

RIGHT-WING AUTHORITARIANISM AND
RELIGIOUS FUNDAMENTALISM AS
RELATED TO UNIVERSAL-DIVERSE
ORIENTATION

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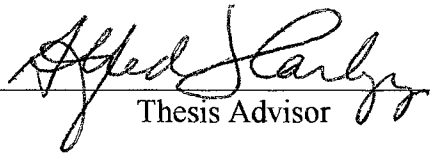
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Graduate College of the
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in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF PHILOSOPHY
May, 2001

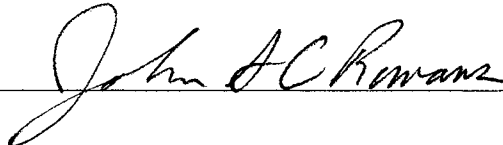
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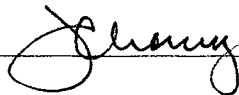
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ACKNOWLEDGEMENTS

I want to thank Dr. Al Carlozzi, my committee chairperson and dissertation advisor, for his encouragement, assistance, and patience with completing this project. I also want to thank Dr. Carlozzi, my committee members (Dr. John Romans, Dr. Marie Miville, Dr. Janice Williams, and Dr. John Chaney), and other faculty for their support and contribution to my learning experience at Oklahoma State University. I am very pleased that I was offered a place in the Ph.D. program in Counseling Psychology at OSU and am grateful for having the opportunity to be part of such a wonderful and valued training program.

I wish to thank my fellow classmates as well as other students in the program for making life in Stillwater a fun experience. I already miss hanging out together, attending football games, playing softball, and of course, Liquid Tongue.

I would also like to thank my parents and family for their consistent, never ending support of my academic endeavors. It looks like I am finally finished with school!

Finally, a special thanks to my wife Alissa for sticking with me throughout this lengthy and sometimes difficult process. Your support has been incredible and I am very glad you were in my life as I started and (finally!) finished this project. This dissertation is dedicated to you.

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CHAPTER 1

INTRODUCTION

Background of the Problem

This study examined the relationship of right-wing authoritarianism and religious fundamentalism with a relatively new construct called universal-diverse orientation. With today's society becoming more culturally diverse in so many different areas (e.g., race/ethnicity, religion, disabilities, sexual orientation), it would seem that research in social attitudes, tolerance, prejudice, and multiculturalism can provide us with useful information to help us increase our understanding of these important challenges in present day society. It is hoped that the results of this study contribute to this research.

Right-wing authoritarianism and religious fundamentalism are prevalent in present day society as evidenced by world and local events (e.g., hate crimes, apartheid in South Africa, ethnic cleansing in Bosnia, neo-Nazism, Iranian antagonism toward the "satanic" USA, abortion center bombings). These examples may constitute the more popular and extreme examples of right-wing authoritarianism and religious fundamentalism. One may get a sense that to be "right-wing" or "fundamentalist" implies extreme behavior such as violence, destruction, brainwashing, and unmerciful aggressive intolerance. Although these types of behaviors may be present for some people, the

overall idea of right-wing authoritarianism and religious fundamentalism may be misunderstood and lost among the extreme media portrayals of these constructs.

Right-wing authoritarianism is better described in psychological terms rather than mere behavioral terms. It is not necessarily an economic construct (e.g., socialists and capitalists) nor is it necessarily a political construct (e.g., conservative and liberal). The emphasis is placed on the psychological submission to perceived authorities in a person's life (Altemeyer, 1981). Some examples of perceived authorities include one's parents, government and law enforcement officials, religious officials, superiors in the military service, God's will, and the Constitution of the United States (Altemeyer, 1996). Generally speaking, right-wing authoritarians submit to "the Establishment" (Altemeyer, 1996, p. 10). A key to the right-wing authoritarian's thinking pattern is that they will more readily than not submit to established authorities they like and even don't like - viewing criticism of these authority figures as destructive and troublesome (Altemeyer, 1988). Other aspects of right-wing authoritarianism include varying forms of aggression in an effort to preserve authority (e.g., advocacy of "Old Testament punishment") as well as a strong acceptance of traditional social norms (e.g., advocacy of the "traditional family") (Altemeyer, 1996). All three of these right-wing authoritarian attributes are discussed in more detail in Chapter 2.

Religious fundamentalism does not necessarily refer to one's beliefs about religion but rather it is better described as an attitude one has toward their beliefs (Altemeyer & Hunsberger, 1992). Fundamentalism consists of an attitude of complete truth being associated with your faith. One's religion (e.g., Christian, Buddhist, Jewish, Muslim) is not to be questioned. This stated aspect of religious fundamentalism adheres

identically to authoritarian submission (e.g., submission to God's will) of right-wing authoritarianism. As a result, right-wing authoritarianism and religious fundamentalism overlap each other a great deal and studies have consistently shown a high correlation between these two constructs (Altemeyer, 1996; Altemeyer & Hunsberger, 1992; Hunsberger, 1996; Leak & Randall, 1995; Rubinstein, 1995a; Wylie & Forest, 1992). Right-wing authoritarianism and religious fundamentalism have both been linked to numerous variables including prejudice, homophobia, dogmatism, and punitiveness toward others.

Universal-diverse orientation is a relatively new construct that examines a brighter and more positive aspect of attitudes people may have toward others. This construct fits in well with the strength and resource oriented approach that branches of psychology (e.g., counseling psychology) may adhere to. Universal-diverse orientation assesses the person's social attitude involving the appreciation of similarities and differences that are present between self and others (Miville, Gelso, Pannu, Liu, Touradji, Holloway, & Fuertes, 1999; Miville, Romans, Johnson, & Lone, 1998). This construct, which has been linked positively and negatively to several constructs including racial identity, dogmatism, homophobia, empathy and wellness, may represent the antitheses of authoritarianism and fundamentalism. Altemeyer's (1981) conceptualization of right-wing authoritarianism would seem to indicate a significant relationship between the variables of right-wing authoritarianism and religious fundamentalism with universal-diverse orientation.

Statement of the Problem

This study examined right-wing authoritarianism and religious fundamentalism as they relate to universal-diverse orientation. Specifically, the variables of interest in this study are authoritarianism oriented constructs characterized specifically by right-wing authoritarianism and religious fundamentalism. The aim of this study is to describe the relationship of authoritarianism and fundamentalism (e.g., right-wing authoritarianism and religious fundamentalism) with universal-diverse orientation (e.g., a construct involving the appreciation of the similarities and differences that are present between one's self and other people). Although previous research (Altemeyer, 1996; Miville et al., 1999; Miville et al., 1998; Rubinstein, 1996) has found gender differences for universal-diverse orientation and mostly no gender differences for right-wing authoritarianism, gender was examined to further clarify gender differences among the three constructs (particularly with the construct of religious fundamentalism) and contribute to the research in this area. Overall, this study represents an attempt to contribute to the growing research on right-wing authoritarianism, religious fundamentalism, and universal-diverse orientation, as well as shed more light on Altemeyer's conceptualization of authoritarianism.

Authoritarianism and fundamentalism have never been related to universal-diverse orientation in previous studies. The choice of variables and the hypothesized relationships between these variables were determined by Altemeyer's (1981) model of right-wing authoritarianism (the theory behind this study). Despite the plethora of research on authoritarianism as well as the more novel and recent research on fundamentalism (as defined in this study), little research has focused on relating

authoritarianism and fundamentalism to more “healthy” or “wellness” oriented constructs such as universal-diverse orientation. In addition, while the relationship between authoritarianism, fundamentalism, and prejudice has been established in the literature, there has not been an established “link” between authoritarianism, fundamentalism, and a multicultural, all encompassing construct such as universal-diverse orientation.

Purpose and Significance of the Study

The specific purpose of this study is relate both right-wing authoritarianism and religious fundamentalism to the construct of universal-diverse orientation. Gender will also be considered for this study. There is a long and abundant history of research in the area of authoritarianism (see Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950; Altemeyer, 1981; McKinney, 1973; Metz & Thomson, 1950; Milgram, 1969). There is also a lengthy history of research into Altemeyer’s theory and model conceptualization of “Right-Wing Authoritarianism” (Altemeyer, 1981, 1988, 1996).

Altemeyer’s conceptualization states right-wing authoritarianism consists of a covariation of three attitudinal clusters: authoritarian aggression, authoritarian submission, and conventionalism (Altemeyer, 1981, 1988, 1996). Under this model, religious fundamentalism fits quite nicely as another authoritarian measure since research has found a high correlation between right-wing authoritarianism and religious fundamentalism (Altemeyer, 1996; Altemeyer & Hunsberger, 1992; Hunsberger, 1996; Leak & Randall, 1995; Rubinstein, 1995a; Wylie & Forest, 1992). Religious fundamentalism is so highly correlated with right-wing authoritarianism that it can be

“viewed as a religious manifestation of right-wing authoritarianism” (Altemeyer, 1996, p. 161).

Numerous studies of right-wing authoritarianism and/or religious fundamentalism have focused on relationships with primarily negative variables or at least attempting (usually successfully) to establish relationships with these variables (e.g., prejudice, homophobia, domestic violence, ultra conservative political ideology, dogmatism, mental rigidity, sexual aggression, punitiveness of criminals, anti-abortion views, anti-feminism views, etc.). Fewer studies have examined right-wing authoritarianism and/or religious fundamentalism with other more positive oriented variables (e.g., spiritual well being, psychological androgyny). This proposed study will relate these authoritarian and fundamentalist variables to a more positive construct such as universal-diverse orientation (Miville et al., 1999; Miville et al., 1998). Because universal-diverse orientation has recently been linked to aspects of personal wellness (e.g., self-efficacy, coping, self-esteem) it is hoped this study can transition future research to examining authoritarianism and fundamentalism in the context of mental health and overall personal well being.

Definition of Terms

Right-Wing Authoritarianism

For the purpose of this study, right-wing authoritarianism will be measured by the Right-Wing Authoritarianism Scale (RWA Scale). Right-wing authoritarianism is defined as the covariation of three attitudinal clusters (authoritarian submission, authoritarian aggression, and conventionalism) in a person. These attitudinal clusters are orientations

people have in responding in a similar general manner to social conventions, perceived established authorities, and sanctioned targets (Altemeyer, 1981, 1988, 1996). The reliability and validity of the Right-Wing Authoritarianism Scale (RWA Scale) will be discussed in Chapter 3.

Authoritarian Submission: This term is defined as “a high degree of submission to the authorities who are perceived to be established and legitimate in the society in which one lives” (Altemeyer, 1996, p. 6).

Authoritarian Aggression: This term is defined as “a general aggressiveness, directed against various persons, that is perceived to be sanctioned by established authorities” (Altemeyer, 1996, p. 6).

Conventionalism: This term is defined as “a high degree of adherence to the social conventions that are perceived to be endorsed by society and its established authorities” (Altemeyer, 1996, p. 6).

Religious Fundamentalism

For the purpose of this study, religious fundamentalism will be measured by the Religious Fundamentalism Scale (RF Scale). Religious fundamentalism is defined as “the belief that there is one set of religious teachings that clearly contains the fundamental, basic intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity” (Altemeyer & Hunsberger, 1992, p. 118). Religious

fundamentalism is an attitude toward one's religious belief that consists of that belief representing the absolute and complete truth about the forces of good and evil in addition to this person's fundamental belief in having a special relationship with God (Altemeyer, 1996). The reliability and validity of the Religious Fundamentalism Scale (RF Scale) will be discussed in Chapter 3.

Universal-Diverse Orientation

For the purpose of this study, universal-diverse orientation will be measured by the Miville-Guzman Universality-Diversity Scale (M-GUDS). Universal-diverse orientation is defined as “an attitude toward all other persons that is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experiences of being human results in a sense of connectedness with people and is associated with a plurality or diversity of interactions with others” (Miville et al., 1999, p. 292). Universal-diverse orientation represents an attitude that is both positive and accepting of other people who come from different (and similar) cultural and social backgrounds (Miville et al., 1998).

Universal-diverse orientation can be more specifically defined in terms of the three subscales of the Miville-Guzman Universality-Diversity Scale (M-GUDS) in addition to the total score of the entire scale (Miville, et al., 1998). These subscales are Diversity of Contact (DOC), Comfort with Differences (CWD), and Relativistic Appreciation (RA). The reliability and validity of the Miville-Guzman Universality Diversity Scale and three subscales will be discussed in Chapter 3.

Diversity of Contact: For the purpose of this study, diversity of contact will be measured by the Diversity of Contact (DOC) Subscale of the M-GUDS. Diversity of contact (formerly known as “positive group attitude”) is defined as the positive attitude one has toward people from different and similar specific social groups. The specific social group characteristics include culture, race, and/or ethnicity. This attitude is one positive aspect of universal-diverse orientation. This attitude, when compared to the comfort with differences and relativistic appreciation factors, best represents a universal-diverse orientation (Miville et al., 1998).

Comfort with Differences: For the purpose of this study, comfort with differences will be measured by the Comfort with Differences (CWD) Subscale of the M-GUDS. Comfort with differences (formerly known as “negative attitude”) is defined as the discomfort one may experience in regard to interacting with people from different social groups and backgrounds (Miville et al., 1998). These social groups and background characteristics include culture, race, and/or ethnicity. This attitude is one negative aspect of universal-diverse orientation.

Relativistic Appreciation: For the purpose of this study, relativistic appreciation will be measured by the Relativistic Appreciation (RA) Subscale of the M-GUDS. Relativistic appreciation (formerly known as “positive personal attitude”) is defined as an attitude that is very similar to diversity of contact except that this attitude applies to one’s personal relationships (e.g., “one on one” relationships) with people who are different and/or similar to them rather than attitudes toward general social groups (Miville et al., 1998). Relativistic appreciation may represent the “micro-level” of universal-diverse

orientation while diversity of contact may represent the “macro-level” of universal-diverse orientation.

Research Questions

The following four research questions will be addressed in this study:

Research Question #1: Are scores on the Right-Wing Authoritarianism Scale, Religious Fundamentalism Scale, and the Miville-Guzman Universality-Diversity Scale with its three subscales (Diversity of Contact, Comfort with Differences, and Relativistic Appreciation) significantly interrelated?

Research Question #2: Are Right-Wing Authoritarianism, Religious Fundamentalism, and Gender significant predictors of Universal Diverse Orientation as measured by the total Miville-Guzman Universality-Diversity Scale?

Research Question #3: Are Right-Wing Authoritarianism, Religious Fundamentalism, and Gender significant predictors of Diversity of Contact, Comfort with Differences, and Relativistic Appreciation as measured by the subscales of the Miville-Guzman Universality-Diversity Scale?

Research Question #4: Do scores on the Right-Wing Authoritarianism Scale and Religious Fundamentalism Scale differ by Gender?

CHAPTER 2

REVIEW OF THE LITERATURE

This chapter will first briefly review the original 1950's authoritarian construct "The Authoritarian Personality" that initiated the research into authoritarianism. This construct (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950) will serve as a way of "setting the stage" for Altemeyer's conceptualization of right-wing authoritarianism. Secondly, Altemeyer's conceptualization and model of right-wing authoritarianism will be outlined. Thirdly, the construct of religious fundamentalism will be discussed. Finally, the construct of universal-diverse orientation will be discussed along with the literature relationship between the three variables of right-wing authoritarianism, religious fundamentalism, and prejudice (a variable that is of primary importance in explaining universal-diverse orientation).

The Authoritarian Personality

There have been many authoritarian oriented constructs and scales developed throughout the years. Some examples include Eysenck's Two-Factor Theory of Political Behavior (cited in Kreml, 1977), Wilson's Theory of Conservatism (Wilson & Patterson, 1968), Ray's Directiveness Scale (cited in Billings, Guastello, & Rieke, 1993),

Rokeach's Theory of Dogmatism (Rokeach, 1960), Lee and Warr's "Balanced F Scale" (1969) and Kohn's Authoritarianism-Rebellion Scale (cited in Altemeyer, 1981).

Altemeyer provides an excellent critical review of these theories and the coinciding instruments in his original book on right-wing authoritarianism (1981). The original theory of authoritarianism (and historically the most popular) was developed by Adorno, Frenkel-Brunswick, Levinson, and Sanford in the work entitled "The Authoritarian Personality" (1950). The goal for these researchers was to construct a scale ("The California Fascism Scale") that would measure prejudice in a way that was discreet - minority group names would not be mentioned for example (Adorno et al., 1950). This original link between authoritarianism and prejudice is presently a well researched and firmly established relationship in the literature (Brown, 1995; Hecht, 1998; McKinney, 1973; etc.). Adorno and his colleagues believed authoritarianism was caused by being fascist or having a fascist personality (Adorno et al., 1950). This fascist personality is described as being extremely totalitarian; meaning a person advocates a dictatorial type of government that requires complete and non-questioning subservience by its citizens (Adorno et al., 1950; Milgram, 1969). A good example of this style of government during the time that this research was conducted was Italy under the rule of Mussolini during World War II.

This Berkeley Model of Authoritarianism based much of its theory in the psychodynamic framework of Sigmund Freud. For example, a highly prejudiced person would have an uncontrollable id that used defense mechanisms such as displacement and repression in an attempt to control the id (Altemeyer, 1981). The model consists of nine traits that comprise the authoritarian personality: Conventionalism (following of

traditional and conventional values); Authoritarian Submission (submission to one's moral authorities); Authoritarian Aggression (overall aggressiveness toward others who go against conventional norms); Destructiveness and Cynicism (overall hostility and negativity toward others); Power and Toughness (views the world in terms of "strong and weak" or "dominance and submission"); Projectivity (sees the world as dangerous and that people need to be aware of the harm that may happen to them); Superstitious and Stereotypy (tendency to exhibit rigid thinking and that fate can be attributed to "mystical determinants"); Anti-Intracception (the antithesis to being imaginative and tender-minded); and Sex (an exaggerated concern in regard to sexual issues) (Adorno et al., 1950).

Numerous criticisms have been leveled at this authoritarian construct. One of the original criticisms of the theory came from Rokeach (1960) with his theory of dogmatism. Dogmatism refers to beliefs that are generally fixed and firmly held by a person. These beliefs are based on authority and are accepted without the need for facts or empirical support (Rokeach, 1960). Rokeach, with his theory grounded in "belief systems" (e.g., what a person believes/not believes; the centrality of this belief to the person; and the time perspective of the belief) criticized this authoritarian construct for emphasizing authoritarianism "on the right." Rather, all forms of authoritarianism should be examined. This general authoritarianism would not be associated with any specific ideology but instead the examination would focus on the structure of people's ideas (Rokeach, 1960).

Other criticisms soon followed. For example, there are actually more than nine traits when considering superstition and stereotypical thinking as only one trait (they can

be defined in totally different ways) (Altemeyer, 1981). The model is also very vague and “loose”, meaning the traits are too generally defined (e.g., conventionalism as defined by Adorno et al. does not specify an actual trait). The theory is also too confusing and complex when considering the theoretical link with the California Fascism Scale. The theory has flaws and the scale which measures the presented construct has questionable psychometric properties. It seems there is numerous overlap with the questions on the scale and it can be questioned as to what the specified scale items actually measure (Altemeyer, 1981). In addition, the original version of the scale is not a balanced scale (balanced versions are now available) and the scale does not really measure authoritarian behavior (Billings, Guastello, & Rieke, 1993). Ray’s (1976) research found little connection between scores on the California Fascism Scale and ratings by peers of actual authoritarian behaviors.

Despite these criticisms, this authoritarian personality or fascist personality research was important in starting a whole new research paradigm into the idea of authoritarianism. With this in mind, this authoritarian personality construct greatly influenced Altemeyer’s research program into what he has termed right-wing authoritarianism. In fact, the first three traits of the authoritarian personality construct forms the basis of Altemeyer’s theory of right-wing authoritarianism.

Altemeyer’s Right-Wing Authoritarianism

As mentioned previously, Altemeyer defines right-wing authoritarianism as a covariation of three attitudinal clusters that are found in a person. These three attitudinal clusters are: Authoritarian Submission - “a high degree of submission to the authorities

who are perceived to be established and legitimate in the society in which one lives”; Authoritarian Aggression - “a general aggressiveness, directed against various persons, that is perceived to be sanctioned by established authorities”; and Conventionalism “a high degree of adherence to the social conventions that are perceived to be endorsed by society and its established authorities” (Altemeyer, 1996, p. 6).

Altemeyer defines attitudinal clusters as “orientations to respond in the same general way toward certain classes of stimuli” (Altemeyer, 1996, p. 6). In regard to his defined right-wing authoritarianism, these stimuli would be a person’s established authorities (authoritarian submission), a person’s sanctioned targets (authoritarian aggression), and a person’s social conventions (conventionalism) (Altemeyer, 1981, 1988, 1996).

Right-wing authoritarianism is better characterized as an orientation rather than merely negative behavior. It is a personality trait that is best seen when looking at how people deal with situational pressure. For example, people with this personality trait will more likely submit to authority figures or be aggressive toward “sanctioned targets” with little situational pressure while other people require a great deal more pressure to submit to authority figures or turn aggressive toward other people who are deemed sanctioned targets (Altemeyer, 1996). A good example of this obedience to authority can be found in Milgram’s experiment where unsuspecting subjects (in the role of teacher) inflicted what appeared to be great pain (pretend electric shocks) on the learner (a confederate) as ordered by the experimenter (see Milgram, 1969). This research reinforced this idea that some people will obey an authority figure in an unquestioning manner merely because he or she is deemed an authority figure - even if it means hurting others as a consequence of

obeying the authority figure. Ironically, the more defiant subjects in this experiment (meaning they did not obey the experimenter in “shocking” the learner) scored very low on the California Fascism Scale while the other more obedient subjects scored much higher on the scale (Blass, 1995; Milgram, 1969).

As mentioned, right-wing authoritarianism does not necessarily have political connotations (e.g., conservative and liberal) or even economic meaning (capitalism and socialism). The term “right-wing” is used in a psychological sense, emphasizing that a person psychologically submits to perceived authority figures in their life (Altemeyer, 1988). Overall, this usually represents a submission to “the Establishment” (Altemeyer, 1996, p. 10). While society may view right-wing authoritarians as either “political right-wingers” or “economic right-wingers”, Altemeyer stresses that his defined right-wing authoritarianism construct refers to “psychological right-wingers” although economic and political orientation can also play a role (Altemeyer, 1981, 1988, 1996). A good example of this emphasis on the psychology of right-wing authoritarianism is Communism. Many people may view Communism as a “leftist” construct since it represents the antitheses of the United States capitalist society. Therefore, one might state a Communist cannot be right-wing authoritarian. However, a “Russian hardliner” who wants to reinstate the Communist Party could be a “psychological right-winger” because of a submission to the political party that this person was raised into believing is a legitimate and proper authority figure (Altemeyer, 1996).

The idea of a “left-wing” authoritarian is very questionable (Altemeyer, 1996; Altemeyer & Hunsberger, 1993; Ellis, 1998; Gorsuch, 1993; Levasseur, 1997; Stone, 1980). Altemeyer has defined left-wing authoritarianism as “submission, aggression, and

conventionalism in a revolutionary cause” (1996, p. 233). Altemeyer even recently constructed a scale (the Left-Wing Authoritarianism Scale) and found good internal consistency with the scale yet found no significant findings to indicate a present existence of left-wing authoritarianism (Altemeyer, 1996). On the other hand, Levasseur constructed a left-wing authoritarian scale and found the presence of left-wing authoritarian traits with people such as demonstrating a positive bias toward people who have traditionally endured hardship (e.g., racial minorities, homosexuals, women) as well as also valuing equality for all people (1997). A criticism of the idea of left-wing authoritarianism could be a questioning of the dichotomy of any form of authoritarianism truly desiring equality for all people. For the purposes of this study, left-wing authoritarianism will not be considered due to the present lack of empirical support for such a construct.

The three right-wing authoritarian attitudinal clusters will be discussed more at length at this point. The first presented attitudinal cluster of right-wing authoritarianism is authoritarian submission. This cluster refers to an overall acceptance of statements as well as actions of perceived authority figures (Altemeyer, 1996). There is also a willingness to listen to and obey with the authority figures instructions without much need for persuasion. Authoritarian submission usually refers to the “followers” (e.g., German citizens during World War II under Adolf Hitler) but can also refer to the leaders (e.g., Adolf Hitler was authoritarian in that he believed he had the authority to transcend beyond the laws and the basic human rights of others). One’s perceived authority figures can include such country leaders as Hitler or the President of the United States but also parents, other governmental officials (e.g., the police), religious leaders, and military

leaders. These groups of people are in a sense given a lot of decision making power by right-wing authoritarians because they are perceived as the legal and moral authority figures in their lives. It is as if the “right-winger” says “whatever you (authority figure) say goes...I will listen to you and follow you no matter what and without criticism.”

Authoritarian submission can go even higher than the mentioned authority figures. For example, God’s will and the Constitution can be held in a more sacred manner than governmental officials (Altemeyer, 1996). This is one area (e.g., submitting totally to God’s will) where religious fundamentalism is strongly associated with right-wing authoritarianism (Altemeyer, 1996; Altemeyer & Hunsberger, 1992; Appleby, 1994; Martin, 1996). Some right-wing authoritarians may even reject their usual authority figures if they believe these figures betrayed, for example, God’s will (Altemeyer, 1996). Authoritarian submission also implies that one places authority figures in a position that they automatically deserve respect, the benefit of the doubt, and even the right to break the law if deemed necessary by the authority figure (Altemeyer, 1988). Tolerance for criticism of authority figures by other people is very low; these people are seen by right-wing authoritarians as “troublemakers” who are trying to ruin the traditions and overall establishment of society. Finally, while the ordinary right-wing authoritarian (the focus of this study) does not necessarily submit blindly and automatically to their authority figures, they will submit more readily to authority figures they like as well as don’t like when compared to non-right-wing authoritarians (Altemeyer, 1996).

Authoritarian aggression is a second attitudinal cluster of right-wing authoritarianism. Aggression is meant by harm that is done to others by the right-wing authoritarian including physical injury but more commonly focusing on psychological

suffering or psychological harm that is directed toward others. It is related to authoritarian submission in that the aggressive behavior is initiated because it is determined that the perceived authority figure approves of such behavior (e.g., child who models a parent's racial slurs). This would make sense in that high right-wing authoritarians tend to advocate physical punishment of children as a form of discipline as well as advocate capital punishment and harsh treatment of criminal offenders (Altemeyer, 1996). In addition, this aggressiveness in right-wing authoritarians is readily seen in the areas of prejudice towards other racial and ethnic groups and perceived "social deviants" such as homosexuals (Altemeyer, 1988, 1996).

Conventionalism is the third attitudinal cluster that is defined in right-wing authoritarianism. This aspect of right-wing authoritarianism emphasizes "strictness" and "traditional values". Religion usually plays an important role in this conventional part of right-wing authoritarianism. For example, there is usually a general belief in "God's law" and a desire to stay true to the traditional religious beliefs while avoiding change at all costs (Altemeyer, 1996). The traditional family (e.g., a wife is subservient to her husband) and the national anthem (e.g., patriotism) are considered extremely important to the right-wing authoritarian. Sex is a taboo subject - looked at in terms of "sinfulness" and "perversion", particularly when considering homosexuality and adulterous affairs. A key to conventionalism is the "sticking" to the traditional, moral way of living without swaying off from the path. The right-wing authoritarian would say there is no other path or other way of doing things because all of the other ways are wrong (Altemeyer, 1988, 1996).

There have been criticisms of Altemeyer's theory. Ray has stated that Altemeyer's model of right-wing authoritarianism is really just a theory about conservatism considering the Right-Wing Authoritarianism Scale (RWA Scale) correlated highly with Ray's Conservatism Scale and not his Directiveness Scale (a measure that actually asks respondents if they participate in authoritarian behaviors) (1985). However, Ray's definition of authoritarianism could be seen as "lacking" specificity and depth when compared to Altemeyer's definition. In a study of South African students, Edwards and Leger (1995) found that items on the Right-Wing Authoritarianism Scale (RWA Scale) may have different connotations for Black respondents when compared to White respondents - therefore questioning the application of Altemeyer's theory to all groups of people.

There has been an enormous amount of research into Altemeyer's conceptualization of right-wing authoritarianism. It is a well researched and frequently used construct spanning over 25 years. For specific reliability and validity information, please refer to Chapter 3 in the section describing the scale used to measure right-wing authoritarianism. Generally, research has shown that right-wing authoritarianism has been significantly related to numerous variables. Some recent research findings of significant relationships of specified variables with right-wing authoritarianism include: male perpetrators of domestic violence (Hastings, 1997); adherence to traditional gender roles, anti-abortion viewpoints, and punitiveness toward women seeking abortions (Duncan, Peterson, & Winter, 1997); strict and harsh parenting styles that emphasize obedience of children toward parents (Danso, Hunsberger, & Pratt, 1997); negative viewpoint of people with AIDS, increased religious faith, and pro-Communist, anti-

Democracy, anti-Capitalist beliefs among Russian citizens (McFarland, Ageyev, & Djintcharadze, 1996); punitiveness and harshness toward criminal offenders among Australian citizens (Feather, 1996); negative attitudes toward the environment (Schultz & Stone, 1994); anti-Black prejudice attitudes by White South African students (Duckitt & Farre, 1994); negative attitudes toward homosexuals (Haddock, Zanna, & Esses, 1993); male sexual aggression (Walker, Rowe, and Quinsey, 1993); strong advocacy of military preparedness (Tarr & Lorr, 1991); and negative attitudes toward human rights (Moghaddam & Vuksanovic, 1990).

There are numerous other studies spanning over two decades that confirm many significant findings between Altemeyer's right-wing authoritarianism and other negative variables. Here is a random "snapshot" of some of Altemeyer's major research findings (there are 50 listings) regarding high right-wing authoritarians (1996, p. 300 - 302):

1. High right-wing authoritarians accept unfair and illegal abuses of power by government authorities.
2. High right-wing authoritarians weaken the constitutional guarantees of liberty, such as the Bill of Rights.
3. High right-wing authoritarians tend to go easy on authorities who commit crimes and people who attack minorities.
4. High right-wing authoritarians are prejudiced against many racial, ethnic, nationalistic, and linguistic minorities.
5. High right-wing authoritarians tend to be hostile toward homosexuals and support "gay-bashing."

6. High right-wing authoritarians insist on traditional sex roles and tend to be hostile toward feminists.

7. High right-wing authoritarians tend to be fearful of a dangerous world.

8. High right-wing authoritarians uncritically accept insufficient evidence that supports their beliefs.

9. High right-wing authoritarians tend to be dogmatic.

10. High right-wing authoritarians tend to be “fundamentalists” and the most prejudiced members of whatever religion they belong to.

11. In regard to government lawmakers, high right-wing authoritarians tend to be Conservative/Reform Party (Canada) or Republican Party (United States) lawmakers, who (a) have a conservative economic philosophy; (b) believe in social dominance; (c) are ethnocentric; (d) are highly nationalistic; (e) oppose abortion; (f) support capital punishment; (g) oppose gun-control legislation; (h) say they value freedom but actually want to undermine the Bill of Rights; (i) do not value equality very highly and oppose measures to increase it; (j) are not likely to rise in the Democratic Party, but do so among Republicans.

Altemeyer (1996) further states that low right-wing authoritarians tend to object to any form of abuse of power, be more open-minded and less dogmatic. They also tended to be more independent, peace seeking, less biased and more willing to look at themselves and admit negative aspects about themselves (high right-wing authoritarians tend to see no personal failings within themselves or at least see themselves as highly self-righteous individuals) (Altemeyer, 1996). Overall, there are generally no known significant gender differences to report with right-wing authoritarianism with the

exception of one study (Rubinstein, 1996) that found Israeli males scored significantly higher in right-wing authoritarianism than Israeli females. In addition, past research has shown that less educated and older people tend to exhibit higher levels of right-wing authoritarianism while intelligence does not appear to be a significant factor (Altemeyer, 1996)

Religious Fundamentalism

The role of religion in society can be both a positive force as well as a negative force in our lives. (Altemeyer & Hunsberger, 1997; Hunsberger & Platonow, 1986; Wylie & Forest, 1992). In regard to prejudice, Allport (1954) has stated that “The role of religion is paradoxical. It makes prejudice and it unmakes prejudice....Some people say the only cure for prejudice is more religion; some say the only cure is to abolish religion” (cited in Hunsberger, 1995, p. 115). Hence, the interesting dual role of religion is introduced into this study. One would think that to be religious means to be accepting, helpful, and tolerating of other people - even if they are different from you in regard to race, ethnicity, gender, socio-economic status, etc. However, there is a long research history supporting the finding that religion is associated with prejudice and other negative attributes (e.g., authoritarianism). Lately, the research has looked at more specific religious factors as a way to narrow down the broad religious construct into more explainable and manageable factors.

One set of these factors revolves around religious orientation (Allport and Ross, 1967). These researchers hypothesized that people have one of two religious orientations: extrinsic or intrinsic. The extrinsic orientation is an “immature”, utilitarian, exteriorized

orientation to religion that ascribes to prejudice attitudes whereas the intrinsic orientation is a “mature”, committed, and sincere faith in religion and not as prone to prejudicial attitudes (Allport & Ross, 1967; Genia, 1996). While this religious orientation idea makes intuitive sense and is a useful idea in present day research, researchers have questioned the internal consistency and reliability of the instrument that is used to measure these orientations (Hunsberger, 1995).

Another important specific religious factor is the notion of “quest” (cited in Altemeyer, 1996; Hunsberger, 1995). Quest refers to the absolute knowledge about truth and religion. This existential construct assesses an individual’s quest level by measuring how much a person is willing to question religion or accept how much they do not really know about religion and God (Altemeyer, 1996). Although the Quest Scale has questionable psychometric properties (e.g., internal consistency) it does appear that people high in quest tend to be less prejudiced people. This idea of quest seems to have potential as a specific religious factor that can be used to examine the role of religion with prejudice (Hunsberger, 1995).

A more recently constructed specific religious factor is fundamentalism (a variable of interest in this study). Religious fundamentalism is an important and seemingly more popular topic in today’s world society (Gallagher & Bull, 1996; Martin, 1996; Watson, 1997). It is very similar to right-wing authoritarianism in that the primary theme is one of “religious authoritarianism.” (Altemeyer & Hunsberger, 1992). Religious fundamentalism is growing interest area in the literature as well as a serious and often destructive force in today’s American society and the world at large (Appleby, 1994; Bull & Gallagher, 1996; Ellis, 1998; Martin, 1996; Watson, 1997; Westerlund, 1996). While

religion itself is a highly researched area, the construct of religious fundamentalism as defined in this study is a relatively new area of research. Recent research has found significant relationships between religious fundamentalism and variables such as: lack of openness to experience and avoidance of new and novel ideas (Streyffeler & McNally, 1998); support for capital punishment (Borg, 1997); negative attitudes toward single mothers and homosexuals (Jackson & Esses, 1997); and use of corporal punishment toward children (Danso, Hunsberger, & Pratt, 1997). For the purpose of this study, religious fundamentalism will be defined as “the belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity” (Altemeyer & Hunsberger, 1992, p. 118). For specific reliability and validity information, please refer to Chapter 3 in the section describing the scale used to measure religious fundamentalism.

Fundamentalism is different from orthodoxy (another more popular research area). Orthodoxy refers to a person’s beliefs regarding a certain religion. A popular instrument that measures the beliefs of Christians is the Christian Orthodoxy Scale (Fullerton & Hunsberger, 1982; Johnson, George, & Saine, 1993). This scale assesses basic Christian beliefs such as “God exists as: Father, Son, and Holy Spirit” and “Jesus was crucified, died, and was buried but on the third day He arose from the dead” (Fullerton & Hunsberger, 1982, p. 320). These questions could be fairly asked of more

than 150 different Christian denominations throughout the United States because of primary Christian beliefs despite some denominational differences (Mead, 1995).

Obviously, this scale would have limitations with other Non-Christian religions such as Muslim and Hinduism.

The focus of this study is not on beliefs but rather attitudes about religious beliefs (Altemeyer & Hunsberger, 1992). This applies to all religions, not just Christian beliefs. An important reason for examining fundamentalism is to sort out the most prejudice individuals in the area of religion. Past research has found that church members are more prejudiced toward others than people who have never joined a church (Gorsuch & Aleshire, 1974). The research on actual church attendance is much more confusing, inconclusive, and with research methodological questions (Altemeyer, 1996). It appears the question to ask is not how often one attends church or how active one is in the church but what one's church teaches to its members about such areas as ethnocentrism, prejudice, and authoritarianism (Altemeyer, 1996). Therefore, religious fundamentalism seems to be an important factor in determining prejudiced attitudes toward others. Fundamentalism represents the opposite of Bateson's "quest" orientation because while "high quest orientations" indicate flexibility, openness, and doubting; fundamentalism indicates the exact opposite traits of rigidity, closed mindedness, and narrow mindedness (Hunsberger, 1995; Hunsberger, Alisat, Pancer, & Pratt, 1996; McFarland & Warren, 1992; Ventis, 1995).

Religious fundamentalism and right-wing authoritarianism are both highly correlated with each other (Altemeyer, 1996; Altemeyer & Hunsberger, 1992; Hunsberger, 1995, 1996; Leak & Randall, 1995; Rubinstein, 1995a; Wylie & Forest,

1992). Altemeyer (1996) states right-wing authoritarians tend to react on religious impulse. He also points out that to be right-wing authoritarian does not necessarily imply one is religious fundamentalist (and vice-versa). However, due to their close relationship, religious fundamentalists “provide way more” than their “fair share” of right-wing authoritarian people and therefore prejudiced people in society (Altemeyer, 1996). This makes sense when we consider that right-wing authoritarians would naturally be attracted to the “absolutism” view of religion as seen in fundamentalism as well as the idea that “*their* religion is the true religion , and that all others are inferior” (Altemeyer, 1996, p. 161). In concluding, religious fundamentalism is seen as a religious manifestation of right-wing authoritarianism and therefore can be understood best within the context of Altemeyer’s model of right-wing authoritarianism (Altemeyer, 1996).

Right-Wing Authoritarianism, Religious Fundamentalism, and Universal-Diverse Orientation

There have been fairly recent studies conducted focusing on the variables of right-wing authoritarianism, religious fundamentalism, and prejudice. In these studies, right-wing authoritarianism and religious fundamentalism were defined in the same manner as this study has defined them. In addition, the same scales were also used (Right-Wing Authoritarianism Scale and Religious Fundamentalism Scale) for these studies. Prejudice is being examined in this section because it is a primary factor of universal-diverse orientation. As mentioned earlier, right-wing authoritarianism and religious fundamentalism have not been related to universal-diverse orientation in previous studies so prejudice will be presented as a related construct.

Prejudice can be defined as a fear and even dislike of the unknown or a fear and dislike of people who are different from one's self (Hecht, 1998). More specifically, prejudice can be defined as "the holding of derogatory social attitudes or cognitive beliefs, the expression of negative affect, or the display of hostile or discriminatory behavior towards members of a group on account of their membership of that group" (Brown, 1995, p. 8). It would seem then that universal-diverse orientation, defined as one's appreciation of the similarities and differences between one's self and others (Miville et al., 1995; Miville et al., 1998) would represent an "anti-prejudice" attitude.

Altemeyer and Hunsberger (1992) conducted five separate studies that examined the variables of right-wing authoritarianism, religious fundamentalism, religious quest, and prejudice. Their hypothesis was that religious fundamentalism would be highly correlated with right-wing authoritarianism and that prejudice (rather than religious quest or religious orthodoxy) would be correlated highly to these variables.

The five studies consisted of subject populations of 325 Canadian students, another 138 Canadian students, 235 Canadian parents of students, 238 Canadian students, and 491 Canadian parents of students. The first four groups completed measures of religious fundamentalism, right-wing authoritarianism, Christian orthodoxy, religious quest, and prejudice. The first four studies involved validating and restructuring the Religious Fundamentalism Scale and the Quest Scale. The fifth study consisted of the largest group completing measures related to religious fundamentalism, right-wing authoritarianism, religious quest, and four measures of prejudice ("Attitudes Toward Homosexuals Scale", "Manitoba Prejudice Scale", "Posse-Radicals Survey", and a "Trials" measure). The Posse-Radicals Survey consists of questions related to reactions

and opinions about hypothetical government laws that would outlaw “radical or extremist” political movements. The “Trials” measure asked the respondent to pass sentence on hypothetical criminal court trial defendants. Demographic variables included age, gender, educational level, present religion, home religion, church attendance, and reading of scriptures (Altemeyer & Hunsberger, 1992).

Results indicated right-wing authoritarianism correlated very highly with fundamentalism (positively) and quest (negatively) in addition to significant positive correlations with attitudes toward homosexuals, prejudice and “hunting down radicals.” Religious fundamentalism also correlated very highly (but not as high as right-wing authoritarianism) with these measures in addition to imposing stiff sentences on the presented Trial scenarios. Church attendance and, to a lesser extent, scripture reading also had relationships with right-wing authoritarianism and religious fundamentalism. In regard to religious denomination, people with no affiliation and Jewish people had the lowest level of right-wing authoritarianism, religious fundamentalism and prejudice while Baptists, Jehovah’s Witnesses, Mennonites, Evangelical, and Pentecostal people exhibited the highest levels in these areas (Altemeyer & Hunsberger, 1992). A criticism of this study would be the “extreme” unbalanced numbers in the different religious denominations - particularly having only six Jewish people and 158 Catholic people.

A follow-up study was conducted by Hunsberger (1996). He examined right-wing authoritarianism, religious fundamentalism, and prejudice (specifically homophobia) among non-Christian groups. His research questions asked if the Religious Fundamentalism Scale would measure non-Christian beliefs in addition to Christian beliefs and also would there be the same positive relationship with right-wing

authoritarianism, religious fundamentalism, and prejudice. Surveys were mailed to people in Toronto, Canada on the basis of their last name likely representing Muslims, Jewish people, or Hindus (75 from each group). Mailed surveys contained measures on right-wing authoritarianism, religious fundamentalism, attitudes toward homosexuals and demographic information (age, gender, education level, present religion, home religion, church attendance, and scripture readings). A total of 22 Muslims, 21 Hindus, and 32 Jewish people completed and returned the surveys. Like the previous study with primarily Christian participants, religious fundamentalism was found among these non-Christian groups and these fundamentalists proved to be right-wing and prejudiced (Hunsberger, 1996). However, the low numbers representing these groups make the results questionable. It could be questioned if these groups residing in Canada provide a good representation of Muslims, Hindus, and Jewish people throughout the world.

Wylie and Forest (1992) examined right-wing authoritarianism, religious fundamentalism, and prejudice. They mailed surveys to 285 random Canadian residents and received 75 completed surveys. The mailed packets included measures of right-wing authoritarianism, religious fundamentalism, prejudice (attitudes toward homosexuals, “regular racial/ethnic prejudice”, and a “Trial” measure), and a demographic questionnaire (age, gender, education level, acceptance of religious beliefs they were raised in, present religion, church attendance, scripture reading, and political party).

Researchers hypothesized that right-wing authoritarianism and religious fundamentalism would be positively related to prejudice. Results indicated that right-wing authoritarianism and religious fundamentalism were highly associated with each other. Right-wing authoritarianism was important in predicting prejudice, homophobia,

and punitiveness while religious fundamentalism was not an important predictor. Church attendance had a negative relationship with prejudice (unlike some previous findings) and scripture reading had a positive relationship with prejudice (Wylie and Forest, 1992).

Gender will be another variable examined in this study. Gender differences have been found with universal-diverse orientation with females scoring generally higher than males on the Miville-Guzman Universality-Diversity Scale and therefore displaying a higher universal-diverse orientation than males (Miville et al., 1995; Miville et al., 1998). Gender differences for right-wing authoritarianism and religious fundamentalism are not as pronounced with a lack of research in the area of gender differences and religious fundamentalism.

This study will examine right-wing authoritarianism, religious fundamentalism, and the prejudiced related construct of universal-diverse orientation. Detailed reliability and validity information for the Miville-Guzman Universality-Diversity Scale (M-GUDS); the scale that measures universal-diverse orientation, are discussed in Chapter 3. Universal-diverse orientation is a relatively new construct that has proven, in the initial stages of research, to be related to white racial identity attitudes, psychological androgyny, empathy, positive attitudes toward feminism, as well as negative relationships with dogmatism and homophobia (Miville et al., 1999).

A recent study has also linked universal-diverse orientation to different aspects of personal wellness such as self-efficacy, positive thinking, various coping skills, self-esteem, and seeking social support (Miville et al., 1998). Universal-diverse orientation is “an awareness and potential acceptance of both similarities and differences in others that is characterized by interrelated cognitive, behavioral, and affective components”

(Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000, p. 158). Universal-diverse orientation encompasses a viewpoint that as human beings one shares a universal culture with others while also acknowledging important differences people have such as racial or religious differences (Fuertes, 2000). This awareness of how people are different yet alike from each other is an important part to building and sustaining human relationships (Fuertes, 2000). Universal-diverse orientation would appear to represent an openness to many different kinds of human relationships.

CHAPTER 3

METHOD

This chapter will describe the methods used in this study. Participant demographic information and procedures for this study will be presented. In addition, the instruments used in this study will be explained and reviewed. Finally, strategies for data analysis, research questions, and null hypotheses will be presented.

Participants

The participants in this study consisted of 325 college students at a large Southwestern university. Three hundred and seventeen participants were undergraduate students. Eight of the participants were graduate students who were enrolled in selected undergraduate classes. All participants were enrolled at the university during spring of 1999 and/or summer of 1999. Twelve participant protocols were omitted from the final pool of subjects due to missing or incomplete data on the provided instruments. Of the 325 participants, the majority of participants were female (222 of 325 participants) and 103 were male meaning 68.3% of participants were female and 31.7% of participants were male. Table 1 provides a summary of the frequency and percentage of participants according to gender.

Table 1

Gender of Participants (N = 325)

Gender	Frequency	Percent
Female	222	68.3
Male	103	31.7
Total	325	100.0

The 325 participants varied in age with an age range of 18 years old to 52 years old. The mean age for the total sample was 22.26 with a standard deviation of 4.97. The median age and modal age for the total sample was 21.00 years old. The 222 female participants had a mean age of 21.93 with a standard deviation of 4.68. The median and modal age for female participants was 21.00 years old. The 103 male participants were, overall, older than females with a mean age of 22.97 and a standard deviation of 5.51. The median and modal age for male participants was 22.00 years old. Table 2 provides a summary of the age of participants including age by gender.

Table 2

*Age of Participants (N = 325)

Sample	Frequency	Mean	Standard Deviation	Median	Mode
Female	222	21.93	4.68	21.00	21.00
Male	103	22.97	5.51	22.00	22.00
Total	325	22.26	4.97	21.00	21.00

*Age range is 18 to 52 years old

In regard to the race and ethnicity of the participants, the majority of participants were White at 81.8% of the sample (266 of the 325 participants). Twenty-four (7.5%) of the participants were Native American and 13 participants (4.0%) indicated “International Student.” Eight participants (2.5%) were African American, four participants (1.2%) were Asian American, and four participants (1.2%) were Hispanic/Latino. Three participants (0.9%) were “Multiracial” and three participants (0.9%) indicated “Other” for race and ethnicity. All of the participants who indicated “International Student” stated they came to the USA from an Asian country (two-Asia, one-China, two-Indonesia, two-Japan, three-Malaysia, and three-Taiwan). The three participants who indicated “Multiracial” were African American-German and White-Arabic (the third participant did not specify their Multiracial identity). The three participants who indicated “Other” were Pacific Islander, West Indian, and Arabic. Table 3 provides a summary of the race and ethnicity of participants.

Table 3

Race/Ethnicity of Participants (N = 325)

Race/Ethnicity	Frequency	Percent
African American	8	2.5
Asian American	4	1.2
Hispanic/Latino	4	1.2
Native American	24	7.5
White/Caucasian	266	81.8
Multiracial	3	0.9
International Student	13	4.0
Other	3	0.9
Total	325	100.0

The college educational level of the 325 participants was varied with the majority of participants indicating they were either a junior or senior in college. Forty-eight participants (14.7%) indicated they were college freshman. Thirty-four participants (10.5%) indicated they were college sophomores. One-hundred and ten participants (33.8%) indicated they were college juniors. One-hundred and twenty-five participants (38.5%) indicated they were college seniors. In addition, eight participants (2.5%) indicated they were graduate students. All data collection took place in undergraduate

classes and all participants were enrolled in these undergraduate classes. Table 4 provides a summary of the college educational level of participants.

Table 4

College Education Level of Participants (N = 325)

College Education Level	Frequency	Percent
Freshman	48	14.7
Sophomore	34	10.5
Junior	110	33.8
Senior	125	38.5
Graduate Student	8	2.5
Total	325	100.0

Numerous academic majors (60 majors) were represented in the sample. Due to the large number of different academic majors provided by participants, the majors were grouped into four general categories to make it easier to describe the sample in regard to this demographic area. Eighty participants (24.6%) indicated “Business” oriented majors (e.g., Accounting, Finance, Marketing). Seventy-seven participants (23.7%) indicated “Education” oriented majors (e.g., Early Childhood Education, Elementary Education, Secondary Education). Thirty-seven participants (11.4%) indicated “Science” oriented majors (e.g., Animal Science, Biological Sciences, Mathematics). One-hundred and one

participants (31.1%) indicated “Social Science” oriented majors (e.g., Communication Sciences and Disorders, Family Relations and Child Development, Psychology). Thirty participants (9.2%) indicated “Undecided” for their academic major. Table 5 provides a summary of the academic majors for participants. Refer to Appendix G for a complete list of categorized academic majors for the 325 participants in this study.

Table 5

*Academic Major of Participants (N=325)

Academic Major	Frequency	Percent
Business	80	24.6
Education	77	23.7
Science	37	11.4
Social Science	101	31.1
Undecided	30	9.2
Total	325	100.0

*Refer to Appendix G for a complete list of categorized academic majors for participants

The majority of the 325 participants indicated a political party affiliation with the Democratic or Republican party. One-hundred and seventeen participants (36.0%) indicated an affiliation with the Democratic Party. One-hundred and twenty-five participants (38.5%) indicated an affiliation with the Republican Party. Twenty-five participants (7.7%) indicated they were “Independent” in regard to political affiliation.

Two participants (0.6%) indicated an affiliation with the Libertarian Party. Fifty-six participants (17.2%) reported no political party affiliation. No participants indicated “Other” for political party affiliation. Table 6 provides a summary of political party affiliation of participants in this study.

Table 6

Political Party Affiliation of Participants (N = 325)

Political Party Affiliation	Frequency	Percent
Democratic	117	36.0
Independent	25	7.7
Libertarian	2	0.6
Republican	125	38.5
None	56	17.2
Total	325	100.0

Numerous religious denominations (24 religious denominations, faiths, or beliefs) were reported by the 325 participants with the majority of denominations being Christian and the Baptist religious denomination attaining the highest frequency among participants. Religious denominations are presented in order of highest to lowest frequency. Eight-eight participants (27.1%) indicated Baptist, 45 participants (13.9%) indicated Non-Denominational Christian, 44 participants (13.5%) indicated Methodist,

and 40 participants (12.3%) indicated a Catholic religious denomination. Twenty-three participants (7.2%) indicated “None” for religious denomination, 14 participants (4.3%) indicated Church of Christ, and 11 participants indicated Presbyterian (3.4%). Nine participants (2.8%) indicated Disciples of Christ, nine participants (2.8%) indicated Lutheran, and eight participants (2.5%) indicated Assembly of God.

Four participants (1.2%) indicated Church of the Nazarene, four participants (1.2%) indicated Muslim, four participants (1.2%) indicated Pentecostal, and three participants (0.9%) indicated Buddhist. Three participants (0.9%) indicated Episcopalian, three participants (0.9%) indicated First Christian, three participants (0.9%) indicated Mormon, and two participants (0.6%) indicated an Adventist religious denomination. Two participants (0.6%) indicated Agnostic, two participants (0.6%) indicated Unitarian, and one participant (0.3%) indicated Jewish. One participant (0.3%) indicated Mennonite, one participant (0.3%) indicated Secular Humanist, and one participant (0.3%) indicated Wiccan. Table 7 provides a summary of the religious denominations of participants in this study.

Table 7

Religious Denomination of Participants (N = 325)

Religious Denomination	Frequency	Percent
Baptist	88	27.1
Non-Denominational Christian	45	13.9
Methodist	44	13.5
Catholic	40	12.3
None	23	7.2
Church of Christ	14	4.3
Presbyterian	11	3.4
Disciples of Christ	9	2.8
Lutheran	9	2.8
Assembly of God	8	2.5
Church of the Nazarene	4	1.2
Muslim	4	1.2
Pentecostal	4	1.2
Buddhist	3	0.9
Episcopalian	3	0.9
First Christian	3	0.9
Mormon	3	0.9
Adventist	2	0.6
Agnostic	2	0.6
Unitarian	2	0.6
Jewish	1	0.3
Mennonite	1	0.3
Secular Humanist	1	0.3
Wiccan	1	0.3
Total	325	100.0

Procedure

This researcher received permission from a variety of university instructors to enter their classroom at specified times and distribute questionnaire packets. The 325

subjects for this study were obtained from 16 different undergraduate classes representing different disciplines (e.g., Animal Science, Education, Human Environmental Science, Psychology, and Speech Communication). Participants were asked to complete a packet of materials containing a demographic information form (see Appendix C), the Right-Wing Authoritarianism Scale (see Appendix D), the Religious Fundamentalism Scale (see Appendix E), and the Miville-Guzman Universality-Diversity Scale (see Appendix F). All scales were generically identified as “Social Attitude Scale” to avoid possible bias in answering items. These packets were administered in group classroom settings at various time periods throughout the Spring/1999 and Summer/1999 semesters. Standardized instructions (see Appendix A) were read to each group prior to administration of packet materials.

Participants were also asked to read and sign a consent form (see Appendix B). This consent form contained information regarding instructions for the study, the purpose of the study, the safeguarding of participant confidentiality and privacy, the knowledge that participation is voluntary, and the knowledge that any participant has the right to withdraw from the study at any time. Contact information for this researcher, this researcher’s supervisor, and the Institutional Review Board Executive Secretary were present on the informed consent form. Participants signed two informed consent forms. One form was kept by this researcher while the other form was for the participant to keep for his or her records.

Each packet of material was screened to make sure all documents were contained in all of the packets before distributing them to participants. Once instruments were completed and screened for scoreability, all of the instruments and the demographic

information were scored, coded, and entered into a computerized statistical package for data analysis. Packets that included highly unusual or incomplete responses were excluded from the data analysis. As mentioned previously, 12 packets were excluded from further analysis due to incomplete responses or highly unusual responses.

Instruments

The three instruments for this study will be discussed at this point. These instruments are the Right-Wing Authoritarianism Scale (RWA Scale), the Religious Fundamentalism Scale (RF Scale), and the Miville-Guzman Universality-Diversity Scale (M-GUDS).

The Right-Wing Authoritarianism Scale (RWA Scale)

The 1996 version of the Right-Wing Authoritarianism Scale (see Appendix D) was used for this study to measure the construct of right-wing authoritarianism (Altemeyer, 1996). It takes about ten minutes to complete. This unidimensional instrument consists of 30 scoreable items that has a 9 point Likert-type scale (-4 = *very strongly disagree*, -3 = *strongly disagree*, -2 = *moderately disagree*, -1 = *slightly disagree*, 0 = *neutral*, +1 = *slightly agree*, +2 = *moderately agree*, +3 = *strongly agree*, +4 = *very strongly agree*). In reality, the scale consists of 34 items but the first four items are not scored. Altemeyer (1996) states the scale is constructed in this manner as a way of allowing the participant to become used to using the 9 point Likert-type scale and also to prepare the participant for content that follows in questions 5 to 34 on the scale. Participants circle the applicable number that best corresponds to their opinion about

each question on the RWA Scale. The 9 point Likert-type scale is used instead of a 7 point Likert-type scale because it produces a higher (although marginally higher) reliability (Altemeyer, 1996).

The Right-Wing Authoritarianism Scale is a balanced scale consisting of an even number of “protrait” and “contrait” items. Of the 30 scoreable items, 15 items are “protrait” statements or right-wing authoritarianism proponent statements (e.g., “The facts on crime, sexual immorality, and the recent public disorders all show we have to crack down harder on deviant groups and troublemakers if we are going to save our moral standards and preserve law and order,” “Obedience and respect for authority are the most important virtues children should learn”). The rest of the 15 items are “contrait” statements or right-wing authoritarianism opponent statements (e.g., “Our country *needs* free thinkers who will have the courage to defy traditional ways, even if it upsets people,” “Gays and lesbians are just as healthy and moral as anybody else”). Actual raw scores on the RWA range from 30 (lowest score) to 270 (highest score). Altemeyer (1996) states high scores are around 180 and very high scores are over 200. A score of 150 is a typical average since it is the midpoint of 30 to 270 (Altemeyer, 1988). High scores indicate a high degree of authoritarian submission, authoritarian aggression, and conventionism which covary to produce high right-wing authoritarianism. Low scores indicate a low presence of these right-wing authoritarian attitudinal clusters. Altemeyer has found that authoritarian aggression, authoritarian submission, and conventionism were the only three attitudinal clusters that consistently covaried and items on the scale are constructed to “tap into” at least two of these attitudes on any given item (1996).

Several versions of the RWA Scale have been constructed by Altemeyer since 1973. The original version of the scale consisted of 24 items while a 30 item version has been present since 1979 (Altemeyer, 1981, 1988, 1996). Of these items, 12 items have been remained consistent and unchanged throughout all of the versions. Items have been revised and changed as a way of “keeping up with the present times” because they lose their relevance to present day society (Altemeyer, 1996). For example, statements about the Vietnam War may not be socially relevant in the present day. High internal consistency and reliability have remained constant over the years despite the revisions. The population used to develop the original test consisted of 956 undergraduate Canadian psychology students at the University of Manitoba during Fall, 1973. Students completed six authoritarianism scales: the F Scale (Adorno et al., 1950); the Dogmatism Scale (Rokeach, 1960), the Conservatism Scale (Wilson & Patterson, 1968); the Authoritarianism-Rebellion Scale (cited in Altemeyer, 1981); the Balanced F Scale (Lee & Warr, 1969); and the initial version of the Right Wing Authoritarianism (RWA) Scale (Altemeyer, 1981). The RWA had the highest reliability (.88) of any of the other authoritarian scales as well as the highest mean interitem correlation (.23) when compared to the other measures (Altemeyer, 1981, 1988).

Research continued with the use of cross-validation studies with the RWA Scale on Canadian and American university student populations. In 1973 and 1974, 113 University of North Dakota undergraduate students, 148 University of Alberta undergraduates students, and 172 University of Western Ontario students completed the RWA Scale and other authoritarian related scales. Results indicated the RWA Scale was superior to the other measures by producing mean interitem correlations of .18 for all

three populations (compared to .04, .06, and .07) as well as .84 coefficient alphas (compared to .56, .66, and .79) that suggest respectable internal consistency of the RWA Scale (Altemeyer, 1981). Furthermore, mean interitem correlations found among 34 studies involving over 10,000 University of Manitoba students with the 1990 to 1995 versions of the RWA Scale ranged from .22 to .25 with coefficient alphas around .90 illustrating internal consistency of a continually revised instrument (Altemeyer, 1996). This past research allows this researcher to use the most updated published version (1996) of the RWA Scale (as seen in Appendix D) for this study.

Several other studies have proven the continually updated RWA Scale to be an internally consistent instrument among North American university students. For example, Tarr and Lorr (1991) found a coefficient alpha of .86 at two eastern universities; Leak and Randall (1995) found an alpha of .87 among 157 Creighton University students; and an alpha of .92 was found among 448 University of Michigan students in a study examining authoritarianism and social issue attitudes (Peterson, Doty, & Winter, 1993). Altemeyer lists several studies (by published research or personal communication) that demonstrate the RWA Scale's internal consistency among more North American college students as well as non-North American college students (e.g. South Africa, Israel), North American nonstudents (e.g., adults, parents, police), and non-North American non-students (Australian adults, Moscow citizens) (refer to Altemeyer, 1996, p. 18-19). Overall, the Right-Wing Authoritarianism Scale has proven to be a reliable, internally consistent instrument.

Several North American and Canadian studies as well as other countries (Duckitt, 1993; Rubinstein, 1996) have confirmed the validity of the RWA Scale. When examining

RWA attitudinal clusters, authoritarian aggression correlated with punishment of lawbreakers, punishment of peers in a learning situation, prejudice, hostility toward homosexuals, gay-bashing, aggressiveness toward women, and overall “mean-spiritedness” by high RWA scorers (Altemeyer, 1981, 1988, 1996). Wylie and Forest (1992) found a .52 correlation with RWA scores and lengthy imposed prison terms among Manitoba, Canada residents ($p < .01$). The RWA Scale has correlated between .50 and .60 with the Attitudes Toward Homosexuals Scale (a scale investigating hostility toward homosexuals with demonstrated coefficient alphas of .90 and .91). The Wylie and Forest study also found a correlation of .72 between these two scales with 75 random subjects at $p < .01$ (1992). Peterson et al. (1993) found correlations ranging from .28 to .52 between RWA scores and five items about AIDS (e.g., “AIDS victims have human feelings”). Other correlations between the RWA scale and other authoritarian aggression measures include a willingness to persecute radicals and communists (.50), exhibit prejudice toward ethnic and racial groups (.45), exhibit hostility toward women (.51), and accept interpersonal violence (.51) (Altemeyer, 1996; Wylie & Forest, 1992;). Finally, correlations were found between RWA scores and the punishment of disruptive environmentalists (.32 and .56) and the justification of anti-abortion violence (.21) at $p < .01$ (Peterson et al., 1993).

The RWA attitudinal cluster of authoritarian submission also revealed significant correlations with submission to and tolerance of authority figures. For example, Altemeyer found correlations of .52 to .63 when he examined Canadian and North American university students’ attitudes toward unfair and illegal government official actions (e.g., illegal searches, illegal wiretaps) and right-wing authoritarianism (1981).

High right-wing authoritarians tend to accept governmental abuse of power and seem to have a minimal amount of interest and caring toward basic human rights as evidenced by Moghaddam and Vuksanovic's findings of .66, .42., and .52 correlations between RWA scores and protection of human rights (1990).

Finally, there are significant correlations between the RWA conventionalism attitudinal cluster and traditional social conventions such as religion, traditional sex roles, conformity to group norms, conformity to traditional practices, and conservatism (Altemeyer, 1996). Leak and Randall (1995) found correlations of .51 (religious faith development and RWA) and .28 for females, .44 for males when examining sex-role stereotypes and right-wing authoritarianism ($p < .01$).

As evidenced, the 30 item Right-Wing Authoritarianism Scale has proven to be a reliable and valid instrument that represents and measures Altemeyer's defined concept of Right-Wing Authoritarianism.

The Religious Fundamentalism Scale (RF Scale)

The 1992 Religious Fundamentalism Scale (see Appendix E) will be used for this study to measure the construct of religious fundamentalism (Altemeyer & Hunsberger, 1992). This scale does not necessarily measure beliefs about religion but rather the attitudes one has toward religious beliefs (Altemeyer & Hunsberger, 1992). As mentioned previously it is highly correlated with the Right-Wing Authoritarianism Scale. It takes about five minutes to complete. This unidimensional construct consists of twenty scoreable items that has a 9 point Likert-type scale (-4 = *very strongly disagree*, -3 = *strongly disagree*, -2 = *moderately disagree*, -1 = *slightly disagree*, 0 = *neutral*, +1 =

slightly agree, +2 = *moderately agree*, +3 = *strongly agree*, +4 = *very strongly agree*).

Participants circle the applicable number that best corresponds to their opinion about each question on the Religious Fundamentalism Scale. Again, the 9 point Likert type scale is used instead of a 7 point Likert-type scale because it produces a higher (although marginal) reliability (Altemeyer, 1996).

Like the Right-Wing Authoritarian Scale, the Religious Fundamentalism Scale is a balanced scale consisting of an even number of “protrait” and “contrait” items. Of the twenty items, ten items are “protrait” statements or religious fundamentalism proponent statements (e.g., “God will punish most severely those who abandon his true religion,” “Whenever science and sacred scripture conflict, science must be wrong”). The rest of the ten items are “contrait” statements or religious fundamentalism opponent statements (e.g., “It is more important to be a good person than to believe in God and the right religion,” “Religion must admit all its past failings, and adapt to modern life if it is to benefit humanity”). Raw scores on the RF Scale range from 20 (lowest score) to 180 (highest score) with 100 being an average score. High scores are around 120 and very high scores are over 150. High scores indicate a high degree of religious fundamentalism while low scores indicate a lower degree of religious fundamentalism.

The Religious Fundamentalism Scale is a relatively new yet reliable, internally consistent instrument that was initially constructed in 1990 with twenty-eight items and eventually evolved into its present twenty item form in 1992 (Altemeyer & Hunsberger, 1992). The original 28 items were administered to 500 Canadian students and 235 Canadian parents in 1990 and the top twenty statements were established by factor analysis (Altemeyer, 1996). Like most religion oriented scales (e.g., Christian Orthodoxy

Scale, Intrinsic Religious Orientation Scale, Bateson's Quest Scale), interitem correlations are usually high due to the long and well-known history of established religion in our society (Altemeyer, 1996; Fullerton & Hunsberger, 1982; Johnson, George, & Saine, 1993;).

Early testing of the twenty item instrument was conducted with 491 Canadian parents. Results found a mean interitem correlation of .37 and an alpha of .92. With this same group of subjects, the RF Scale correlated very highly (.68) with the RWA Scale and .30 with prejudicial attitudes towards various minority groups (e.g., Jews, African-Americans, Vietnamese) as well as .41 with hostility toward homosexual individuals at the .01 level of significance (Altemeyer & Hunsberger, 1992). Item analysis reveals that there is a very high correlation of all items on the RWA Scale with the RF Scale indicating a relationship between religious fundamentalism and all aspects of right-wing authoritarianism (e.g., authoritarian submission, authoritarian aggression, and conventionalism) (Hunsberger, Alisat, Pancer, & Pratt, 1996). In their study consisting of a random group of 75 Canadian residents, Wylie and Forest (1992) found a correlation of .75 ($p < .01$) of the RF Scale with the RWA Scale as well as RF Scale correlations of .59 with acceptance of religious beliefs one was raised in, .58 with church attendance, .55 with weekly scripture reading, and .56 with homophobia (all at $p < .01$).

The RF scale was also administered to non-Christian groups. Cronbach alphas of .91 (Hindu - 23 participants), .94 (Islam - 21 participants), .85 (Jewish - 32 participants), and .92 (Christian - 431 participants) were obtained (Hunsberger, 1996). Interitem correlations included religious fundamentalism correlating with right-wing authoritarianism among Jews (.67), Muslims (.60), and Hindus (.47) all at $p < .05$. This

same study also found a substantial correlation of religious fundamentalism and hostility toward homosexuals among Hindus (.52), Muslims (.65), and Jews (.42) (Hunsberger, 1996). The RF Scale has also correlated highly (-.79) with the Bateson Quest Scale (basically the antithesis of religious fundamentalism) and also relates impressively with church attendance (.65) and scripture reading (.51) among a large sample of Canadian residents (Hunsberger, 1996).

Although the Religious Fundamentalism Scale does not have the same large amount of empirical support as the Right-Wing Authoritarianism Scale, it has proven to be a reliable and valid instrument with representing and measuring Altemeyer and Hunsberger's (1992) defined construct of religious fundamentalism in addition to correlating very highly with the Right-Wing Authoritarianism Scale.

The Miville-Guzman Universality-Diversity Scale (M-GUDS)

The Miville-Guzman Universality-Diversity Scale (see Appendix F) will be used for this study to measure the construct of Universal-Diverse Orientation (Miville et al., 1999). This multidimensional instrument consists of forty-five scoreable items that has a 6 point Likert-type scale (*1 = strongly disagree, 2 = disagree, 3 = disagree a little bit, 4 = agree a little bit, 5 = agree, 6 = strongly agree*). It takes about fifteen minutes to complete. The latest findings of this scale reveal three subscales. The largest factor or subscale is Diversity of Contact (DOC) which consists of 20 items. This subscale is comprised of positive attitudes one has toward different cultural, racial, or ethnic groups (e.g., "I attend events where I might get to know people from different racial backgrounds," "Becoming aware of experiences of people from different ethnic groups is

very important to me”). A second subscale is Comfort with Differences (CWD) which consists of 5 items. This subscale is comprised of attitudes related to the anxiety and discomfort one may have in associating with people of varying and different backgrounds (e.g., “Getting to know someone of another race is generally an uncomfortable experience for me,” “It’s really hard for me to feel close to a person from another race”). The Comfort with Differences Subscale is a reversed scored item since it represents a more negative attitude of universal-diverse orientation. A third subscale is Relativistic Appreciation (RA) which consists of 5 items. This subscale is comprised of positive attitudes one may have in personal relationships with other people in the context of a universal-diverse orientation (e.g., “In getting to know someone, I like knowing both how he/she differs from me and is similar to me,” “Knowing how a person differs from me greatly enhances our friendship”) (Miville et al., 1999; Miville et al, 1998).

The M-GUDS is a new instrument that has demonstrated evidence of internal consistency and validity. Initial construction of the scale consisted of 78 items which was eventually narrowed down to 45 items after interitem correlations were calculated from item judging results of counseling psychology doctoral students as well as results of a pilot study with 33 undergraduate students (Miville et al., 1999). The name of the scale during these early studies was the Universality-Diversity Scale (UDS) and it was hoped that three factors would emerge as a result of these studies (relativistic appreciation of oneself and others, sense of connection to others, and diversity of contact). However, two of the three studies found high intercorrelations among these three subscales which indicated a lack of three separate and distinct measurements of universal-diverse orientation (Miville et al., 1999).

Three studies were conducted using the newly formed 45 item Universality-Diversity Scale. The first study consisted of 93 white university students and found an alpha coefficient of .91 for the total scale and a test-retest correlational coefficient of .94 ($p < .01$). The UDS also positively and negatively significantly correlated with all of the White Racial Identity Subscales of Contact (.45) Disintegration (-.56) Reintegration (-.65) Pseudo-Independence (.46) and Autonomy (.48) as well as negatively correlated with Dogmatism (-.27) and Homophobia (-.33) all at $p < .01$ (Miville et al., 1995). The White Racial Identity Contact, Pseudo-Independent and Autonomy subscales represent more positive aspects of this racial identity while Disintegration and Reintegration are more negative which would seem to fit the obtained correlations with the UDS (Miville et al., 1999).

Initial study number two consisted of 111 racially mixed undergraduate university students being administered the UDS with measures of social desirability, empathy, and self-psychology (measures defensive and healthy narcissism). Results revealed another high alpha coefficient of .94 for the UDS. A relationship was not found (as expected) between the UDS and the Social Desirability Scale indicating subjects did not answer in a way that was considered to be socially desirable (Miville et al., 1999). Significant correlations were found between the UDS and the subscales Perspective Taking (.54) and Empathetic Concern (.29) of the Empathy Scale - indicating a universal-diverse orientation trait of being able to empathize and take the perspective of other people (Miville et al., 1999).

Initial study number three, consisted of 153 racially mixed undergraduate students who were administered the UDS and measures of attitudes toward feminism as well as

sex-role identity. An obtained alpha coefficient of .89 was obtained and positive correlations of .39 (attitudes toward feminism) and .26 (androgyny) were obtained as expected (all at $p < .01$). While no significance could be found with masculinity (-.04), a significant positive relationship was found between the UDS and the Bem Sex-Role measured femininity (Miville et al., 1999).

A second major study was conducted using the newly named Miville-Guzman Universality Diversity Scale (M-GUDS) and consisted of two racially mixed different groups at a large southwestern university (183 and 107). This study examined universal-diverse orientation and aspects of wellness. Three factors emerged from this study which explained 30% of the variance with an alpha of .93 (formerly named "Positive Group Attitude"; now referred to as "Diversity of Contact"), 6% of the variance with an alpha of .75 (formerly named "Negative Attitude"; now referred to as "Comfort with Differences"), and 5% of the variance with an alpha of .75 (formerly named "Positive Personal Attitude"; now referred to as "Relativistic Appreciation") (Miville et al., 1998). The alpha for these 30 items was .93. Scale intercorrelations of -.53 (Diversity of Contact and Comfort with Differences), .52 (Diversity of Contact and Relativistic Appreciation), and -.34 (Comfort with Differences and Relativistic Appreciation) were found at the .001 level of significance (Miville et al., 1998). These scales consisting of a total of 30 items, in addition to the remaining 15 items, was used for this study when examining universal-diverse orientation with right-wing authoritarianism and religious fundamentalism.

The M-GUDS significantly correlated with General Self-Efficacy (.34), Social Self-Efficacy (.29) and Total Self-Efficacy (.38) at $p < .01$. It also correlated significantly with various aspects of coping, specifically the Cope Scale - Active Coping/Planning

(.27), Cope Scale - Positive Reinterpretation and Growth (.31), Cope Scale - Social Support (.28), and Cope Scale - Alcohol/Drug Disengagement (-.24) (all at $p < .01$). The M-GUDS also correlated at the .05 level of significance with Positive Automatic Thoughts (.15), Cope Scale - Restraint (.15), and Cope Scale - Mental Disengagement (Miville et al., 1998). All of these correlations would be expected considering the variables of wellness and universal-diverse orientation were being related to each other. However, positive and collective self-esteem, optimism, and social connectedness were not significantly correlated with universal-diverse orientation (Miville et al., 1998).

The M-GUDS Positive Group Subscale was significantly correlated with self-efficacy (.32, .27, .36) and some coping scales (range from .21 to .30) at $p < .01$ as well as positive thinking (.16) and three more coping scales (range from .16 to -.19) at $p < .05$. The M-GUDS Negative Subscale was also significantly correlated with self-efficacy (-.35, -.31, -.40) and three coping scales (range from -.15 to .25) at $p < .01$ while also correlating significantly with optimism (-.15) and coping with denial (.17) at $p < .05$. Finally, the M-GUDS Positive Personal Subscale significantly correlated with three coping scales (range from -.22 to .35) and three aspects of collective self-esteem: Total Collective Esteem (.32), Membership (.32), and Public (.31) at $p < .01$. In addition, this scale also correlated significantly (negatively) with using humor as a coping mechanism (-.16) as well as two other coping scales (.18 and .15) and private collective self-esteem (.23) at the .05 level of significance (Miville et al., 1998).

As with the initial studies of the M-GUDS, demographic variables, for the most part, were not very significant in contributing to the variance. However, gender continues to be significant (.27) with women scoring higher than men on the M-GUDS. Other

significant demographic variables were age (.18) and grade point average (.14) (Miville et al., 1999; Miville et al., 1998).

The Miville-Guzman Universality-Diversity Scale is a relatively new instrument that has demonstrated internal consistency and validity. It is a scale that has been linked to numerous aspects of personal wellness in addition to more negative variables such as prejudice and dogmatism. A recent study with this instrument produced three factors that represent three varying attitudes of universal-diverse orientation (e.g., diversity of contact, comfort with differences, and relativistic appreciation). This instrument represents and measures the construct of universal-diverse orientation as defined in this study.

Demographic Information

Requested demographic information for this study consisted of gender, race/ethnicity, age, student class status (e. g., Sophomore), academic major, political party affiliation (e.g., Democratic, Republican), and religious denomination (e.g., Baptist, Muslim). All of these demographic questions were listed in question form on one page that was included in each packet of materials for participants (see Appendix C).

Restated Research Questions with Null Hypotheses

The following four research questions and related null hypotheses will be addressed in this study.

Research Question #1: Are scores on the Right-Wing Authoritarianism Scale, Religious Fundamentalism Scale, and the Miville-Guzman Universality-Diversity Scale

with its three subscales (Diversity of Contact, Comfort with Differences, and Relativistic Appreciation) significantly interrelated?

Null Hypothesis #1 (Ho1): Scores on the Right-Wing Authoritarianism Scale, Religious Fundamentalism Scale, and the Miville-Guzman Universality-Diversity Scale with its three subscales (Diversity of Contact, Comfort with Differences, and Relativistic Appreciation) are not significantly interrelated.

Research Question #2: Are Right-Wing Authoritarianism, Religious Fundamentalism, and Gender significant predictors of Universal Diverse Orientation as measured by the total Miville-Guzman Universality-Diversity Scale?

Null Hypothesis #2 (Ho2): Right-Wing Authoritarianism, Religious Fundamentalism, and Gender are not significant predictors of Universal Diverse Orientation as measured by the total Miville-Guzman Universality-Diversity Scale?

Research Question #3: Are Right-Wing Authoritarianism, Religious Fundamentalism, and Gender significant predictors of Diversity of Contact, Comfort with Differences, and Relativistic Appreciation as measured by the subscales of the Miville-Guzman Universality-Diversity Scale?

Null Hypothesis #3 (Ho3): Right-Wing Authoritarianism, Religious Fundamentalism, and Gender are not significant predictors of Diversity of Contact, Comfort with Differences, and Relativistic Appreciation as measured by the subscales of the Miville-Guzman Universality-Diversity Scale?

Research Question #4: Do scores on the Right-Wing Authoritarianism Scale and Religious Fundamentalism Scale differ by Gender?

Null Hypothesis #4 (Ho4): There are significant Gender differences for scores on the Right-Wing Authoritarianism Scale and Religious Fundamentalism Scale.

Analysis of Data

Correlational Analyses

In order to test Ho1, Pearson product moment correlation coefficients for the total sample were calculated to determine the interrelationships among right-wing authoritarianism, religious fundamentalism, universal-diverse orientation, and the three factors of universal-diverse orientation (diversity of contact, comfort with differences, and relativistic appreciation).

Regression Analyses

In order to test Ho2 and Ho3, data was analyzed using a total of four regression equations. The first regression equation was conducted on the total sample using the scores on the Right-Wing Authoritarianism Scale (RWA Scale), the Religious Fundamentalism Scale (RF Scale) and Gender as the independent predictor variables and scores on the total 45 item Miville-Guzman Universality Diversity Scale (M-GUDS) as the dependent criterion variable. The second regression equation was conducted on the total sample using the scores on the Right-Wing Authoritarianism Scale (RWA Scale), the Religious Fundamentalism Scale (RF Scale), and Gender as the independent predictor variables and scores on the 20 item Diversity of Contact Subscale (DOC) as the dependent criterion variable.

The third regression equation was conducted on the total sample using the scores on the Right-Wing Authoritarianism Scale (RWA Scale), the Religious Fundamentalism Scale (RF Scale) and Gender as the independent predictor variables and scores on the 5 item Comfort with Differences Subscale (CWD) as the dependent criterion variable. The fourth regression equation was conducted on the total sample using the scores on the Right-Wing Authoritarianism Scale (RWA Scale), the Religious Fundamentalism Scale (RF Scale), and Gender as the independent predictor variables and scores on the 5 item Relativistic Appreciation Subscale (RA) as the dependent criterion variable. Independent variables were forced simultaneously into each regression equation.

In order to test Ho4, t-tests for gender were calculated for the entire sample to determine if there are any significant gender differences for subject scores on the Right-Wing Authoritarianism Scale (RWA Scale) and the Religious Fundamentalism Scale (RF Scale).

Limitations of the Study

1. The generalizeability of this study's findings are limited due to the subject pool representing primarily undergraduate students at one large Southwestern university that were selected in a non-random manner. Since the subject pool was not a random sample of all college students, it may not be an accurate representation of a college student population. In addition, this subject pool may not reflect the greater variance in the general population in regard to such variables as age, race, ethnicity, marital status, religious affiliation, political affiliation, and socio-economic status.

2. Since this study is a correlational study, no statements of causality can be assumed or presented. This study can only present conclusions regarding the relationship between variables associated with the defined constructs of right-wing authoritarianism, religious fundamentalism, universal-diverse orientation, and the three factors of universe-diverse orientation (diversity of contact, comfort with differences, and relativistic appreciation).

3. This study relies only on the subjects' self-report of their attitudes related to right-wing authoritarianism, religious fundamentalism, and universal-diverse orientation. There is no other independent verification of these reported attitudes.

CHAPTER 4

RESULTS

This chapter reports the results of this study. The reliability of the participants scores on the scales used in this study are presented. The means and standard deviations of participant scores on the scales as well as the calculated Pearson correlation coefficients and regression analyses are outlined. Finally, t-tests for gender differences are presented for the Right-Wing Authoritarianism Scale and the Religious Fundamentalism Scale.

Reliability Analyses

Like previous research involving these scales, all three scales displayed strong internal consistency. The 30 item Right-Wing Authoritarianism Scale (RWA Scale) had a Cronbach alpha coefficient of .940 and a mean inter-item correlation of .342. The 20 item religious Fundamentalism Scale (RF Scale) produced a Cronbach alpha coefficient of .929 and a mean interitem correlation of .395. The 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) had a Cronbach alpha coefficient of .930 and a mean interitem correlation of .231. The 20 item Diversity of Contact (DOC) subscale of the M-GUDS produced a Cronbach alpha coefficient of .928 and a mean interitem

correlation of .402. The 5 item Comfort with Differences (CWD) subscale of the M-GUDS had a Cronbach alpha coefficient of .752 and a mean inter-item correlation of .379. The 5 item Relativistic Appreciation (RA) subscale of the M-GUDS had a Cronbach alpha coefficient of .769 and a mean inter-item correlation of .403. Table 8 summarizes these results.

Table 8

Reliability of the Right-Wing Authoritarianism Scale (RWA Scale), Religious Fundamentalism Scale (RF Scale), and the total 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) with Subscales (DOC=Diversity of Contact, CWD=Comfort with Differences, and RA=Relativistic Appreciation) (N=325)

Scale	Number of Items	Alpha Coefficient	Mean Interitem Correlation
RWA Scale	30	.940	.342
RF Scale	20	.929	.395
M-GUDS	45	.930	.231
DOC	20	.928	.402
CWD	5	.752	.379
RA	5	.769	.403

Correlational Analyses

Are scores on the Right-Wing Authoritarianism Scale, Religious Fundamentalism Scale, and the Miville-Guzman Universality-Diversity Scale with its three subscales (Diversity of Contact, Comfort with Differences, and Relativistic Appreciation) significantly interrelated?

The RWA Scale (mean of 152.30 and standard deviation of 42.71), the RF Scale (mean of 102.75 and standard deviation of 33.35), and the M-GUDS (mean of 185.97 and standard deviation of 28.41) all correlated significantly as predicted. The RWA Scale significantly correlated with the M-GUDS (-.361) at the .01 level of significance, while the RF Scale also significantly correlated with the M-GUDS (-.270) at the .01 level of significance. As expected, the RWA Scale and RF Scale correlated strongly (.797) at the .01 level of significance. In addition, the RWA Scale significantly correlated with the M-GUDS Diversity of Contact (DOC) Subscale (-.339; $p < .01$), M-GUDS Comfort with Differences (CWD) Subscale (.300; $p < .01$), and M-GUDS Relativistic Appreciation (RA) Subscale (-.178; $p < .01$). The RF Scale also significantly correlated with the DOC Subscale (-.285; $p < .01$), the CWD Subscale (.201; $p < .01$), and RA Subscale (-.122; $p < .05$). Tables 9 and 10 summarize the means, standard deviations, and Pearson correlations for this study.

Table 9

Means and Standard Deviations of Participants Scores on the Right-Wing Authoritarianism Scale (RWA Scale), Religious Fundamentalism Scale (RF Scale), and the total 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) with Subscales (DOC=Diversity of Contact, CWD=Comfort with Differences, and RA=Relativistic Appreciation) (N=325)

Scale	Mean	Standard Deviation
RWA Scale	152.30	42.71
RF Scale	102.75	33.35
M-GUDS	185.97	28.41
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DOC	77.72	17.39
COD	22.56	4.46
RA	23.19	3.78

Table 10

Pearson Correlations of the Total Sample Between the Right-Wing Authoritarianism Scale (RWA Scale), Religious Fundamentalism Scale (RF Scale), and the total 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) with Subscales (DOC=Diversity of Contact, CWD=Comfort with Differences, and RA=Relativistic Appreciation) (N=325)

Scale	RWA Scale	RF Scale	M-GUDS	DOC	CWD	RA
RWA Scale	1.00					
RF Scale	.797**	1.00				
M-GUDS	-.361**	-.270**	1.00			
DOC	-.339**	-.285**	.933**	1.00		
CWD	.300**	.201**	-.664**	-.442**	1.00	
RA	-.178**	-.122*	.651**	.554**	-.304**	1.00

**p<.01 *p<.05

Regression Analyses

Are Right-Wing Authoritarianism, Religious Fundamentalism, and Gender significant predictors of Universal Diverse Orientation as measured by the total Miville-Guzman Universality-Diversity Scale?

Are Right-Wing Authoritarianism, Religious Fundamentalism, and Gender significant predictors of Diversity of Contact, Comfort with Differences, and Relativistic Appreciation as measured by the subscales of the Miville-Guzman Universality-Diversity Scale?

Regression analyses were conducted to determine if right-wing authoritarianism, religious fundamentalism, and gender were significant predictors of universal-diverse orientation. Right-wing authoritarianism (as measured by the RWA Scale), religious fundamentalism (as measured by the RF Scale) and gender were entered as independent predictor variables in a simultaneous multiple regression analysis. Universal-diverse orientation (as measured by the M-GUDS) was the dependent criterion variable.

Right-wing authoritarianism, religious fundamentalism, and gender contributed a combined total of 14.9% (R Square of .149; R of .387) to the variance in universal-diverse orientation ($p < .01$). Results indicate that right-wing authoritarianism was a significant predictor of universal-diverse orientation at the .01 level of significance with a standardized beta of $-.394$ ($t = -4.626$). Gender was also a significant predictor of universal-diverse orientation with a standardized beta of $-.134$ ($t = -2.597$; $p < .05$). Religious fundamentalism was not a significant predictor of universal-diverse orientation with a standardized beta of $.037$ ($t = .431$). In summary, right-wing authoritarianism was the strongest contributor to the variance in universal-diverse orientation while gender was

a significant yet weaker contributor to the variance in universal-diverse orientation. A one standard deviation change on the right-wing authoritarianism variable would produce a -.39 standard deviation change in universal-diverse orientation compared to a -.13 change for gender and only a .04 change for religious fundamentalism in universal-diverse orientation.

Regression analyses were conducted with the three factors of universal-diverse orientation (diversity of contact, comfort with differences, and relativistic appreciation). Right-wing authoritarianism (as measured by the RWA Scale), religious fundamentalism (as measured by the RF Scale), and gender were entered as independent predictor variables in three separate simultaneous multiple regression analyses. Diversity of contact (as measured by the DOC Subscale), comfort with differences (as measured by the CWD Subscale), and relativistic appreciation (as measured by the RA Subscale) served separately as the dependent criterion variable in each regression analysis.

Right-wing authoritarianism, religious fundamentalism, and gender contributed a combined total of 12.4% (R Square of .124; R of .352) to the variance in diversity of contact ($p < .01$). Results indicate that right-wing authoritarianism was a significant predictor of diversity of contact at the .01 level of significance with a standardized beta of -.301 ($t = -3.476$). Gender was not a significant predictor of diversity of contact with a standardized beta of -.091 ($t = -1.732$). Religious fundamentalism was also not a significant predictor of diversity of contact with a standardized beta of -.051 ($t = -.586$). In summary, right-wing authoritarianism was the only significant contributor to the variance in diversity of contact. A one standard deviation change on the right-wing authoritarianism variable would produce a -.30 standard deviation change in diversity of

contact compared to only a -.09 change for gender and -.05 change for religious fundamentalism in diversity of contact.

Right-wing authoritarianism, religious fundamentalism, and gender contributed a combined total of 9.4% (R Square of .094; R of .307) to the variance in comfort with differences ($p < .01$). Results indicate that right-wing authoritarianism was a significant predictor of comfort with differences at the .01 level of significance with a standardized beta of $-.383$ ($t = -4.356$). Religious fundamentalism was not a significant predictor of comfort with differences with a standardized beta of $.105$ ($t = 1.189$). Gender was also not a significant predictor of comfort with differences with a standardized beta of $.007$ ($t = .140$). In summary, right-wing authoritarianism was the only significant contributor to the variance in comfort with differences. A one standard deviation change on the right-wing authoritarianism variable would produce a $-.38$ standard deviation change in comfort with differences compared to only a $.11$ change for religious fundamentalism and $.01$ change for gender in comfort with differences.

Right-wing authoritarianism, religious fundamentalism, and gender contributed a combined total of 5.5% (R Square of .055; R of .235) to the variance in relativistic appreciation ($p < .01$). Results indicate that right-wing authoritarianism was a significant predictor of relativistic appreciation at the .05 level of significance with a standardized beta of $-.215$ ($t = -2.393$). Gender was also a significant predictor of relativistic appreciation at the .01 level of significance with a standardized beta of $-.150$ ($t = -2.767$). Religious fundamentalism was not a significant predictor of relativistic appreciation with a standardized beta of $.041$ ($t = .458$). In summary, right-wing authoritarianism and gender

were both significant contributors to the variance in relativistic appreciation. A one standard deviation change on the right-wing authoritarianism variable would produce a -.22 standard deviation change in relativistic appreciation. A one standard deviation change on the gender variable would produce a -.15 standard deviation change in relativistic appreciation. Meanwhile, a one standard deviation change on the religious fundamentalism variable would produce only a .04 standard deviation change in relativistic appreciation. Tables 11 and 12 summarize these regression results.

Table 11

Summary of Simultaneous Multiple Regression Analyses of Predictor Variables

(RWA=Right-Wing Authoritarianism; RF=Religious Fundamentalism; Gender) and the total 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) with Subscales (DOC=Diversity of Contact, CWD=Comfort with Differences, and RA=Relativistic Appreciation) (N=325)

Predictor Variables Entered	Dependent Criterion Variable	R	R Square
RWA, RF, and Gender	M-GUDS	.387	.149**
RWA, RF, and Gender	DOC	.352	.124**
RWA, RF, and Gender	CWD	.307	.094**
RWA, RF, and Gender	RA	.235	.055**

**p<.01

Table 12

Summary of Regression Coefficients (RWA=Right-Wing Authoritarianism;RF=Religious Fundamentalism; M-GUDS=Miville-Guzman Universality-Diversity Scale;DOC=Diversity of Contact, CWD=Comfort with Differences, and RA=RelativisticAppreciation) (N=325)

Criterion: M-GUDS					
Predictor Variables Entered	Unstandard. Coefficients B	Unstandard. Coefficients Std. Error	Standard. Coefficients Beta	t	Significance
(Intercept)	233.464	6.949		33.597**	.000
RWA	-.262	.057	-.394	-4.626**	.000
RF	.031	.073	.037	.431	.667
Gender	-8.166	3.145	-.134	-2.597*	.010
Criterion: DOC					
Predictor Variables Entered	Unstandard. Coefficients B	Unstandard. Coefficients Std. Error	Standard. Coefficients Beta	t	Significance
(Intercept)	103.566	4.318		23.982**	.000
RWA	-.123	.035	-.301	-3.476**	.001
RF	-.027	.045	-.051	-.586	.558
Gender	-3.385	1.954	-.091	-1.732	.084

**p<.01

*p<.05

Criterion: CWD

Predictor Variables Entered	Unstandard. Coefficients B	Unstandard. Coefficients Std. Error	Standard. Coefficients Beta	t	Significance
(Intercept)	27.128	1.126		24.083**	.000
RWA	-.040	.009	-.383	-4.356**	.000
RF	.014	.012	.105	1.189	.235
Gender	.071	.510	.007	.140	.889

Criterion: RA

Predictor Variables Entered	Unstandard. Coefficients B	Unstandard. Coefficients Std. Error	Standard. Coefficients Beta	t	Significance
(Intercept)	27.224	.976		27.907**	.000
RWA	-.019	.008	-.215	-2.393*	.017
RF	.005	.010	.041	.458	.647
Gender	-1.222	.441	-.150	-2.767**	.006

**p<.01

*p<.05

Gender Differences

Do scores on the Right-Wing Authoritarianism Scale and Religious Fundamentalism Scale differ by Gender?

On average, females scored higher than males on all of the scales except the Comfort with Differences Subscale of the M-GUDS. On the RWA Scale, the female mean was 153.08 (standard deviation of 42.70) and the male mean was 150.61 (standard deviation of 42.87). The RF Scale had a female mean of 104.02 (standard deviation of 33.83) and a male mean of 100.02 (standard deviation of 32.27). The M-GUDS had a female mean of 188.39 (standard deviation of 28.54) and a male mean of 180.75 (standard deviation of 27.54). The M-GUDS DOC Subscale (female mean of 78.67 and standard deviation of 17.39; male mean of 75.69 and standard deviation of 17.30) and the RA Subscale (female mean of 23.57 and standard deviation of 3.49; male mean of 22.38 and standard deviation of 4.25) exhibited the same pattern. Males scored slightly higher on the CWD Subscale of the M-GUDS (male mean of 22.64 and standard deviation of 4.42; female mean of 22.53 and standard deviation of 4.49). Previous multiple regression results found that females scored significantly higher than males on the 45 item M-GUDS ($t=-2.597$; $p<.05$) as well as the RA Subscale ($t=-2.767$; $p<.01$). No significant gender differences were found on the DOC Subscale and CWD Subscale. Tests of significance (t-tests) found no significant gender differences with scores on the RWA Scale ($t=.484$; $df=323$) or RF Scale ($t=1.007$; $df=323$). Tables 12 and 13 summarize these findings.

Table 13

Means and Standard Deviations of Female and Male Participants' Scores on the Right-Wing Authoritarianism Scale (RWA Scale), Religious Fundamentalism Scale (RF Scale), and the total 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) with Subscales (DOC=Diversity of Contact, CWD=Comfort with Differences, and RA=Relativistic Appreciation) (Female N=222; Male N=103)

Scale	Mean		Standard Deviation	
	Female	Male	Female	Male
RWA Scale	153.08	150.61	42.70	42.87
RF Scale	104.02	100.02	33.83	32.27
M-GUDS	188.39	180.75	28.54	27.54
DOC	78.67	75.69	17.39	17.30
CWD	22.53	22.64	4.49	4.42
RA	23.57	22.38	3.49	4.25

Table 14

Tests of Significance (t-tests) for Gender and the Right-Wing Authoritarianism Scale (RWA Scale) and the Religious Fundamentalism Scale (RF Scale) (Female N=222; Male N=103)

Scale	t-value (df=323)	Significance
RWA Scale	.484	.629
RF Scale	1.007	.315

CHAPTER 5

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

This chapter presents a summary of the variables of interest and results of this study, discussion based on the results of this study, and recommendations for future research.

Summary

Right-Wing Authoritarianism, a well researched construct, is defined as the covariation of three attitudinal clusters (authoritarian submission, authoritarian aggression, and conventionalism). These attitudinal clusters are orientations people have in responding in a similar manner to social conventions, perceived established authorities, and sanctioned targets. Previous research has found positive significant relationships between right-wing authoritarianism and other numerous variables, including prejudice toward different racial groups, ultra conservative political ideology, acceptance of illegal abuse of power by governmental officials, mental rigidity, dogmatism, hostility toward gay and lesbian people, hostility toward feminists, anti-abortion views, adherence to traditional sex roles, and self-righteousness (Altemeyer, 1981, 1988, 1996).

Religious Fundamentalism is defined as “the belief that there is one set of religious teachings that clearly contains the fundamental, basic intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity” (Altemeyer & Hunsberger, 1992, p. 118). Fundamentalism consists of an attitude of complete truth being associated with one’s faith. Fundamentalism, as defined in this study, has been positively correlated with a variety of variables including prejudice, ethnocentrism, homophobia, and a high degree of punitiveness toward criminals (Altemeyer, 1996; Hunsberger, 1995).

Right-wing authoritarianism and religious fundamentalism overlap each other a great deal, and studies have consistently shown a high correlation between these two constructs (Altemeyer, 1996; Altemeyer & Hunsberger, 1992; Hunsberger, 1995; Hunsberger, 1996; Leak & Randall, 1995; Wylie & Forest, 1992). Because of the close relationship between these two constructs, Altemeyer has referred to religious fundamentalism as a “religious manifestation of right-wing authoritarianism” (1996, p. 161).

Universal-diverse orientation exemplifies a more positive aspect of attitudes people have toward others. Universal-diverse orientation is defined as “an attitude toward all other persons that is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experiences of being human results in a sense of connectedness with people and is associated with a plurality or diversity of

interactions with others” (Miville et al., 1999, p. 292). This construct has been linked through previous research to several variables including racial identity, dogmatism, homophobia, empathy, and wellness (Miville, et al., 1998; Miville et al., 1999).

Universal-diverse orientation represents a more open and flexible framework compared to the more rigid, narrow, and closed authoritarian and fundamentalist mindset.

Universal-diverse orientation has three factors. Diversity of contact is defined as the positive attitude one has toward people from different and similar specific social groups. Comfort with differences is defined as the discomfort one may experience in regard to interacting with people from different social groups and backgrounds. This factor would appear to relate well with authoritarian and fundamentalist attitudes.

Relativistic appreciation is defined as an attitude that is very similar to diversity of contact, except that this attitude applies to one’s personal relationships (e.g., “one on one” relationships) with people who are different and/or similar to them, rather than attitudes toward general social groups (Miville et al., 1998).

Right-wing authoritarianism and religious fundamentalism have not been related to universal-diverse orientation in previous studies. The choice of variables and the hypothesized relationships between these variables were determined by Altemeyer’s (1981) model of right-wing authoritarianism. Following this theory, it was predicted that there would be significant relationships between the constructs. Despite the plethora of research on authoritarianism as well as the more novel and recent research on religious fundamentalism as defined in this study, little research has focused on relating right-wing authoritarianism and religious fundamentalism to more “healthy” or wellness oriented constructs, such as universal-diverse orientation. Although previous research has found

gender differences for universal-diverse orientation and mostly no gender differences for right-wing authoritarianism, gender was examined to further clarify gender differences for the three constructs; particularly with the newer constructs of religious fundamentalism and universal-diverse orientation.

The participants in this study consisted of 325 college students at a large Southwestern university. All data collection took place with participants who were enrolled in a variety of undergraduate classes in different colleges of the university. Informed consent was obtained from volunteering participants who then completed a demographic information sheet and three instruments (Right-Wing Authoritarianism Scale, Religious Fundamentalism Scale, and the Miville-Guzman Universality-Diversity Scale). Data from these instruments were entered into a computerized statistical package. Like previous research involving these scales, all three scales displayed strong internal consistency. Correlational analyses, simultaneous multiple regression analyses, and t-tests were conducted to test the below four null hypotheses.

Null Hypothesis #1 (Ho1): Scores on the Right-Wing Authoritarianism Scale, Religious Fundamentalism Scale, and the Miville-Guzman Universality-Diversity Scale with its three subscales (Diversity of Contact, Comfort with Differences, and Relativistic Appreciation) are not significantly interrelated.

The Right-Wing Authoritarianism Scale (RWA Scale) and the 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) correlated significantly at the .01 level of significance. The RWA Scale also significantly correlated with the M-GUDS Diversity

of Contact (DOC) Subscale, M-GUDS Comfort with Differences (CWD) Subscale, and the M-GUDS Relativistic Appreciation (RA) Subscale at the .01 level of significance.

The Religious Fundamentalism Scale (RF Scale) and the 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) correlated significantly at the .01 level of significance. The RF Scale also significantly correlated with the M-GUDS Diversity of Contact (DOC) Subscale and the M-GUDS Comfort with Differences (CWD) Subscale at the .01 level of significance. The RF Scale significantly correlated with the M-GUDS Relativistic Appreciation (RA) Subscale at the .05 level of significance.

Null Hypothesis #2 (Ho2): Right-Wing Authoritarianism, Religious Fundamentalism, and Gender are not significant predictors of Universal Diverse Orientation as measured by the total Miville-Guzman Universality-Diversity Scale?

Right-wing authoritarianism, religious fundamentalism, and gender contributed a combined total of 14.9% (R Square of .149; R of .387) to the variance in universal-diverse orientation (significant at the .01 level of significance). Right-wing authoritarianism (the strongest predictor) was a significant predictor of universal-diverse orientation at the .01 level of significance. Gender was also a significant predictor of universal-diverse orientation at the .05 level of significance. Religious fundamentalism was not a significant predictor of universal-diverse orientation.

Null Hypothesis #3 (Ho3): Right-Wing Authoritarianism, Religious Fundamentalism, and Gender are not significant predictors of Diversity of Contact,

Comfort with Differences, and Relativistic Appreciation as measured by the subscales of the Miville-Guzman Universality-Diversity Scale?

Right-wing authoritarianism, religious fundamentalism, and gender contributed a combined total of 12.4% (R Square of .124; R of .352) to the variance in diversity of contact (significant at the .01 level of significance). Right-wing authoritarianism was a significant predictor of universal-diverse orientation at the .01 level of significance while gender and religious fundamentalism were not significant predictors of diversity of contact.

Right-wing authoritarianism, religious fundamentalism, and gender contributed a combined total of 9.4% (R Square of .094; R of .307) to the variance in comfort with differences (significant at the .01 level of significance). Right-wing authoritarianism was a significant predictor of comfort with differences at the .01 level of significance while religious fundamentalism and gender were not significant predictors of comfort with differences.

Right-wing authoritarianism, religious fundamentalism, and gender contributed a combined total of 5.5% (R Square of .055; R of .235) to the variance in relativistic appreciation (significant at the .01 level of significance). Right-wing authoritarianism was a significant predictor of relativistic appreciation at the .05 level of significance. Gender was also a significant predictor of relativistic appreciation at the .01 level of significance. Religious fundamentalism was not a significant predictor of relativistic appreciation.

Null Hypothesis #4 (Ho4): There are significant Gender differences for scores on the Right-Wing Authoritarianism Scale and Religious Fundamentalism Scale.

No significant gender differences were found on the Right-Wing Authoritarianism Scale and the Religious Fundamentalism Scale. Females scored higher than males on all of the scales and subscales except the M-GUDS Comfort with Differences (CWD) Subscale. Females scored significantly higher than males on the 45 item Miville-Guzman Universality-Diversity Scale (M-GUDS) at the .05 level of significance. Females also scored significantly higher than males on the M-GUDS Relativistic Appreciation (RA) Subscale at the .01 level of significance.

Discussion

The conclusions of this study are presented within the framework of the following limitations:

1. The generalizeability of this study's findings are limited due to the subject pool representing primarily undergraduate students at one large Southwestern university that were selected in a non-random manner. Since the subject pool was not a random sample of all college students, it may not be an accurate representation of a college student population. In addition, this subject pool may not reflect the greater variance in the general population in regard to such variables as age, race, ethnicity, marital status, religious affiliation, political affiliation, and socio-economic status.

2. Since this study is a correlational study, no statements of causality can be assumed or presented. This study can only present conclusions regarding the relationship between variables associated with the defined constructs of right-wing authoritarianism,

religious fundamentalism, universal-diverse orientation, and the three factors of universe-diverse orientation (diversity of contact, comfort with differences, and relativistic appreciation).

3. This study relies only on the subjects' self-report of their attitudes related to right-wing authoritarianism, religious fundamentalism, and universal-diverse orientation. There is no other independent verification of these reported attitudes.

Prejudice can be defined as a fear and even dislike of the unknown or a fear and dislike of people who are different from one's self (Hecht, 1998). Prejudice is also defined as "the holding of derogatory social attitudes or cognitive beliefs, the expression of negative affect, or the display of hostile or discriminatory behavior towards members of a group on account of their membership of that group" (Brown, 1995, p. 8). Prejudice is synonymous with racism, ethnocentrism, sexism, and homophobia. (Brown, 1995). Taking these definitions into account, universal-diverse orientation, defined as one's appreciation of the similarities and differences between one's self and others (Miville et al., 1995; Miville et al., 1998) would appear to represent an "anti-prejudice" attitude as well as representing an attitude of "openness" to others. Contrary to this, right-wing authoritarianism and religious fundamentalism would appear to embody the meaning of prejudiced attitudes and behavior as well as a lack of openness to other people.

The results of this study reinforces the previous research into right-wing authoritarianism and prejudice related constructs. Significant positive relationships were found between right-wing authoritarianism and punitive attitudes toward women seeking abortions (Duncan, Peterson, & Winter, 1997); negative attitudes toward people with

AIDS (McFarland, Ageyev, & Djintcharadze, 1996); harsh, punitive attitudes toward criminal offenders among Australian citizens (Feather, 1996); anti-Black prejudice attitudes by White South African students (Duckitt & Farre, 1994); negative attitudes toward homosexuals (Haddock, Zanna, & Esses, 1993); hostility toward homosexuals and attitudes supporting “gay-bashing.” (Altemeyer, 1996); negative attitudes toward human rights (Moghaddam & Vuksanovic, 1990); and prejudice against racial, ethnic, nationalistic, and linguistic minorities (Altemeyer, 1996). Universal-diverse orientation, with its emphasis on openness and acceptance of others, would seem to greatly contradict these prejudicial attitudes that are linked to right-wing authoritarianism.

Altemeyer (1996) found that low right-wing authoritarians tend to object to any form of abuse of power, be more open-minded and less dogmatic. People with low right-wing authoritarian attitudes also tend to be more independent, peace seeking, less biased and more willing to look at themselves and admit negative aspects about themselves. Meanwhile, high right-wing authoritarians tend to see no personal failings within themselves or at least see themselves as highly self-righteous individuals (Altemeyer, 1996). Again, universal-diverse orientation would appear to have more in common with a low-right authoritarian attitude.

The results of this study are also consistent with previous research into religious fundamentalism and prejudice. Past research has established both positive and negative relationships between religion and prejudice depending on how religion is defined (Altemeyer & Hunsberger, 1992). Religious fundamentalism, another example of a rigid and intolerant attitude, has been linked to lack of openness to experience and avoidance of new and novel ideas (Streyffeler & McNally, 1998); support for capital punishment

(Borg, 1997); negative attitudes toward single mothers and homosexuals (Jackson & Esses, 1997); and use of corporal punishment toward children (Danso, Hunsberger, & Pratt, 1997).

High right-wing authoritarians tend to be “fundamentalists” and the most prejudiced members of whatever religion they belong to (Altemeyer, 1996). Altemeyer states right-wing authoritarians tend to react on religious impulse (1996). He also points out that to be right-wing authoritarian does not necessarily imply one is a religious fundamentalist (and vice-versa). However, due to their close relationship, religious fundamentalists “provide way more” than their “fair share” of right-wing authoritarian people and therefore prejudiced people in society (Altemeyer, 1996). This makes sense when we consider that right-wing authoritarians would naturally be attracted to the “absolutism” view of religion as seen in fundamentalism as well as the idea that “*their* religion is the true religion , and that all others are inferior” (Altemeyer, 1996, p. 161).

Previous research has found that universal-diverse orientation is positively related to psychological androgyny, empathy, and positive attitudes toward feminism and negatively related to dogmatism and homophobia (Miville et al., 1999). A recent study has also linked universal-diverse orientation to different aspects of personal wellness such as self-efficacy, positive thinking, various coping skills, and self-esteem (Miville et al., 1998). Universal-diverse orientation runs counter to the prejudiced attitudes of right-wing authoritarianism and religious fundamentalism both in theory and now in empirical research.

Overall, the results of this study are significant. As predicted, this study found that right-wing authoritarianism and religious fundamentalism are inversely and significantly

related to universal-diverse orientation. While realizing a need to be very cautious in making cause and effect conclusions, the results would seem to indicate a pattern in attitudes. A high level of right-wing authoritarian attitudes may equate to a lower level of universal-diverse orientation. In a similar vein, a low level of right-wing authoritarian attitudes may equate to a higher level of universal-diverse orientation. The same would hold true for religious fundamentalism and universal-diverse orientation although this pattern appears to be not as strong as the right-wing authoritarianism and universal-diverse orientation connection. The higher the level of authoritarian and/or fundamentalist attitudes a person holds, the less open or accepting of others this person may be in their attitude toward others who may be different from them in terms of culture, race, or ethnicity. Inversely, the lower the level of authoritarian and/or fundamentalist attitudes a person holds, the more open or accepting of others this person may be in their attitude toward others who may be different from them in terms of culture, race, and ethnicity.

Significant negative relationships were also found for right-wing authoritarianism and religious fundamentalism with the universal-diverse orientation factors of diversity of contact and relativistic appreciation. This suggests that a higher degree of authoritarian and/or fundamentalist attitudes could indicate a less positive attitude toward different cultural, racial, and ethnic groups as well as negatively impact personal relationships with people from different cultural, racial, and ethnic groups. As expected, a significant positive relationship was found for right-wing authoritarianism and religious fundamentalism with the universal-diverse orientation comfort with differences factor (a reverse scored factor). This could indicate that high levels of authoritarian and/or

fundamentalist attitudes may coincide with feeling uncomfortable in regard to interacting with people of different cultural, racial, and ethnic groups. These results make sense when considering the established relationships between authoritarianism, fundamentalism, and prejudice in the research literature. Universal-diverse orientation can be viewed as a sophisticated, all encompassing construct that addresses attitudes of prejudice and openness toward others. These results suggest that universal-diverse orientation and the scale (M-GUDS) that measures universal-diverse orientation appears to “tap into” prejudicial attitudes.

All three scales, as found in previous research, had excellent reliability with this sample with the three scales all having Cronbach alphas of over .90. Like previous research, right-wing authoritarianism and religious fundamentalism correlated very highly with each other in this study (.797; $p < .01$). This makes sense considering both right-wing authoritarianism and religious fundamentalism encourage self-righteousness, feelings of superiority, ethnocentrism, conventionalism, and obedience to authority (Hunsberger, 1995). Additionally, high right-wing authoritarians tend to be highly fundamentalist as well as highly prejudiced toward others (Altemeyer & Hunsberger, 1992).

In regard to the regression analyses, previous research has found that right-wing authoritarianism is a significant predictor of a variety of variables, such as prejudice toward other racial groups and homophobia, while religious fundamentalism is not (Altemeyer & Hunsberger, 1992; Hunsberger, 1995; Wylie & Forest, 1992). This study yielded similar results with right-wing authoritarianism being a significant predictor of universal-diverse orientation and its three factors. However, religious fundamentalism

was not a significant predictor of universal-diverse orientation or any of its three factors in this study.

Related to this, previous research has also found that when the effects of right-wing authoritarianism are partialled out from the significant religious-fundamentalism and prejudice relationship, the correlation between religious fundamentalism and prejudice are nonsignificant. When religious fundamentalism is partialled out of the significant right-wing authoritarianism and prejudice relationship, the correlation between right-wing authoritarianism and prejudice is somewhat weaker yet still significant. This same pattern held true for this study. The partialling out of right-wing authoritarianism from the religious fundamentalism and universal-diverse orientation relationship reduced the correlation from a significant $-.270$ ($p < .01$) to a nonsignificant $.032$. Meanwhile, the partialling out of religious fundamentalism from the right-wing authoritarianism and universal-diverse orientation relationship reduced the correlation from a significant $-.361$ ($p < .01$) to a still significant $-.252$ ($p < .01$).

Although right-wing authoritarianism and religious fundamentalism are highly correlated, the former appears to be more highly related to prejudicial attitudes than is the latter. The multiple regression and partial correlation results suggest that religious fundamentalism significantly correlates with universal-diverse orientation because people with fundamentalist attitudes tend to also have right-wing authoritarian attitudes. Therefore, religious fundamentalism can be viewed as a “religious manifestation of right-wing authoritarianism” (Hunsberger, 1995, p. 121).

Previous research also supports gender differences with universal-diverse orientation (Miville et al., 1999). Females have scored significantly higher than males in

previous studies and this study yielded similar results. Scores indicate a higher level of universal-diverse orientation and relativistic appreciation for females. These findings could suggest that women, who may be socialized into valuing social connections and nurturing other people, are more apt than men to possess a higher level of openness and acceptance of people from different cultural, racial, and ethnic groups (Miville et al, 1999). The majority of research in right-wing authoritarianism has found, with a few exceptions, no gender differences (as did this study). Studies of gender differences with religious fundamentalism are more novel and their results mixed, with some reporting that females tend to score higher in this area (Altemeyer, 1988). This study found no significant gender differences for religious fundamentalism. These findings would suggest that the attitudinal rigidity associated with authoritarianism and religious fundamentalism is likely a function of socializing influences that can affect any person, regardless of gender.

Recommendations

Future research in areas related to right-wing authoritarianism, religious fundamentalism, and universal-diverse orientation is recommended. Demographic factors such as political party affiliation differences (in previous right-wing authoritarianism research) and religious denominational differences (in previous religious fundamentalism research) can be examined with universal-diverse orientation to further expand the research in this area. Other areas of religion (e.g., church attendance, “quest”, “extrinsic” and “intrinsic” religious orientations) can also be investigated to determine the relationship of these religious attitudes and behaviors with universal-diverse orientation.

It is also recommended that more research be conducted into the area of mental health, right-wing authoritarianism, and religious fundamentalism. Research has found significant relationships between universal-diverse orientation and several mental health or “wellness” constructs (e.g., optimism, seeking social support, coping skills, and self-efficacy) (Miville et al., 1998). Since a research link has now been established for right-wing authoritarianism and religious fundamentalism with universal-diverse orientation, future research could focus on examining the relationships of authoritarian attitudes and constructs associated with personal well-being.

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APPENDICES

APPENDIX A

PARTICIPANT STANDARDIZED INSTRUCTION FORM

Statement of Oral Solicitation

Today you will have the opportunity to participate in a research project that is being conducted through the School of Applied Health and Educational Psychology at Oklahoma State University. You do not have to participate if you do not want to but your participation will be greatly appreciated. There will be no penalty if you choose not to participate. All of your answers will be confidential. They will not be available to anybody else with the exception of principle investigators Robert Lone and Al Carlozzi who will assure your responses remain confidential and unidentifiable by name.

Participation will take less than 30 minutes. You will fill out three separate questionnaires and a demographic sheet. Because your participation is voluntary, you will be asked to sign an Informed Consent Form that gives the principle investigator permission to use the information you give them. I am going to pass out two identical Informed Consent Forms to each participant now and I will read it aloud. If you have any questions, please be sure to ask. You are to sign both identical forms and keep one for yourself while providing the other signed form to me.

Remember, no one will see your responses, except for the mentioned principle investigators from Oklahoma State University. After you complete the informed consent forms and packet of questionnaires, you will be asked to bring your completed forms to the front of the room and place the forms face down at the appropriate locations as directed by the principle investigator and/or chosen assistant(s). Remember to keep one of your signed Informed Consent Forms for your own personal records.

(Distribute, Read, and Explain Informed Consent Form and Answer Related Questions)

(Distribute Packet of Questionnaires to Volunteering Participants)

APPENDIX B
INFORMED CONSENT FORM

Informed Consent Form

Thank you for agreeing to participate in this study! Your responses are important to us and will help us better understand various social attitudes and beliefs people may possess. The three questionnaires you will complete ask how you may think and feel about a number of different social, political, religious, and personal situations/statements. You will also be asked to report some demographic information about yourself such as your gender, race/ethnicity, and age. One packet of questionnaires and the demographic sheet should take no more than 30 minutes to complete. *If you are under 18 years of age, please inform us and do not participate in this study.

I, _____ (print your name), hereby authorize or direct Robert Lone, M.S. (and assistants which he may choose) to administer the following three questionnaires and demographic sheet.

My identity will remain completely anonymous and confidential. I will not be asked to place my name or student identification number on any of the questionnaires or demographic sheet. My participation is completely voluntary. I may withdraw from participation in this study at any time. I will not suffer any negative consequences if I choose to withdraw from this study.

I may contact either Robert Lone, M.S. at (405) 372-2636 or Al Carlozzi, Ed.D. at (405) 744-8074 if I have any questions about this research study or wish to see a copy of the final results. I may also contact Sharon Bacher, IRB Executive Secretary, 203 Whitehurst, Oklahoma State University, Stillwater, OK 74078 [PH: (405) 744-5700] if I have any questions or comments about this study.

I have read and fully understand this informed consent form. I sign it freely and voluntarily. I understand this form will be stored in locked storage at the project director's residence and will be kept separate from the questionnaires and demographic sheets. After completing this form and the questionnaire packet, this form and the questionnaires/demographic sheets will be gathered separately. A copy of this informed consent form has been given to me.

Signed: _____
(Participant Signature)

Date: _____

I certify that I have personally explained all elements of this form to the subject or his/her representative before requesting the subject or his/her representative to sign it.

Signed: _____
(Researcher or Assistant Signature)

Date: _____

APPENDIX C
DEMOGRAPHIC INFORMATION FORM

APPENDIX D

RIGHT-WING AUTHORITARIANISM SCALE (RWA SCALE)

(ALTEMEYER, 1996)

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SOCIAL ATTITUDE SCALE #1

Instructions: This survey is part of an investigation of general public opinion concerning a variety of social issues. You will probably find that you *agree* with some of the statements, and *disagree* with others, to varying extents. Please indicate your reaction to each statement by circling the number below each statement according to the following scale:

Circle the number labeled

- 4 if you *very strongly disagree* with the statement.
- 3 if you *strongly disagree* with the statement.
- 2 if you *moderately disagree* with the statement.
- 1 if you *slightly disagree* with the statement.

Circle the number labeled

- +1 if you *slightly agree* with the statement.
- +2 if you *moderately agree* with the statement.
- +3 if you *strongly agree* with the statement.
- +4 if you *very strongly agree* with the statement.

If you feel exactly and precisely *neutral* about an item, circle the “0” that is in between the “-1” (Slightly Disagree) and the “+1” (Slightly Agree).

You may find that you sometimes have different reactions to different parts of a statement. For example, you might very strongly disagree (“-4”) with one idea in a statement, but slightly agree (“+1”) with another idea in the same item. When this happens, please combine your reactions, and write down how you feel “on balance” (e.g., a “-3” in this example).

1. Life imprisonment is justified for certain crimes.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree		Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree

2. Women should have to promise to obey their husbands when they get married.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree		Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree

3. The established authorities in our country are usually smarter, better informed, and more competent than others are, and the people can rely upon them.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree		Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree

4. It is important to protect the rights of radicals and deviants in all ways.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

5. Our country desperately needs a mighty leader who will do what has to be done to destroy the radical new ways and sinfulness that are ruining us.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

6. Gays and lesbians are just as healthy and moral as anybody else.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

7. Our country will be great if we honor the ways of our forefathers, do what the authorities tell us to do, and get rid of the "rotten apples" who are ruining everything.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

8. Atheists and others who have rebelled against the established religions are no doubt every bit as good and virtuous as those who attend church regularly.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

9. The *real* keys to the "good life" are obedience, discipline, and sticking to the straight and narrow.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

10. A lot of our rules regarding modesty and sexual behavior are just customs which are not necessarily any better or holier than those which other people follow.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

11. There are many radical, immoral people in our country today, who are trying to ruin it for their own godless purposes, whom the authorities should put out of action.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

12. It is always better to trust the judgment of the proper authorities in government and religion than to listen to the noisy rabble-rousers in our society who are trying to create doubt in people's minds.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

13. There is absolutely nothing wrong with nudist camps.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

14. There is no "ONE right way" to live life; everybody has to create their own way.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

15. Our country will be destroyed someday if we do not smash the perversions eating away at our moral fiber and traditional beliefs.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

16. Homosexuals and feminists should be praised for being brave enough to defy "traditional family values."

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

17. The situation in our country is getting so serious, the strongest methods would be justified if they eliminated the troublemakers and got us back to our true path.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

18. It may be considered old fashioned by some, but having a normal, proper appearance is still the mark of a gentleman and, especially, a lady.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

19. Everyone should have their own lifestyle, religious beliefs, and sexual preferences, even if it makes them different from everyone else.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

20. A “woman’s place” should be wherever she wants to be. The days when women are submissive to their husbands and social conventions belong strictly in the past.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

21. What our country really needs is a strong, determined leader who will crush evil, and take us back to our true path.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

22. People should pay less attention to the Bible and the other old traditional forms of religious guidance, and instead develop their own personal standards of what is moral and immoral.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

23. The only way our country can get through the crisis ahead is to get back to our traditional values, put some tough leaders in power, and silence the troublemakers spreading bad ideas.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

24. Our country *needs* free thinkers who will have the courage to defy traditional ways, even if this upsets many people.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

25. There is nothing wrong with premarital sexual intercourse.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

26. It would be best for everyone if the proper authorities censored magazines so that people could not get their hands on trashy and disgusting material.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

27. It is wonderful that young people today have greater freedom to protest against things they don't like, and to make their own "rules" to govern their behavior.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

28. What our country *really* needs, instead of more civil rights, is a good stiff dose of law and order.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

29. Some of the best people in our country are those who are challenging our government, criticizing religion, and ignoring the "normal way" things are supposed to be done.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

30. Obedience and respect for authority are the most important virtues children should learn.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

31. Nobody should "stick to the straight and narrow." Instead, people should break loose and try out lots of different ideas and experiences.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

32. Once our government leaders give us the “go ahead,” it will be the duty of every patriotic citizen to help stomp out the rot that is poisoning our country from within.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very	Strongly	Moderately	Slightly	Slightly	Moderately	Strongly	Very	
Strongly	Disagree	Disagree	Disagree	Agree	Agree	Agree	Strongly	Agree
Disagree								Agree

33. We should treat protestors and radicals with open arms and open minds, since new ideas are the lifeblood of progressive change.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very	Strongly	Moderately	Slightly	Slightly	Moderately	Strongly	Very	
Strongly	Disagree	Disagree	Disagree	Agree	Agree	Agree	Strongly	Agree
Disagree								Agree

34. The facts on crime, sexual immorality, and the recent public disorders all show we have to crack down harder on deviant groups and troublemakers if we are going to save our moral standards and preserve law and order.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very	Strongly	Moderately	Slightly	Slightly	Moderately	Strongly	Very	
Strongly	Disagree	Disagree	Disagree	Agree	Agree	Agree	Strongly	Agree
Disagree								Agree

APPENDIX E

RELIGIOUS FUNDAMENTALISM SCALE (RF Scale)

(ALTEMEYER & HUNSBERGER, 1992)

REPRINTED WITH PERMISSION FROM THE AUTHORS

SOCIAL ATTITUDE SCALE #2

Instructions: This survey is part of an investigation of general public opinion concerning religion. You will probably find that you *agree* with some of the statements, and *disagree* with others, to varying extents. Please indicate your reaction to each statement by circling the number below each statement according to the following scale:

Circle the number labeled

- 4 if you *very strongly disagree* with the statement.
- 3 if you *strongly disagree* with the statement.
- 2 if you *moderately disagree* with the statement.
- 1 if you *slightly disagree* with the statement.

Circle the number labeled

- +1 if you *slightly agree* with the statement.
- +2 if you *moderately agree* with the statement.
- +3 if you *strongly agree* with the statement.
- +4 if you *very strongly agree* with the statement.

If you feel exactly and precisely *neutral* about an item, circle the “0” that is in between the “-1” (Slightly Disagree) and the “+1” (Slightly Agree).

You may find that you sometimes have different reactions to different parts of a statement. For example, you might very strongly disagree (“-4”) with one idea in a statement, but slightly agree (“+1”) with another idea in the same item. When this happens, please combine your reactions, and write down how you feel “on balance” (e.g., a “-3” in this example).

1. God has given mankind a complete, unfailing guide to happiness and salvation, which must be totally followed.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	Very Strongly Agree

2. All of the religions in the world have flaws and wrong teachings.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	Very Strongly Agree

3. Of all the people on this earth, one group has a special relationship with God because it believes the most in his revealed truths and tries the hardest to follow his laws.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	Very Strongly Agree

4. The long-established traditions in religion show the best way to honor and serve God, and should never be compromised.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

5. Religion must admit all its past failings, and adapt to modern life if it is to benefit humanity.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

6. When you get right down to it, there are only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest who will not.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

7. Different religions and philosophies have different versions of the truth, and may be equally right in their own way.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

8. The basic cause of evil in the world is Satan, who is still constantly and ferociously fighting against God.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

9. It is more important to be a good person than to believe in God and the right religion.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

10. No one religion is especially close to God, nor does God favor any particular group of believers.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

11. God will punish most severely those who abandon his true religion.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

12. No single book of religious writings contains all the important truths about life.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

13. It is silly to think people can be divided into “the Good” and “the Evil.” Everyone does some good, and some bad things.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

14. God’s true followers must remember that he requires them to *constantly* fight Satan and Satan’s allies on this earth.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

15. Parents should encourage their children to study all religions without bias, then make up their own minds about what to believe.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

16. There is a religion on this earth that teaches, without error, God’s truth.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

17. “Satan” is just the name people give to their own bad impulses. There really is *no such thing* as a diabolical “Prince of Darkness” who tempts us.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

18. Whenever science and sacred scripture conflict, science must be wrong.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree	

19. There is *no* body of teachings, or set of scriptures, which is completely without error.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree		Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree

20. To lead the best, most meaningful life, one must belong to the one, true religion.

-4	-3	-2	-1	0	+1	+2	+3	+4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree		Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree

APPENDIX F

MIVILLE-GUZMAN UNIVERSALITY-DIVERSITY SCALE (M-GUDS)

(MIVILLE, GELSO, PANNU, LIU, & TOURADJI, 1995)

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SOCIAL ATTITUDE SCALE #3

The following items are made up of statements using several terms which are defined below for you. Please refer to them throughout the rest of the questionnaire.

Culture refers to the beliefs, values, traditions, ways of behaving, language of any social group. A social group may be racial, ethnic, religious, etc.

Race or racial background refers to a sub-group of people possessing common physical or genetic characteristics. Examples include White, Black, American Indian.

Ethnicity or ethnic group refers to a specific social group sharing a unique cultural heritage (e.g., customs, beliefs, language, etc.). Two people can be of the same race (e.g., White), but be from different ethnic groups (e.g., Irish-American, Italian American).

Country refers to groups that have been politically defined; people from these groups belong to the same government (e.g., France, Ethiopia, United States). People of different races (White, Black, Asian) or ethnicities (Italian, Japanese) can be from the same country (United States).

Instructions: Please indicate how descriptive each statement is of you by filling in the number corresponding to your response. This is not a test, so there are no right of wrong, good or bad answers. All responses are anonymous and confidential.

1	2	3	4	5	6
Strongly Disagree	Disagree	Disagree a little bit	Agree a little bit	Agree	Strongly Agree

1. ____ I am interested in knowing people who speak more than one language.
2. ____ It deeply affects me to hear persons from other countries describe their struggles of adapting to live here.
3. ____ I attend events where I might get to know people from different racial backgrounds.
4. ____ I feel a sense of connection with people from different countries.
5. ____ I am not very interested in reading books translated from another language.
6. ____ Knowing about the experiences of people of different races increases my self understanding.
7. ____ I sometimes am annoyed at people who call attention to racism in this country.

	1	2	3	4	5	6
	Strongly Disagree	Disagree	Disagree a little bit	Agree a little bit	Agree	Strongly Agree
8. ___	Knowing someone from a different ethnic group broadens my understanding of myself.					
9. ___	Knowing how a person differs from me greatly enhances our friendship.					
10. ___	I don't know too many people from different countries.					
11. ___	I place a high value on being deeply tolerant of others' viewpoints.					
12. ___	It's really hard for me to feel close to a person from another race.					
13. ___	It grieves me to know that many people in the Third World are not able to live as they would choose.					
14. ___	I would like to join an organization that emphasizes getting to know people from different countries.					
15. ___	In getting to know someone, I try to find out how I am like that person as much as how that person is like me.					
16. ___	When I hear about an important event (e.g., tragedy) that occurs in another country, I often feel as strongly about it had it occurred here.					
17. ___	It's hard to understand the problems that people face in other countries.					
18. ___	I can best understand someone after I get to know how he/she is <u>both</u> similar and different from me.					
19. ___	I often feel irritated by persons of a different race.					
20. ___	It does not upset me if someone is unlike myself.					
21. ___	I would like to know more about the beliefs and customs of ethnic groups who live in this country.					
22. ___	It's often hard to find things in common with people from another generation.					
23. ___	When I listen to people of a different race describe their experiences in this country, I am moved.					

	1	2	3	4	5	6
	Strongly Disagree	Disagree	Disagree a little bit	Agree a little bit	Agree	Strongly Agree
24. ___	I often feel a sense of kinship with persons from different ethnic groups.					
25. ___	I would be interested in participating in activities involving people with disabilities.					
26. ___	Knowing about the different experiences of other people helps me understand my own problems better.					
27. ___	Persons with disabilities can teach me things I could not learn elsewhere.					
28. ___	I am often embarrassed when I see a person with disabilities.					
29. ___	I am only at ease with people of my race.					
30. ___	I would like to go to dances that feature music from different countries.					
31. ___	For the most part, events around the world do not affect me emotionally.					
32. ___	Placing myself in the shoes of a person from another race is usually too tough to do.					
33. ___	I often listen to the music of other cultures.					
34. ___	If given another chance, I would travel to different countries to study what other cultures are like.					
35. ___	I have friends of differing ethnic origins.					
36. ___	Knowing how a person is similar to me is the most important part of being good friends.					
37. ___	It is important that a friend agrees with me on most issues.					
38. ___	In getting to know someone, I like knowing <u>both</u> how he/she differs from me and is similar to me.					
39. ___	Getting to know someone of another race is generally an uncomfortable experience for me.					

1	2	3	4	5	6
Strongly Disagree	Disagree	Disagree a little bit	Agree a little bit	Agree	Strongly Agree

40. ___ I would be interested in taking a course dealing with race relations in the United States.
41. ___ Becoming aware of experiences of people from different ethnic groups is very important to me.
42. ___ I am interested in learning about the many cultures that have existed in this world.
43. ___ I am interested in going to exhibits featuring the work of artists from different minority groups.
44. ___ I feel comfortable getting to know people from different countries.
45. ___ I have not seen many foreign films.

APPENDIX G
CATEGORIZED ACADEMIC MAJORS OF PARTICIPANTS

Categorized Academic Majors of Participants

1) BUSINESS: Accounting-11
 Advertising-3
 Agribusiness-1
 Agricultural Economics-3
 Construction Management-3
 Economics-3
 Finance-9
 General Business-9
 Hotel and Restaurant Administration-8
 International Business-1
 Management-7
 Management Information Systems-8
 Marketing-10
 Public Relations-4

TOTAL: 80

2) EDUCATION: Adult Education-1
 Agricultural Education-5
 Early Childhood Education-21
 Education-3
 Elementary Education-13
 Secondary Education-33
 Technical and Industrial Education-1

TOTAL: 77

3) SCIENCE: Animal Science-5
 Aviation Science-1
 Biochemistry-1
 Biological Sciences-5
 Biosystems Engineering-1
 Chemical Engineering-1
 Computer Science-3
 Fire Protection Technology-1
 Geography-1
 Geology-2
 Horticulture-1
 Landscape Architecture-1

Mathematics-4
Mechanical Engineering-2
Microbiology-1
Pre-Med-2
Turf Management-1
Wildlife and Fisheries Ecology-1
Zoology-3

TOTAL: 37

4) SOCIAL SCIENCES: Agricultural Communications-3
Apparel Merchandising-5
Behavior Specialist-1
Broadcast Journalism-2
Communication Sciences and Disorders-8
Dietics-8
English-4
Family Relations and Child Development-26
German-1
Health Promotion-2
Human Nutrition-1
Interior Design-11
Journalism-1
Nursing-1
Nutritional Sciences-1
Psychology-7
Sociology-3
Spanish-2
Speech Pathology-14

TOTAL: 101

5) UNDECIDED: Undecided Academic Major-30

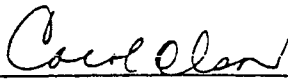
TOTAL: 30

APPENDIX H
INSTITUTIONAL REVIEW BOARD APPROVAL FORM

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD

Date: April 12, 1999 IRB #: ED-99-104
Proposal Title: "RIGHT-WING AUTHORITARIANISM AND RELIGIOUS
FUNDAMENTALISM AS RELATED TO UNIVERSAL-DIVERSE
ORIENTATION"
Principal Investigator(s): Al Carlozzi
Robert Lone
Reviewed and
Processed as: Exempt
Approval Status Recommended by Reviewer(s): Approved

Signature:



Carol Olson, Director of University Research Compliance

April 12, 1999
Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modification to the research project approved by the IRB must be submitted for approval. Approved projects are subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review Board.

2

VITA

Robert F. Lone, Jr.

Candidate for the Degree of

Doctor of Philosophy

Thesis: RIGHT-WING AUTHORITARIANISM AND RELIGIOUS
FUNDAMENTALISM AS RELATED TO UNIVERSAL-DIVERSE
ORIENTATION

Major Field: Educational Psychology

Biographical:

Personal Data: Born in Los Gatos, California, on May 7, 1965, the son of Robert and Roberta Lone.

Education: Graduated from Dallastown High School, Dallastown, Pennsylvania in May, 1983; received Bachelor of Science degree in Administration of Justice from The Pennsylvania State University, University Park, Pennsylvania in December, 1987; received Master of Science degree in Community Counseling from Georgia State University, Atlanta, Georgia in August, 1992; received Master of Economic and Social Studies degree in Criminology and Criminal Justice from the University of Wales, Cardiff, Wales, United Kingdom in December, 1995. Completed the requirements for the Doctor of Philosophy degree in Educational Psychology at Oklahoma State University in May, 2001.

Experience: Probation Officer Intern, Fulton County Juvenile Court, 1987; Criminal Investigator Trainee, Immigration and Naturalization Service, 1988; Parole Officer, Georgia State Board of Pardons and Paroles, 1989 to 1993; Mental Health Counselor, Georgia Department of Corrections, 1993 to 1994 and 1995 to 1996; Teaching Assistant, Department of Applied Behavioral Studies in Education at Oklahoma State University, 1996 to 1998; Practicum Counselor, Oklahoma State University Psychological Services Center, 1996 to 1997; Practicum Counselor, Stillwater Domestic Violence Services, 1997 to 1998; Intake Counselor, Oklahoma State University Counseling Service, 1998

to 1999; Psychology Intern, University of Illinois at Chicago Counseling Center, 1999 to 2000.

Professional Memberships: Graduate Student Member of the American Psychological Association - Division of Counseling Psychology, Graduate Student Member of the National Career Development Association.