\_ 55. Sometimes I am more worthwhile in her eyes than I am at other times.
- \_\_\_\_\_ 56. I have not felt that she tries to hide anything from herself that she feels with me.
- \_\_\_\_\_ 57. She is truly interested in me.
- \_\_\_\_\_ 58. Her response to me is usually so fixed and automatic that I don't really get through to her.
- \_\_\_\_\_ 59. I don't think that anything I say or do really changes the way she feels toward me.
- \_\_\_\_\_ 60. What she says to me often gives a wrong impression of her whole thought or feeling at the time.
- \_\_\_\_\_ 61. She feels deep affection for me.

- \_\_\_\_\_ 62. When I am hurt or upset she can recognize my feelings exactly, without becoming upset herself.
- \_\_\_\_\_ 63. What other people think of me does (or would, if she knew) affect the ways she feels toward me.
- \_\_\_\_\_ 64. I believe that she has feelings she does not tell me about that are causing difficulty in our relationship.



APPENDIX B

ROKEACH DOGMATISM SCALE (FORM E)

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one.

Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1: I AGREE A LITTLE

-1: I DISAGREE A LITTLE

+2: I AGREE ON THE WHOLE

-2: I DISAGREE ON THE WHOLE

+3: I AGREE VERY MUCH

-3: I DISAGREE VERY MUCH

\_\_\_\_\_ 1. The United States and Russia have just about nothing in common.

\_\_\_\_\_ 2. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.

\_\_\_\_\_ 3. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.

- \_\_\_\_\_ 4. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
- \_\_\_\_\_ 5. Man on his own is a helpless and miserable creature.
- \_\_\_\_\_ 6. Fundamentally, the world we live in is a pretty lonesome place.
- \_\_\_\_\_ 7. Most people just don't give a "damn" for others.
- \_\_\_\_\_ 8. I'd like it if I could find someone who would tell me how to solve my personal problems.
- \_\_\_\_\_ 9. It is only natural for a person to be rather fearful of the future.
- \_\_\_\_\_ 10. There is so much to be done and so little time to do it in.
- \_\_\_\_\_ 11. Once I get wound up in a heated discussion I just can't stop.
- \_\_\_\_\_ 12. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.
- \_\_\_\_\_ 13. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.
- \_\_\_\_\_ 14. It is better to be a dead hero than to be a live coward.
- \_\_\_\_\_ 15. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, or Beethoven, or Shakespeare.
- \_\_\_\_\_ 16. The main thing in life is for a person to want to do something important.
- \_\_\_\_\_ 17. If given the chance I would do something of great benefit to the world.
- \_\_\_\_\_ 18. In the history of mankind there have probably been just a handful of really great thinkers.
- \_\_\_\_\_ 19. There are a number of people I have come to hate because of the things they stand for.
- \_\_\_\_\_ 20. A man who does not believe in some great cause has not really lived.

- \_\_\_\_\_ 21. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.
- \_\_\_\_\_ 22. Of all the different philosophies which exist in this world there is probably only one which is correct.
- \_\_\_\_\_ 23. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
- \_\_\_\_\_ 24. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
- \_\_\_\_\_ 25. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.
- \_\_\_\_\_ 26. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
- \_\_\_\_\_ 27. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
- \_\_\_\_\_ 28. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.
- \_\_\_\_\_ 29. A group which tolerates too much differences of opinion among its own members cannot exist for long.
- \_\_\_\_\_ 30. There are two kinds of people in this world; those who are for the truth and those who are against the truth.
- \_\_\_\_\_ 31. My blood boils whenever a person stubbornly refuses to admit he's wrong.
- \_\_\_\_\_ 32. A person who thinks primarily of his own happiness is beneath contempt.
- \_\_\_\_\_ 33. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
- \_\_\_\_\_ 34. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
- \_\_\_\_\_ 35. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.

- \_\_\_\_\_ 36. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
- \_\_\_\_\_ 37. The present is all too often full of unhappiness. It is only the future that counts.
- \_\_\_\_\_ 38. If a man is to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all."
- \_\_\_\_\_ 39. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.
- \_\_\_\_\_ 40. Most people just don't know what's good for them.

## VITA

Ann Elizabeth Laffan was born in Chicago, Illinois on April 30, 1916. During high school she attended Nazareth Academy, Kalamazoo, Michigan, graduating in 1934. After graduation she became a member of the Congregation of the Sisters of St. Joseph, Kalamazoo, Michigan. She received a B. A. in English from Nazareth College, Kalamazoo, in 1946 and an M. A. in English from Notre Dame University, Indiana, in 1951. From 1946 to 1951 she taught English in high school at St. Augustine, Kalamazoo, Michigan. In 1952 she became assistant principal at St. Gertrude High School in St. Clair Shores, Michigan. From 1956 to 1963 she was the high school principal at St. Agnes High School in Flint, Michigan. During this time she also held the position of executive chairman of the Education Board of the Sisters of St. Joseph, Kalamazoo, Michigan. In 1963 she was appointed the first director of religious personnel for the Sisters of St. Joseph. In 1968 she enrolled at Western Michigan University, Kalamazoo, and in 1970, upon completing requirements for the Specialist in Education Degree, was employed by the Southfield-Lathrup High School, Southfield, Michigan, as a full-time high school counselor.