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THE UNIVERSITY OF OKLAHOMA, PH.D., 1979

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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

COMPARATIVE ATTITUDES OF EGO-INVOLVED JUDGMENT AND SOCIO-DEFINED SEX ROLES WITH BLACK STUDENTS

A DISSERTATION

SUBMITTED TO THE CANDIDATE'S COMMITTEE

in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

BY

HAROLD C. ALDRIDGE, JR.

Norman, Oklahoma

1979

COMPARATIVE ATTITUDES OF EGO-INVOLVED JUDGMENT AND SOCIO-DEFINED SEX ROLES WITH BLACK STUDENTS

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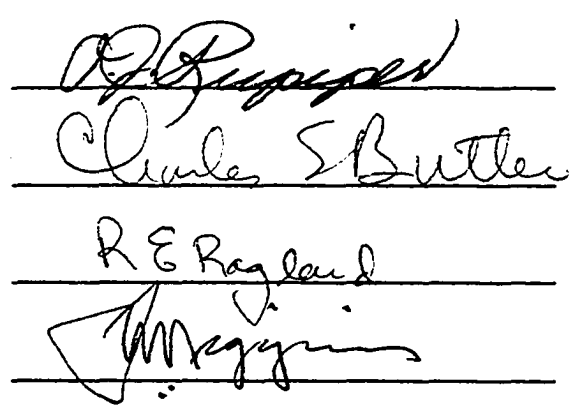

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COMPARATIVE ATTITUDES OF EGO-INVOLVED JUDGMENT AND SOCIO-DEFINED SEX ROLES WITH BLACK STUDENTS

HAROLD C. ALDRIDGE, JR.

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ABSTRACT

In educational psychology there is a definite need to keep abreast of the attitudinal changes of the youth in the American society so that educators will have a more realistic view of the learning potential, character development, and behavioral patterns with which educators must deal. A comparative attitude of ego-involved judgment and socio-defined sex roles theory were advanced to study the attitudinal changes and to determine if attitudinal differences existed among Black females and Black males of 1979 and also to compare to the attitudinal responses of the Black females and Black males of a 1959 attitudinal study. In this partial replication of a study where the similarities and differences appeared in the attitude and behavior of Black subjects, the purpose was to transpose a problem in intergroup relations from the sociological to the psychological level and to demonstrate the influence which sociological factors have on the psychological functioning of the individual.

The subjects were studied in accordance with the criteria of indirect measurement of attitudes which were combined with the Study of Values Scale (Allport, Vernon, and Lindzey, 1951). The major findings indicated that the 1979 Black females manifested more ego-involvement than did the 1979 males in differential judgment and that there was a comparative difference in the attitudinal response selections between the 1959 subjects and the 1979 subjects. It also directly and indirectly confirmed the generalized sociological finding, that sex differentials in ego-involvement did exist.

ACKNOWLEDGMENTS

Plus les choses change, de plus les choses reste pareille. (The more things change, the more they remain the same), is an old French saying that remanifested itself in the present experiment. As other experimenters have done before, I will do again, acknowledge the people that have in some way helped me along this path. To quote an old Afro-American saying, "What goes around comes around".

First to commemorate the dedication and efforts of those who sacrificed: Toussaint L'Overture, Harriett Tubman and Malcolm X (El-Hajj Malik El-Shabazz).

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COMPARATIVE ATTITUDES OF EGO-INVOLVED JUDGMENT AND SOCIO-DEFINED SEX ROLES WITH BLACK STUDENTS

CHAPTER I

INTRODUCTION

Psychologically men and women are different in basic ways: in their life styles, in their personality qualities, in their judgments, in their motives, in their goals and in the organization of their ego. These differences appear to be due to the socialization process of sex-role conditioning (Bem and Bem, 1973).

Bardwick (1971) suggested that constitutional differences between male and female infants such as genetic temperamental differences, hormonal differences, differences in the adult reproductive system, infant differences in gross activity levels and sensitivity to stimuli (temperament) led to their perceiving and experiencing the world around them differently. Also, social psychologists and anthropologists have indicated that children became aware of standards, values, and mores of the culture and internalized those values. Children molded their behavior and learned to evaluate themselves in terms of their culture (Horney, 1967; Kohlberg, 1966; and Mead, 1950).

As a result of theoretical implications, Bardwick (1971) conceptualized that due to personality qualities and socialization, men in general, were more politically, socially, economically, and religiously motivated than women.

> The areas to which men and women devote their major efforts derive not only from tradition but from personality qualities that are basic. We will find that in the competitive world of work, men have a distinct advantage not simply because there is sex-linked prejudice but because their personality qualities of independence and aggression give them an advantage in that particular kind of achieving (Bardwick, 1971, p.4).

The foregoing distinctions between males and females have been demonstrated to vary between cultures and subcultures, as well as between groups and subgroups. There were other features of socialization which specifically involved both Black men and Black women. The features were revealed by historical, psychological, and sociological observations. These observations indicated the conditions which Blacks, as a group, experienced in the socialization process. The Black experience has been significantly different from that of any other group in the same process (Silberman, 1964; Allport, 1954; Grier and Cobbs, 1968; and Yette, 1971). One of the features of this difference was the social context which Blacks have utilized in an attempt to satisfy biogenic, psychogenic, and sociogenic motives in the United States of America (Goldstein, 1948).

There was another feature of socialization which, according to observations in sociology, involved men and

women of the Black bourgeoisie (Frazier, 1957a) which indicated that there were both similarities and differences between the two subgroups in behavior. The influencing factors that interacted to produce the similarities and differences appeared to be the group norms and their attitude counterparts.

The appearance of these features were revealed by historical and sociological observations. It indicated that the conditions which Blacks experienced, in the conflicting phase of Black-White intergroup relations, were significantly different in the establishment and application of group norms from the involvement of any other group in the same process (Goldstein, 1948; Allport, 1958; Milam, 1959; Grier and Cobb, 1968; and Himes, 1974).

The norms of the Black American society were a result of the restrictions posed by the norms of the dominant American society (Sherif and Sherif, 1953; Allport, 1958; and Himes, 1974). The dominant American society influenced the individual roles of both the Black man and the Black woman to the extent that a distinctive cultural group norm was developed (Grier and Cobbs, 1968; and Himes, 1974). These restrictive influences inhibited the freedom of the Black American male in assuming the masculine role, as defined by the dominant American society, to a greater degree than the feminine role assumed by the Black American female (Grier and Cobb, 1968; Blau and Duncan, 1967; and Staples, 1970).

Because of the socially defined restrictions of the dominant group norm, Black women had to take a more militant stance in politics, economics, and religion, in their culture, as compared to both White women in the dominant American society and the Black man in the Black sultural group norm (Milam, 1959; Ginzberg and Hiestand, 1966). In other words, group norms defining Black-White intergroup relations defined a significantly greater degree of freedom for the Black woman in the Black American culture, than that of the White woman in the dominant culture. Also, there was a greater degree of freedom of the Black feminine role than of a Black masculine role (Milam, 1959; Ginzberg and Hiestand, 1966; Grier and Cobb, 1968; and Hill, 1971).

The sociological, economic, and political factors have influenced the psychological framework and attitudinal development of Black Americans. Silberman (1964) indicated that because of the psychological influences Black Americans had developed a dualism in their attitude: An urge toward separatism coexisting with the demand for integration. He suggested that the duality in Black personalities stemmed not only from the hurts of discrimination but also from the sense of powerlessness and impotence.

From the beginning of enslavement, all Blacks were confronted with the option to submit or die and those who survived had to submit (Franklin, 1956; Grier and Cobb, 1968). The attack on the Black's autonomy was relentless as each day

they were forced to submit or die until the identity of being a slave became a psychological reality as that of a slave (Grier and Cobb, , p. 143). Guterman (1972) indicated that individuals in a group exposed to the same social conditions develop similarities in their personalities that differed from members of another group not exposed to the same conditions of discrimination and minority group status. It had been observed that "every man is in certain respects (1) like all other men, (2) like some other men, (3) like no other man", (Kluckhohn and Murrary, 1956). This demonstrated the ways a Black American was like other Black Americans, especially in those characteristics and patterns of psychological structure and development that were typically shared by that particular group. To indicate that there were similarities in group personality development was not to deny the uniqueness of individual personality development within the same group.

Background

Milam (1959) investigated the similarities and differences which appeared in the attitude and behavior of Black subjects, in general, and of Black men and Black women in particular, in relation to white subjects. Within the above conceptual framework, the general purpose of the Milam study was,

> . . . to attempt to transpose a problem in intergroup relations from the sociological to the psychological level and thereby to demonstrate the influence which sociologically defined stimulus properties have on the psychological functioning of the individual (p.2).

The foregoing statement could be equally influential with individual members of various culture and subcultures as well as different groups and subgroups. Milam's study revealed three major conclusions: (1) Black females manifested significantly more ego involvement than did the Black males in the interrelated political and economic approaches to the stimulus issue, anti-"Separate-but-equal" and pro-family. This difference was only significant when the interrelated political and economic approaches were patterned with the interrelated religious and social approaches. The results implied that various factors were so interrelated in their real-life setting that they could not be artificially separated without statistically distorting their meaning. (2) Black females manifested significantly more ego involvement than did Black males in the political approach to the issue, anti-"separate-but-equal" and pro-family. The difference was only significant when the political approach was patterned with the interrelated religious and social approaches. (3) The two above findings confirmed the main sociological finding, that there were sex role ego-differentials in judgment.

A great body of attitudinal research literature supported the assumptions that the degree of ego involvement has a great deal of effect on attitude formation and attitude change (Chalmers, 1969; Farber, Harlow, and West, 1957;

Insko and Butzine, 1967; Rosnow, 1966; and Staats, 1967). Moreover, it has been shown that attitudes, to a great extent, determined behavior (Krasner, Knowles, and Ullman, 1965; and Loew, 1967).

The science of educational psychology purported to empirically study all of the factors and variables that may, to any degree, influence the attitude of the students within the education process. One major unit utilized in the study of educational psychology was the individual. In this unit, psychological research utilized the experience and behavior of the individual in relation to the stimulus properties of the individual's environment (Milam, 1959, p. 1). Through the psychological interaction of individuals with the environment, the development of group norms was one of the productive properties of the interaction. In other words, group norms may represent the psychological performance of a specific interacting group.

Other disciplines used different units of analysis, i.e., sociology utilized the group as its unit of analysis. Any discipline which sought to understand the nature of attitude and behavior must take into account sociological experiences which may shape attitudes or behavior. Therefore, sociology was one of the disciplines with which psychology must cross check its findings in order to increase its validity (Milam, 1959, p. 1).

Theoretical Framework

As previously stated, a great body of attitudinal research literature supported the assumptions that the degree of ego involvement has a great deal of effect on attitude formation and attitude change (Chalmers, 1969; Farber, Harlow, and West, 1957; Insko and Butzine, 1967; Rosnow, 1966; and Staats, 1967). Moreover, it has been shown that attitudes, to a great extent, determined behavior (Krasner, Knowles, and Ullman, 1965; and Loew, 1967). Sociology was one of the disciplies with which psychology must cross-check its findings in order to increase its validity (Milam, 1959).

The observations mentioned implied that the ego-development, psychological functioning, mentality, experiences and behavior of an individual may be greatly influenced by norms, values, and stereotypes of the group with which the person identified. The ego seemed to be fundamentally formed, developed and maintained by conscious and subconscious internalization into the psychological make-up of each individual. In other words, the ego may be viewed also as an educational achievement and not totally as a hereditary gift (Milam, 1959). The values or norms that were internalized made up the attitude from which most behavior was derived.

Stereotypes often emerged from the values or norms of any particular group of individuals, as well as through the interaction of individuals with different values and

norms. According to Milam, the ego may define the relationship of each individual to the group with whom the person identified as well as the relationship toward other groups or stereotypes of groups. Of all stereotypes of the Black group of individuals, the sexual stereotype perhaps caused the most emotional and psychological tension in the integration/desegregation phase of Black-white intergroup relations and interactions.

Theoretically, it was expected that the attitude counterparts of sex differentials would manifest itself in the ego-involved judgments of each individual Black female and Black male to be employed in the experiment. The expectation was based upon the principles of psychological selectivity as discussed by Sherif and Sherif (1956). This principle of selectivity indicated that all of the major psychological functions such as perceiving, judging, remembering, imagining, dreaming, learning, etc., operate selectively. In another way, it meant that (1) individuals manifested the psychological tendency to discriminate those aspects of the world which were most relevant to biogenic, sociogenic, or ego motives; and (2) that the less motivationally relevant aspects tended to recede into relatively indistinct portions of that world (Sherif and Sherif, 1956). To test the aspects of psychological and attitudinal development the criteria of indirect assessment of attitudes

proposed by Campbell (1950) and Sherif and Sherif (1956) were utilized.

Statement of the Problem

The general problem of this investigation was to partially replicate the Milam (1959) study, which was developed to transpose a problem in intergroup relations from the sociological to the psychological level and to demonstrate the influence which sociological factors had on psychological functioning of the individual. Also, an attempt was made to examine the comparative similarities and differences of the original group of Milam's study and the randomly selected experimental group used in this investigation. More specifically, the research will center around the comparative attitude change, if any, that had occurred in the ego-attitudes and sex roles of Black youth from the 1959 study to the present 1979 study.

An attempt was made to determine whether or not the ego-attitude of the sexually differentiating group would be manifested by the subjects when judging an experimentally provided stimulus issue which had the following specifications: (1) It must have anti-"separate-but-equal" pro-family views. The main findings by Hughes and Thompson (1954) and Danziger (1958) clearly justified the interpretation that Black subjects would be expected to manifest significantly more ego involvement in the "Public" social

justice than in the "Private" personal happiness side of the issue (Milam, 1959, p. 18); (2) it must be systematically varied to generate stimulus gradations in order to replicate the dual, vague and contradictory features of "separate-but-equal" group norms, because it was expected that the attitude counterparts of the sex differentials under investigation would manifest itself in the ego-involved judgments of the individual Black females and Black males; (3) the whole stimulus issue should be presented to subjects in accordance with the criteria of indirect measurement of attitudes proposed by Campbell (1950) and Sherif and Sherif (1956). To fulfill the purpose of this investigation, an attempt was made to answer the following questions, which were assumed to be in line with the principle of psychological selectivity:

1. Do Black females and Black males differ significantly in the ego-involvement selection of anti-"separate-but-equal" or pro-family issues?

2. Will Black women differ from Black men in the interrelated political and economic approaches when patterned (integrated) with the interrelated religious and social approaches?

3. Will Black females manifest significantly more ego-involvement than will Black males when the political approach is patterned (integrated) with the interrelated religious and social approaches?

4. Will there be a difference in the comparative attitudes of the Black male and Black female subjects in Milam's original study and the Black male and Black female subjects of the present investigation?

5. Will the main sociological findings, sex differentials in ego-involvement, be statistically confirmed?

Milam (1959) had no past research by which comparisons could be made to show whether there was a definite impact made on the psychological functions of the individual by sociological factors. This investigation allowed the researcher an opportunity to determine if the effects existed. Demonstrating the effects were possible since Milam's study supplied a base for comparison. Should differences occur between the Milam results and the contemporary findings of this investigation, it was assumed that these differences could be attributed to the intervening social and political climate.

Operational Definitions

Comparative--A report by a subject of how two or more comparable groups, which are representative samples of a population, are alike or different on a given dimension. The process of investigating behavioral differences from a comparative point of view.

Attitude--A relatively stable and enduring predisposition to behave or react in a certain way toward persons,

objects, institutions or issues. Attitudes are tendencies to respond to people, institutions or events either positively or negatively. They typically imply a tendency to classify or categorize.

> The sources of attitudes are cultural, familial, and personal. People tend to assume the attitudes which prevail in the culture in which they grow up. A large segment of the attitudinal development are passed on from generation to generation within the family structure. But some of the attitudes are developed on the basis of one's own personal experience. (Chaplin, 1968, pp. 42-43).

Ego-Involved--Committing the self to a task. A condition in which the individual identifies the self with the situation.

Judgment--The assumption that is made in judging two or more items with respect to any dimension. The process of relating two or more objects, facts, or experiences. The process of deciding whether or not a stimulus is present or whether it is of greater or lesser magnitude than another stimulus.

Socio-defined--Refers to the individual subjects who are members of a socially defined racial group within the United States culture.

Sex Roles--The behavioral patterns and attitudinal characteristic of members of one sex.

Stimulus graduation--those psychological methods which make use of equal steps or units of change, such as the method of just-noticeable differences and methods of minimal changes (Chaplin, 1968, p. 203).

Anti-"separate-but-equal"--this term signifies pro-integration and more involvement in the "public" social justice issue.

Pro-Family--this term indicates more "private" personal happiness, more of an intimate personal issue approach.

Psychological suggestibility--The mental state of being open to suggestion; a more or less induced or permanent state of susceptibility to suggestion.

First three cards in importance--Subject's three choice cards of importance, in this case the ranked order does not matter as to which of the three selected stimulus issues are of most importance.

CHAPTER II

REVIEW OF LITERATURE

The stereotypes of Black people had been utilized to the political, economic and social advantages of the dominant white group in all phases of Black-white intergroup relationships (Milam, 1959; Goldstein, 1948; and Allport, 1954). Black Americans had been consistently degraded and dehumanized through myths and sterotypes by publishers, writers, film makers, artists, scientists, scholars and laymen alike in all phases of Black-white intergroup relations in America (Schwartz and Disch, 1970). The stereotypes had been used as weapons in the phases of Black-white intergroup conflict; hostile stereotypes, in general, had been the results of such Black-white intergroup conflicts.

Psychological, sociological, historical and physiological fields of study had been utilized by scientists and scholars alike in an attempt to prove that Black people were inferior to the white dominant society (Thomas and Sillen, 1972). From many of these historical and contemporary studies unscientific myths and stereotypes arose and served with other factors to influence the whites' attitude and behavior toward Black people.

The psychologists and social scientists employed one dominant method of demonstrating the inferiority of Black people in comparison to white people; e.g., Psychological "IQ" Testing (Jones, 1971; Williams, 1971; and Thomas and Sillen, 1972). Those cases where Black persons proved equal or superior were explained away, stereotypes and myths could not have existed otherwise. As a result, many scientists and laymen, both Black and white, believed that Black people were inferior to white people.

The sociological approach generally relied on observations and commentaries on social life. According to Jones (1971) the observations and commentaries of Black Americans were divided into three major areas. First, it was demonstrated that whites had a natural antipathy toward Blacks. This itself proved that Black people were inferior, because whites naturally and instinctively sought not to associate with any group of inferior people. Secondly, it was cited that Black people were inferior by the observations of the conditions of Black life in general and Black family life in particular. The way in which Black people lived, proved the myth that Black people were inferior to the white dominant group. A third area of approach attempted to prove that Blacks were inferior to the white dominant group by examination of personal characteristics and character traits. They merely reasoned from personal observations and beliefs that Black people were inferior to the White American society.

Historical distortions helped perpetuate and intensify the white dominant groups' patterns of racial discrimination. This applied not only to inaccurate history, but also to the kind of history that reinforced both, the notions among whites of their superiority and the notions among Blacks of their inferiority (Stampp, Jordon, Levine, Sellers and Stocking, 1964).

Jones (1971) also indicated that the physiological approach was utilized because it, unlike the psychological, sociological or historical data, could not easily be refuted. All of the anatomical structures of the human body, from the hair, skin and size of the cranium, to the nervous system, circulatory system and size of the penis, were compared between Blacks and whites (Schwartz and Disch, 1970; Jordan, 1968; and Hernton, 1965). As a result of these studies, harmful myths and stereotypes emerged with scientific data supporting them.

It wasindicated that a vicious cycle operated in stereotype and myth formation. White people wanted to believe that Black people were inferior, therefore, white scholars and scientists with the aid of their data and experiments <u>proved</u> them to be so (Jones 1971). Another unfortunate by-product of this cycle was that a great number of Black people came to believe that they were inferior to the white dominant American society.

Racial myth-formation served as a psychological defense against various inner anxieties for the white dominant

society. Bernard (1958) suggested that these racial myths stereotyped Black people as intellectually and morally inferior, childish, irresponsible and unable to control allegedly excessive sexual and aggressive impulses. Such mythology rationalized and justified white superiority and the segregation upon which it was based.

The conditions of segregation, social disorganization, and deprivation, rationalized by the myths, have brought about relatively high incidents, among Black people, of antisocial behavior, lower living standards, marginal participation in political life, limited professional and vocational success, and failing scholastic-achievement (Bernard, 1958). These results and effects were misinterpreted as evidence of Black inferiority which enhanced and projected the stereotypic myths.

Some form of white supremacy, both ideological and institutional arrangements, existed from the first day English immigrants seeking escape from assimilation into the Dutch culture and seeking freedom from religious intolerance, arrived on the North American continent (Knowles and Prewitt, 1969). From the beginning of American colonialization, the early colonizers considered themselves religiously and culturally superior to the natives they encountered and the slaves they imported (Schwartz and Disch, 1970; Jordan, 1968; Knowles and Prewitt, 1969). This sense of superiority was fostered by the religious ideology they brought to the new

land. In other words, what began as a movement to "civilize and Christianize" the indigenous native and slave populations was converted to a racist force accompanied by a justificatory ideology (Knowles and Prewitt, 1969).

When it became clear that the Indians, as a group, would not be converted to Christianity, the colonists concluded that the race itself was inferior, and thereby justified removal by genocide of the native American people (Jordan, 1968; and Knowles and Prewitt, 1969). Knowles and Prewitt (1969) also suggested that the Africans imported to America suffered under the same white mentality and thus the colonists justified subjecting the Blacks to slavery. It was instructive to consider how closely related was the justification of Indian extermination to Black slavery through an institutional form of racism perpetuated by a religious doctrine. Whites used religion as a tool in an attempt to justify the sterotypes of Blacks and thereby rationalized precise ways and manners in which the creed of segregation supplemented, conjoined, contradicted, or supplanted the democratic values professed by the American constitution (Schwartz and Disch, 1970).

Religion was one of the only areas where Blacks, in general, were allowed the greatest degree of freedom (Franklin, 1950). As a result, Blacks utilized religion in an attempt to heal the physical and psychological wounds inflicted by white racism (Milam, 1959; Schwartz and Disch,

1970; Marx, 1969; Vander Zanden, 1963; and Mays and Nicholson, 1933).

Religion played a dual role in the case of the Black American people. It either encouraged and was the source of racial protest or it inhibited and retarded the racial protest movement. The dual role of religion was clearly indicated in the case of the slaves before the Civil War and the freed Blacks after the Civil War (Stampp, 1956; Myrdal, 1944; Franklin, 1956; and Fichter, 1965).

Most slaveowners eventually came to view supervised religion as an effective means of social control for the slaves. The slaves were generally socialized by a religious tradition calling for the supression of hostility and aggression toward white people, stressing love and tabooing hatred (Vander Zanden, 1963). Stampp (1956), commented on the effect of religion:

> . . . through religious instruction the bondsman learned that slavery had divine sanctions, that insolence was as much an offense against God as against the temporal master. They received the Biblical command that servants should obey their masters, and they heard of the punishments awaiting the disobedient slave in the hereafter. They heard, too, that eternal salvation would be their reward for faithful service (p. 158).

Other social scientists' writings indicated that religion was definitely seen as a mechanism for the social control of slaves, in that the white dominant group always welcomed the building of a Negro church on the plantation, but looked with less favor upon the building of a school (Dollard, 1957; Mays and Nicholson, 1933; Franklin, 1956;

and Jordan, 1969). The effect of religion on racial protest throughout American history was not exclusively in one direction. While many slaves were seriously singing about chariots in the sky, Black preachers such as Denmark Vesey, Nat Turner and other religiously inspired abolitionists, were actively fighting slavery by means particular to each of them (Marx, 1969).

The role of the church and religion was one of great importance in the Black community and was of considerable difference to religion and church of the white dominant society. Myrdal (1964) pointed out that by far the largest percentage of church members werefound among the lower-class Blacks. Black people had participated in their religious worship on a daily basis as means of escaping the rigors of reality and finding some pleasure and satisfactions in the world today. Whites tended to attend church mainly on a weekly basis often as a form of tithing to gain assurance for a place in the hereafter (Symonds, 1969).

Since other outlets were denied, the church and religion were more of a part of the daily lives of Black people. It served as both an educational and a welfare agency. Blacks also turned to the church for self-expression, emotional relief, recognition and leadership. On the whole, to heal the psychological and physical wounds of defeat from segregation and hatred, social, political and economic degradation, the Black church supplied escape, consolation

and inspiration while it served as an agent of group cohesion and identity (Symonds, 1969; and Vander Zanden, 1963).

The stereotypes of Black families in most literature tended to focus on indicators of instability, disintegration, weakness, matriarchy, male impotence, criminality, disorganization, delinquency, drug addiction and desertion. In addition, most of the emphasis in research on Black families was on the matriarchal structure, studies done on intact Black families were rare. Frazier (1939) emphasized this tradition of study and other social scientists, such as Ausubel and Ausubel (1958), Deutsch, Katz and Jensen (1968), Frazier (1962), Drake and Cayton (1962), Rainwater (1966), and Glazer and Moynihan (1965) continued to portray the negative images of Black family life. The negative perspectives of Black family life-patterns were so pervasive that it could even be found in the research studies of some contemporary Black scholars as well (Clark, 1965; Grier and Cobbs, 1968; Thomas and Sillen, 1972). Milam (1959) indicated that the Black matriarch stereotype was utilized to define more freedom for the Black woman, in the interrelated political, economic and social areas of life, than for the Black men.

An overwhelming emphasis was placed upon the matriarchal aspect of the Black family structure by both psychologists and social scientists, in an attempt to differentiate between the Black family and the white family.

Numerous scholars have stressed the importance of this basic difference in family structure and have attributed to it a "scientific" explanation for many of the previously mentioned ills of the Black community (Thomas and Sillen, 1972; and Symonds 1969). In short, the concept of matriarchy was one of the most discussed ideas in literature analyzing the status and the role of the Black man in America.

The phenomenon of the absent male was not restricted to Black families alone. Another point that should have been emphasized was that female-headed families were in no way to be considered as the norm for the Black American family (Symonds, 1969; Hill, 1971; Thomas and Sillen, 1972; Bernard, 1966; Farley and Hermalin, 1971; and Billingsley, 1968). According to Symonds (1969) in the lowest income level and the poorest depths of the ghetto the number of female-headed families approached 50 per cent, but for the Black community, as a whole, approximately three-quarters of all Black families were intact, that is, both male and female parents were present in the home. Thus, the ideal family pattern, the simple nuclear family, was not any more common among whites than it was among Blacks (Wilson, 1965; and Nosow, 1972).

Sociological, psychological and psychiatric evidence had supported the existence of Black family strengths in families which had been previously defined as unstable

because of mythical structural attributes, e.g., matriarchy, father absence disorganization (Nosow, 1972; Thomas and Sillen, 1972). A survey of recent literature on Black family life revealed the following characteristics; (1) strong kinship bond, (2) strong work orientation, (3) adaptability of family roles, (4) strong achievement orientation, (5) equalitarian sharing in decision-making, and (6) strong religious orientation (Hill, 1971; Billingsley, 1968; Staples, 1970; Nosow, 1972; Heiss, 1971; and Scott, 1976). Although these traits can be found among white families, they are manifested quite differently in the lives of Black families because of the unique history of racial oppression experienced by Blacks in America (Hill, 1971).

According to the Milam (1959) study, of all stereotypes about Black people, the intellectual and sexual appeared to be the major sterotypes emphasized by the dominant American society. The intellectual stereotype maintained that Blacks were inferior to whites in intellectual strength (Knowles and Prewitt, 1969). The sexual stereotype essentially maintained that Blacks were superior to whites in sexual strength (Frazier, 1957b; and Jordan, 1968).

The dispute over the intellectual inferiority of Black people and the corresponding problems of measuring Black intelligence has created more controversy than perhaps any other single issue in the field of psychology (Williams, 1971). As was previously mentioned, psychologists and social sci-

entists utilized psychological Intelligence Quotient (IQ) testing to determine the intellectual potential, ability and inferiority of Black people, in general, and of Black children, in particular. But recent studies have produced a sharp cleavage of opinion about the intelligence of Black people, and intelligence testing in general (Williams, 1971; and Thomas and Sillen, 1972). In other words, the opinion was split as to whether or not lower scores by Blacks on the traditional ability test were attributed primarily to genetic heritage, cultural environmental factors or biased intelligence tests (Williams, 1971).

The belief that the human populations differed in their inherent mental qualities was one of the basic premises of racist thought maintained by the white dominant American society (Thomas and Sillen, 1972). For many white Americans, this stereotype had an apparent basis in viewing Black Americans as inferior because the basis was "scientifically proven" to be due to either genetic factors or cultural factors or both.

The psychologists and social scientists who professed the white superiority-Black inferiority school of thought, assumed that the intellectual and educational deficits which appeared evident in the Black Americans were revealed by such psychological tests as the Stanford-Binet, Wechsler, Scholastic Aptitude Test, Stanford Achievement, Iowa Basic Skills, Graduate Record Examination and Miller Analagies Tests (Williams, 1971). As a result of such thoughts and calculated assumptions,

many Blacks and whites have accepted the belief that low IQ test scores have indicated a weakness, deficit or inferiority in the intellectual ability of the Black American people. Williams (1971) noted:

> The single, most salient conclusion was that traditional ability tests have systematically and consistently led to assigning improper and false labels on Black children, and consequently to dehumanization and Black intellectual genocide (p.77).

Milam (1959) indicated in his study that the sexual stereotypes of the Black man appeared to be the major contributing factor to racial tension and an inhibiting factor to the integration phase of Black-white intergroup relations. It was also mentioned by Milam (1959) that the greatest opposition to integration was <u>not</u> the fear of the Black intellectual inferiority stereotype, but the fear perpetuated by the stereotype of Black sexual superiority. Social scientists such as Myrdal (1944); Thomas and Sillen (1972) and Hernton (1965), (1971), suggested that the white dominant American society was in a constant state of sexual anxiety in all matters dealing with race relations because of their fear of the so-called superior, savage sexuality of the Black American male. As a result of these myths, many white American men have been set against any measure that would lift the Black people's status, because they felt that equality would bring the Black man and the white woman together. Griffin (1963) noted in his field research from the advice of a Black woman:

> . . . Well, you know you don't want to even look at a white woman. In fact, you look down at the ground or the other way. . . you may not know you're looking in a white woman's direction but they'll try to make something out of it . . . If you pass by a picture show, and they've got women on the posters outside, don't look at them either . . . Somebody's sure to say, "Hey, boy--what are you looking at that white gal like that for?" (p.60).

The myth of the sanctity of "white womanhood" was nothing more than a myth. However, this myth was responded to by Blacks and whites alike, as though it were real. As a result, it became real as far as the behavior and sensitivities of those who encountered it were concerned (Hernton, 1965 and 1971; Thomas and Sillen, 1972; and Jordon, 1968). As a result of the racial and sexual stereotypes and myths, Black and white people have found themselves enmeshed in an absurd system of racial hatred centered around sex.

Interracial dating or marriage and interracial sexual fears in some locales were expected and even condoned if, but only if, the partners were a white man and a Black woman (Bernard, 1958). But in the same locale, if an interracial dating, marriage or suspected sexual relations between a Black man and a white woman were ever discovered, it was punishable by the most severest of penalties. According to Bernard (1958) these contradictions and distinctions indicated the role of stereotypic myth formation in the interracial psychosexual sphere. Sexualization of racism was a unique factor in the history of America, it developed into an anomaly which enhanced a perponderance of racial violence in

the form of sexual aggression toward the Black woman and a host of sexual atrocities against the Black man.

The Black man was always an open target for violence, in the American society, as there were far more Black males lynched than Black females (Chambers, 1968; and Milam, 1959). During various periods of time between 1865 and 1945, an average of two Black men a week were lynched in the United States of American (Chambers, 1968). Whites justified lynching on the grounds that it was the only way to cope with sex crimes committed by Black men against white women. Chambers (1968) pointed out that only a fraction of Black men lynched were ever accused of sex crimes, but most were lynched for misdemeanors, mistaken identity, insulting white folks, bad reputation, unpopularity, violating contract, giving evidence, etc.

Statistical records showed that the sum total of lynchings for the alleged offenses greatly exceeded the lynching for the very crime declared to be the cause of lynching (Milam, 1959; Chambers, 1968; Jordan, 1968; and Bennett, 1962). The lynching of the Black male appeared to be another indication of the greater freedom the white dominant society granted to the Black female than to the Black male (Milam, 1959).

The stereotypes of Black people have been internalized into the psychological make-up of individual Blacks as well as individual whites during all phases of development (Milam, 1959). White segregationists have carried psychological

warfare into all phases of human development. Not only are Black adults and Black children subjected to psychological abuse, through the use of myths and stereotypes, but many white adults and white children have been psychologically intimidated by the oppressive measure of psychological warfare (Bernard, 1958). Mosby (1970) indicated that the most detrimental effect of stereotypes was the impact upon the self-image.

The psychological power of stereotypes was crucial in bringing about and maintaining segregation as a means of racial discrimination (Bernard, 1958). In turn, unrealistic fears, hostilities, intergroup misconceptions and deficiencies of genuine communication were developed, maintained and perpetuated between Black and white people. In other words, stereotypes that stemmed from fears, enhanced segregation which served to reinforce racial prejudice. Recent research has demonstrated that segregation had a detrimental effect upon personality development and functioning, both for those who imposed or condoned it, as well as for those upon whom it was imposed (Bernard, 1958; Thomas and Sillen, 1972; Hernton, 1965; Stampp, 1956, 1964; Myrdal, 1944; Vander Zanden, 1963; Dollard, 1957; Griffin, 1963; Silberman, 1964; Allport, 1954; Jordan, 1968; and Bennett, 1962).

Internalized stereotypes that were false, distorted the developing self-image of both Blacks and whites during all phases of development. Not only were their self-images distorted, but their views of each other were also grossly distorted (Bernard, 1958).

Under these psychological circumstances, the Black youth were burdened with inescapable inferiority feelings which constricted the development of their personality, potentiality and aspiration levels. It was indicated that this sense of humiliation and resentment enhanced patterns of self-hatred as well as hatred for the dominant group (Bernard, 1958; Allport, 1954; Grier and Cobbs, 1968, and Berkowitz, 1972). In the words of Malcolm X, "The worse crime the white man has ever committed has been to teach us to hate ourselves" (Silberman, 1964, p.68).

The white youth, in turn, were hampered by thoughts and feelings of superiority which deprived them of the strengthening experience of earned self-esteem and personal growth in facing reality. This sense of superiority and aloofness reinforced the development of a personality that was superficial and artificial in its values and relationships (Bernard, 1958; and Berry, 1970). Berry (1970) also indicated that most white youth lacked any clarity or crucial sense of their own involvement in perpetuating stereotypes and racial prejudice.

Mosby (1970) indicated that since these behaviors and attitudes figured significantly into later personality development, it was expected that the later personality of the matured Black adult was qualitatively different from the later personality of the matured white adult. Where Blacks had developed a means of expressing their misery and venting

their hostilities, whites had developed a means of disguising their misery and pretending that the misery did not exist (Berry, 1970). As a result, immoral judgment and anti-social behavior developed as a part of the personality structure of both Black and white individuals. The hatred that each group developed for the other group became a part of the individual character structure of each person involved, and thereby influenced any choice or decision that they made when confronted with other situations, problems or difficulties in life.

There was considerable empirical data which suggested that Black children tended to develop racial group consciousness at an earlier age than white children (Clark and Clark, 1940, 1947; Goodman, 1952; and Allport, 1954). Other data also suggested that the young Black child had developed more than just an earlier racial-awareness than white children, they had developed an identity with the white society, which surroundedthem, and an outright hostility toward their own racial group (Goodman, 1952; Stevenson and Steward, 1958; Clark and Clark, 1947; Stabler, 1969; Morland, 1958; Dreger and Miller, 1960; and Silberman, 1964). Even in the very young, the Black self-concept was less positive than that of the white youth and this negative self-concept began in early childhood and increased through maturation (Bergelson, 1967; and Dreger and Miller, 1960). In addition, it was confirmed that although some Black children had become more pro-Black, others have been less positive toward issues,

things, circumstances, and people that are Black (Yawkey and Blackwell, 1974; Brigham, 1971; McAdoo, 1970; and Porter, 1971).

The ego defense mechanisms of repression, compensation, projection, displacement, introjection and reaction-formation figured prominently in the ego structure of both Black and white Americans. For example, Bernard (1958) indicated that the collective de-evaluation of Black people provided compensatory ego-aggrandizement to some insecure whites when they felt inadequate or disadvantaged. Black people as a group were then utilized as a target by these white people for the projection of their own self-prohibited or unacceptable traits (Bernard, 1958; Allport, 1954; Schwartz and Disch, 1970; Hernton, 1968; Myrdal, 1944; Thomas and Sillen, 1972; Dollard, 1957; and Berry, 1970). As a result, the behavior or action exhibited also permitted a reduction of their personal shame or guilt feelings by the displacement of blame onto the scapegoat group.

In reaction, some Blacks used the injustice of white racism to relieve or ward off feelings of personal inadequacy, self-contempt, or self-reproach by projecting blame onto white prejudice, discrimination, and segregation (Bernard, 1958; Allport, 1954; Thomas and Sillen, 1972; Poussaint and Atkinson, 1970; Hernton, 1965; and Grier and Cobbs, 1968). Other Black people attempted to sustain and support their egos by using the reaction-formation ego defense mechanism

against the negative stereotypes and racial images projected upon them by the white dominant group. According to research these Black people have developed and utilized extremes in moralistic, and compulsively, meticulous attributes to prove that they were the antithesis of the stereotypes (Bernard, 1958; Vander Zanden, 1963; Mosby, 1970; Berkowitz, 1968; Allport, 1954; Thomas and Sillen, 1972; Aveilhe, 1975; and Poussaint and Atkinson, 1970). All of these psychological measures had demonstrated the maladaptive ego structure and practices utilized by members of both races.

The emergence of the stereotypes of Black people, which served as examples of group norms, confirmed the concept of the ego in the Milam (1959) study and in the field of social psychology (Sherif and Sherif, 1956). As was previously demonstrated, the ego was learned by consciously or subconsciously internalizing into the psychological make-up, the norms or values of the group with which the person had identified. As Milam (1959) indicated, the internalized values or norms influenced or made up the attitude that was formed in the psychological make-up of the individuals studied. Once attitudes had been internalized, individual actions and reactions were greatly influenced by them (Sherif and Sherif, 1956; Allport, 1950; Kingsley, 1946; and Sherif, 1965). In this particular case, attitudes had served as variables that had influenced the manners in which people had related to environmental factors and to each other. Thereby, attitudes had determined

the ego-involved judgments and socio-defined sex roles within an interpersonal interaction and in interrelationships. In other words, the ego had defined the relationship of the individual to the group with which the person had identified as well as defining a relationship with other groups (Milam, 1959).

The internalized stereotypes and myths that were mentioned in the present review of literature were utilized as examples of the many instances that individuals, both Black and white, exhibited in the formation, development and restructuring of the ego. It was expected that the present study would be manifested in the ego-involved judgments of the individual Black females and Black males to be experimentally employed.

Experiments on group behavior was designed to permit observations of the effects of social interaction on all members of a group as well as subgroups and individuals. Frequently a particular constellation of attitudes were demonstrated to be peculiar to a group, subgroup, culture or subculture (McGinnies, 1970).

Between 1959 and 1979 there were fundamental and essential changes in the international, national, and local scenes involving social, political, financial, sexual and racial issues, e.g., desegregation, integration, Black nationalism, race riots, civil rights act legislation, women's liberation movement, and Equal Rights Amendment. The implica-

tion was that the mentality, psychological functioning, experience, attitude, behavior and ego of the individual may be relatively influenced by the values of the group with which the person identified. Groups and their properties were a product of individuals interacting with one another to satisfy common motives (Milam, 1959). It did not matter whether the motives were biogenic or sociogenic or any interactive pattern of them (Sherif and Sherif, 1956).

CHAPTER III

METHOD

Sample

Approximately 120 Black students enrolled at a Northeastern University in Oklahoma served as subjects for the present investigation. The students were randomly selected from 200 late adolescent and young adult male and female populus. Their names, identification numbers, phone numbers and school addresses were obtained from the Counseling and Testing Center at the University and each name along with the student's identification number was placed on individualized slips of paper, folded and put into a large bag. The bag was then shaken and a slip of paper with a student's name and number were randomly selected from the bag. These names were then recorded and with the aid of three paid assistants, one Black male and two Black female, each student was contacted and requested to attend one of three sessions that were held solely for carrying out the study.

Of the 200 students contacted only 120 consented to participate in the study. Of the 120 subjects, 111 subjects' (61 females and 50 males) responses were deemed acceptable,

the other 9 subjects had failed to complete the data properly, to completely answer the questions, or were beyond the age range to be categorized as a young adult.

Instrument

Since the study was a partial replication of the Milam study, the instrument of the 1959 study was the only factor of the experiment that was held constant and all of the other factors were varied in this investigation. The instrument was derived by simplifying the six characterizations of the evaluative attitudes contained in the 1951 Allport-Vernon-Lindzey Study of Values Scale.

According to Milam, the description and construction of the stimulus items were designed in such a manner as to provide stimulus items relevant to the ego attitudes under investigation (See Appendix A). It was conceivable that each attitude would encompass such background factors as the following: political, economic, social, religious, aesthetic, theoretical, or any combination of these (Allport, Vernon, and Lindzey, 1951).

Two anchoring infinitive phrases were designed to form the two major sides of the experimentally devised stimulus issue, which was indicated in Chapter I as an anti-"separate-but-equal"--pro-family issue. The infinitive phrases,". . . to realize more rights and opportunities for all people in the society," and, ". . . to realize

more personal happiness for all members of the family," were formulated as anchoring or figural part of each stimulus item relevant to anti-"separate-but-equal" or pro-family attitude (Milam, 1959, p. 23).

According to the 1959 study, the variations were accomplished by embedding each of the two anchoring phrases in an introductory stimulus-item setting sex times, each specific setting being different. The characterizations of the six evaluative attitudes contained in the Study of Values scale (Allport, Vernon, and Lindzey, 1951) were modified and utilized as the above variations, since the characterizations of this scale were seemingly adaptable to the relevant and realistic background factors of, both, the 1959 subjects and the 1979 subjects (Milam, 1959).

The two brief figural or anchoring phrases, representing the two major sides of the issue, were each embedded in six different settings to replicate the instrument of the Milam study. The settings were derived by simplifying the six characterizations of the Study of Values scale resulting in twelve 2½" x 4" stimulus cards (Appendix A), together with a sheet of clarifying statements (Appendix B).

The political, economic, religious and social stimulus cards were expected to be motivationally relevant to the extent of evoking the sex differentials in the ego-involvement of the subjects' judgments (Milam, 1959). The two

remaining stimulus-item settings, the theoretical and aesthetic, were also expected to contribute to the psychological principle of suggestibility proposed by Campbell (1950) and Sherif and Sherif (1956) in their criteria of indirect assessment of attitudes.

Procedure

Each deck of twelve stimulus-cards (Appendix A) was preshuffled, i.e., randomized, by the experimenter and a rubber band placed around each deck. A copy of the list (Appendix B), and one copy of the personal data sheet (Appendix C) were all placed in a manila folder along with the deck of twelve stimulus-cards.

The subjects were in three different sessions specifically set up for the occasion of the experiment. There was no time interval deadline, subjects were encouraged to take all the time they needed to complete the experiment. The shortest period of time utilized by the subjects was 15 minutes and the longest was one hour and thirty-two minutes.

Three paid students assisted in the experiment by helping to distribute the data, answering questions, and collecting the data after the experiment. The following instructions, devised from Milam's study, were orally given to the subjects:

(1) This is a survey of human problems, more specifically a survey of Black response to human problems.

(2) Its purpose is to find out how younger Black people differ from older Black people in the importance they attach to solving various human problems.

(3) We have given you a manila folder. In it you should have 3 things, a deck of white cards, and two sheets of paper. All have something written on them. The cards show different areas of life in which there are human problems to be solved. The sheet or list marked, B, was designed to help you get a better idea of the cards, or what the cards are about.

(4) Glance through the deck and over the list. As you do so, keep in mind this question: In your personal and independent judgment, what three areas are the most important for solving human problems? Which one do you judge to come first in importance? I will ask you to do one more thing concerning the cards (pause).

(5) Now you are to deal yourself a hand; that is, pick out from the deck the three cards you judge to be the most important for solving human problems, and place the rest back in the folder.

(6) Concerning the three "choice" cards that each of you have selected, I would like for you to write your 3 choices out completely on the back of your personal data sheet and number them according to your idea of importance. That is, on the choice you consider to be the most important write the number "1" in front of it, put "2" in front of the selection you consider to be the next important card and place a "3" in front of your third card of importance.

The subjects were asked to rank the cards so that the experimenter could discern them later and use those distinguishing choices as the main objectives for tabulation of the subjects response selections. Upon the completion of this point, the experiment was technically ended and subjects were reminded to check over their data sheet to make sure everything was properly filled out.

The major point that was emphasized was that the

design was made to evoke sex differentials in ego-involvement. The basic experimental data were tabulated in Table 2 for Black females and Table 1 for Black males. In each of the tables were shown the subgrouping data for each subject: sex, age, identifying description of the three stimulus-cards and the rank which each subject assigned to the cards during their performance. The Chi-Square test of independence of observed frequencies with the correction factor was utilized as the statistical means of analyzing the performance of each group in order to evaluate the research hypotheses and sociological findings upon which the experiment was based (Milam 1959).

The Hypotheses

In comparing the 1959 Milam study with the partial replication 1979 study using the 1951 Allport-Vernon-Lingzey Study of Values scales, the following hypotheses were tested:

1. H_o = There are no statistical significant differences between the performances of the 1979 Black males and 1979 Black females in the degree of ego-involvement in the segregation-integration (aSBE-pF) issues.

2. H_o = There are statistical significant differences between the performances of 1979 Black females and 1979 Black males in the Political-or-Economic approaches to the issues.

3. H_0 = There are statistical significant differences between the performances of 1979 Black females and 1979 Black males when the Religious-Social approaches are integrated with the Political approaches to the issues.

4. H_o = There are statistical significant differences between the comparative attitudes of the Black females and Black males of the 1959 study and the Black females and Black males of the 1979 study.

5. H_o = There are statistical significant differences in the sex role ego-differentials in judgment between the 1979 Black females and the 1979 Black males.

CHAPTER IV

RESULTS

The tabulated results that follow demonstrated the comparative attitudes of ego-involved judgment and socio-defined sex roles between the Milam 1959 study and the investigator's 1979 study. In reworking the Milam data, along with the assistance of Milam, the author discovered major and minor tabulation errors in the results of the 1959 study. The errors seemed to have no major influence on the significance of the results of the 1959 male-female comparison in the external Social-Religious (S-R) factors interrelated with the Political-orEconomic (P-or-E) factors.

The female and male subjects of the Milam study did not differ significantly from each other in the frequency of selections of the external anti-"separate-but-equal" *versus* pro-family factors, Table 3, χ^2 (2) = 0.03, $P > .05$. The females and males of the present study did not differ significantly from each other in frequency of selections of the above factors as shown in Table 3, χ^2 (2) = 0.09, $P > .05$.

Table 3

Summary of Results of Non parametric Analysis of Variance of Ranked Greater Magnitudes (frequencies) of aSBE than pF Stimulus Cards Selected by Females and Males Separately in the 1959 Study and the 1979 Comparative Study

Miliam 1959 Study

(N = 113, i.e., 70 female and 43 male adolescents)

Category of Judgments	Observed frequencies Females	Males	Total	Obtained Chi-Square
aSBE	52	31	83	0.03 (Not Significant)
pF	18	12	30	

Comparative 1979 Study

(N=111, i.e., 61 female and 50 male adolescents and young adults)

Category of Judgments	Observed frequencies Females	Males	Total	Obtained Chi-Square
aSBE	31	30	61	0.09 (Not Significant)
pF	30	20	50	

NOTE: See Appendix D for Meaning of Symbols used in the heading and category column of this table.

The Milam study originally indicated that the females selected significantly more external factors in religious, social, political and economic (R-S-P-E) patterns than did the males (See Table 4 and Appendix E. But due to the tabulation errors discovered in the 1959 experiment, in neither case, Milam nor the present investigator's was a significant difference discovered at the .05 level of significance, Table 4, χ^2 (2) = 3.45, $\underline{P} > .05$. The author's chi-square was 0.67 at the .05 level of significance, also listed in Table 4.

According to the Milam study the females selected significantly more external factors in the religious, social, and political (R-S-P) patterns than did the males, Table 5, χ^2 (2) = 6.05, $\underline{P} < .05$. The author's comparative 1979 study statistically indicated that there was no significant difference between the males and females in their selections of the external factors in the religious, social and political (R-S-P) patterns, Table 5, χ^2 (2) = 1.80, $\underline{P} > .05$. In other words, Milam's study indicated that there was a significant difference by sex in the frequency of R-S-P selections where as the author's study did not suggest a difference by sex in terms of R-S-P <u>not</u> in the first three (3) cards in importance. These data indicated that there was a change, by sex, between the Milam 1959 study and the present investigator's 1979 study.

Table 4

Chi-Square Test of Independence of Observed Frequencies of Groups by Sex and S-R with P-or-E or Not S-R with P-or-E patterns of Judgments in Three-Card Stimulus Selections 1959 and 1979 Studies

Category of Patterns of Judgments	Observed Frequencies Females	Males	Total	Obtained Chi-Square
Milam 1959 Study (N=113, i.e., 70 female and 43 male adolescents)				
External S-R with P-or-E Factors in Selection of "first in importance" three (3) cards	36	11	47	3.45 (Not Significant)
External S-R with P-or-E Factors Not in Selection of "first in importance" three (3) cards	13	12	25	
Comparative 1979 Study				
External S-R with P-or-E Factors in Selection of "first in importance" three (3) cards	16	12	28	0.67 (Not Significant)
External S-R with P-or-E Factors Not in Selection of "first in importance" three (3) cards	23	9	32	
N = 111, i.e., 61 female and 50 male adolescents and young adults				

NOTE: See Appendix D for meaning of symbols used in the heading and category column of this table.

Table 5

Chi-Square Test of Independence of Observed Frequencies of Groups by Sex and R-S-P or Not R-S-P Patterns of Judgments in Three-Card Stimulus Selections 1959 compared to 1979 Study

Milam 1959 Study (N=113, i.e., 70 female and 43 male adolescents)				
Category of Patterns of Judgments	Observed Frequencies Females	Males	Total	Obtained Chi-Square
External R-S-P Factors in Selection of three "first in importance" cards	23	5	28	6.05 (Significant)
External R-S-P Factors Not in Selection of three "first in importance" cards	47	38	85	
Comparative 1979 Study				
External R-S-P Factors in Selection of three "first in importance: cards	2	5	7	1.80 (Not Significant)
External R-S-P Factors Not in Selection of three "first in importance" cards	59	45	104	
N = 111, i.e., 61 female and 50 male adolescents and young adults				

NOTE: See Appendix D for meaning of symbols used in the heading and category column of this table.

In comparing Milam's 1959 females with the 1979 females in the frequency of their anti-"separate-but-equal" (aSBE) versus pro-family (pF) response selections, there again was significant difference between the two groups of females in their selection patterns, Table 6, χ^2 (2) = 7.44, $P < .05$. These data also suggested a significant degree of change in involvement by sex over periods of time. Where as by comparison, the males of the 1959 study and the males of the 1979 study responded significantly differently from the 1959 and 1979 females on the same aSBE and pF issues. The tabulated statistical data indicated that there was no significant difference between the 1959 males and the 1979 males in their frequency of selections of the anti-"separate-but-equal" (aSBE) versus the "pro-family" (pF) issues, Table 6, χ^2 (2) = 1.20, $P > .05$.

Comparing Milam's 1959 females with the author's 1979 females in the frequency of their Religious-Social and Political (R-S-P) responses, there was significant statistical difference indicated beyond the .05 level. A significant larger proportion of Milam's females responded in the R-S-P patterns than did the author's sample, however, the author had a larger proportion of females that responded in the R-S-P not in the first three (3) cards in importance selection, Table 7, χ^2 (2) = 17.88, $P < .05$. This finding indicated a significant change in involvement by sex between the 1959 females and the 1979 females.

Table 6

Chi-Square Test of Independence of Observed Frequencies of Compared Groups by Sex with the Results of aSBE and pF Stimulus Card Selections

Milam 1959 (N=113, i.e., 70 female and 43 male adolescents)

Comparative 1979 (N=111, i.e., 61 female and 50 male adolescents and young adults)

Compared 1959 and 1979 females

Category of Judgment	Observed Frequencies 1959 Females	1979 Females	Total	Obtained Chi-Square
aSBE	52	31	83	7.44 (Significant)
pF	18	30	48	

Compared 1959 and 1979 males

Category of	Observed Frequencies 1959 Males	1979 Males	Total	Obtained Chi-Square
aSBE	31	30	61	1.20 (Not Significant)
pF	12	30	32	

NOTE: See Appendix D for meaning of symbols used in the heading and category column of this table.

Table 7

Chi-Square Test of Independence of Observed Frequencies of Compared Groups by Sex and R-S-P or Not R-S-P Patterns of Judgments in Three Card Stimulus Selections

Milam 1959 (N=113, i.e., 70 female and 43 male adolescents)
Comparative 1979 (N=111, i.e., 61 female and 50 male adolescents and young adults)

Compared 1959 and 1979 females

Category of Patterns of Judgments	Observed Frequencies 1959 Females	1979 Females	Total	Obtained Chi-Square
External R-S-P Factors in Selection of three "first in importance" cards	23	2	25	17.88 (Significant)
External R-S -P Factors Not in Selection of three "first in importance" cards	47	59	106	

Compared 1959 and 1979 males

Category of Patterns of Judgments	Observed Frequencies 1959 Males	1979 Males	Total	Obtained Chi-Square
External R-S-P Factors in Selection of three "first in importance" cards	5	5	10	0.12 (Not Significant)
External R-S-P Factors Not in Selection of three "first in importance" cards	38	45	83	

NOTE: See Appendix D for meaning of symbols used in the heading and category column of this table.

The males of the Milam study compared to the males of the author's study demonstrated that there was no significant difference in the frequency of their R-S-P selections, Table 7, χ^2 (2) = 0.12, $\underline{P} > .05$. The statistics of the compared males of both studies, 1959 and 1979, suggested no significant change in the degree of involvement between 1959 and 1979.

By comparing the males of the 1959 study with the males of the 1979 study there was no significant difference in the frequency of selection of the external S-R with P-or-E patterns indicated, Table 8, χ^2 (2) = 0.09, $\underline{P} > .05$. Also indicated in the frequency of selection of the external S-R with P-or-E patterns were the 1959 females compared with the 1979 females. The findings of this comparison suggested that there was again a significant difference in the compared female, 1959 and 1979, response patterns, Table 8, χ^2 (2) = 8.05, $\underline{P} < .05$. The overall results of the comparative 1979 study indicated that, by sex, the females demonstrated more change and more involvement than did the 1979 males.

Table 8

Chi-Square Test of Independence of Observed Frequencies of Compared Groups by Sex and S-R with P-or-E or Not S-R with P-or-E Patterns of Judgments in Three-Card Stimulus Selections

Milam 1959 (N=113, i.e., 70 female and 43 male adolescents)
Comparative 1979 (N=111, i.e., 61 female and 50 male adolescents and young adults)

Compared 1959 and 1979 females

Category of Patterns of Judgment	Observed Frequencies 1959 Females	1979 Females	Total	Obtained Chi-Square
External S-R with P-or-E Factors in Selection of "first in importance" three (3) cards	36	16	52	8.05 (Significant)
External S-R with P-or-E Factors Not in Selection of "first in importance" three (3) cards	13	23	36	

Compared 1959 and 1979 males

Category of Patterns of Judgment	Observed Frequencies 1959 Males	1979 Males	Total	Obtained Chi-Square
External S-R with P-or-E Factors in Selection of "first in importance" three (3) cards	11	12	23	0.09 (Not Significant)
External S-R with P-or-E Factors Not in Selection of "first in importance" three (3) cards	12	9	21	

NOTE: See Appendix D for meaning of symbols used in the heading and category colum of this table.

CHAPTER V

SUMMARY, CONCLUSIONS, DISCUSSION AND RECOMMENDATIONS

Summary and Discussion

In chapter one it was indicated that the conditions which Blacks experienced, in the conflicting phase of Black-white intergroup relations, was significantly different, in the establishment and application of group norms, from the involvement of any other group in the same process. In other words, Black subjects would respond differently, from any other group, on certain social issues. Findings reported by Sherif and Hovland (1953) clearly indicated that Black subjects tended to be significantly more ego-involved than did white subjects in the pro-integration (aSBE) side of the segregation-integration issue.

In the results of this study (Chapter IV) along with the statistical data in Table 3, it was indicated that the attitudes of the 1979 subjects were similar to other sociological findings about attitudes as reported by Hughes and Thompson (1954), Danziger (1958) and Milam (1959). The studies mentioned demonstrated that Black subjects generally manifested significantly more ego-involvement in the "public" social justice than in the "private" personal happiness side

of the (aSBE versus pF) issues (Milam 1959). Essentially the same problem and ego motives were involved in the other studies and again was indicated to exist in the author's findings. By the process of indirect assessment of attitudes, as proposed by Campbell (1959) and Sherif and Sherif (1956), it was possible to comparatively study the attitudes of the 1959 Black youth with the attitudes of the 1979 Black youth. The data, in the present sutdy, suggested that the Black females and Black males were equally more ego-involved in the anti-"separate-but-equal" than in the pro-family side of the stimulus issues. Therefore Hypothesis 1 was regarded as statistically confirmed, which meant that Black females and Black males of the 1979 study did not significantly differ from each other in the degree of ego-involvement in the segregation-integration (aSBE-pF) issues.

According to the corrected statistics of the Milam study and the author's present statistical study there was not a significant difference in either study, discovered at the .05 level of significance, between Black females and Black males in the R-S approaches when patterned with the P-or-E not in the first three (3) cards in importance than the 1979 Black males.

Although Hypothesis 2, which stated that, Black females would significantly differ from Black males in the R-S with P-or-E issues was not statistically confirmed by the 1979 results, it did indicate that the Black females of

the author's study did manifest more involvement in the issues not in the R-S with the integrated P-or-E issues. This particular data did lead to other investigation concerning changing attitudes of Black men and Black women not originally included in the Milam nor the author's study.

Although the statistical information, in the Results and in Table 5, did not confirm Hypothesis 3, that Black females would manifest significantly more ego-involvement than Black males when the R-S approaches were integrated with the P approach, certain other aspects of the statistical data were considered. For instance, in the 1979 comparative study, when the R-S-P not in the first three (3) cards in importance selections were observed, it demonstrated that there was a larger proportion of response selections by the 1979 Black females than by the 1979 Black males.

Considering such statistical results the Hypothesis could have been confirmed only if the interactive patterns of R-S-P not in the first three (3) cards in importance were regarded as selection of ego-involvement. In this light of interpretation the Black females did manifest more involvement than the Black males. In other words, this statistical data indirectly confirmed Hypothesis 3, by indicating that the Black females manifested a greater tendency (freedom) to strive beyond the response selections of the Black males in either of the approaches of R-S-P in the first three (3) cards in importance on R-S-P not in the first three (3) cards in importance.

The information in Chapter IV, the Results, along with Tables 6, 7, and 8 have statistically confirmed Hypothesis 4, that there would be a difference in the comparative attitudes of the Black male and Black female subjects in Milam's study and the Black male and Black female subjects of the present study. The significant difference between the 1959 and 1979 Black females, in all areas of comparison directly confirmed the hypothesis and, in addition, demonstrated that the 1979 Black females were more ego-involved than the 1959 Black males. There was also an indication of a more proportionate change from aSBE, R-S-P, and S-R with P-or-E factors than the 1959 males and females, and 1979 males. Although the 1979 Black males did not demonstrate a significant difference between the 1959 Black males in the aSBE, R-S-P, and S-R with P-or-E, they did demonstrate a proportionate change in pF and R-S-P not in the first three (3) cards in importance than did the 1959 Black male response.

As a result of the statistical data mentioned, Hypothesis 4 was stitistically confirmed in the findings of the 1959 Black females and the 1979 Black females and indirectly supported by the proportionate data of the 1979 Black males compared with the 1959 Black males. It was expected by the author that the 1979 Black females would differ significantly more than the 1979 Black males, 1959 Black males and the 1959 Black females, because of the international, national, and local changes that have occurred since 1959 (see Chapter

1). The results of the previously mentioned studies in chapter 1 suggested that there was a greater degree of freedom for the Black female, in the American society, than for the Black male. But it was not expected to see the direction of change that the 1979 Black males chose. Although the restrictive influences of the dominant American society inhibited the Black American male more than it inhibited the Black American female, the social changes did seem to influence the change of direction in the stimulus selection of the 1979 Black males in comparison to the 1959 Black males.

The findings and results as demonstrated in the author's study confirmed the main sociological findings, Hypothesis 5, that there would be sex role ego-differentials in judgment. The statistics and the data of the 1979 study revealed that the 1979 Black females were proportionately much more concerned with (1) the pF approach, (2) the R-S-P not in the first three cards in importance approach and (3) the S-R with P-or-E not in the first three cards in importance approach than the 1979 Black males. All three of these major selections indicated that the Black females manifested more ego involvement than did the Black males in differential judgment. This also indirectly confirmed the generalized sociological finding that sex differentials in ego-involvement do exist.

Conclusions

In the overall comparison of Milam's sample and the author's sample, the differences between the two studies that were discovered could have been attributed to a number of factors, circumstances and situations. For instance the differences between the 1959 and 1979 response selections were probably caused by (1) different population samples (Milam used Oklahoma City youth, the author used youth representing a cross-section of Oklahoma and the nation). (2) Milam utilized high school students and the author used college students, (3) Milam's sample were adolescents whereas the author's sample were both adolescents and young adults, (4) Milam's subjects had all attended segregated schools while the author's subjects had all attended desegregated schools, (5) the author's subjects were exposed to drastic social changes whereas Milam's subjects were not, (6) the author's study was a partial replication of the Milam study, and (7) Milam's subjects were exposed to the experiment at one setting, while the author's samples were gathered on three different occasions. Undoubtedly, these factors, situations, and circumstances could have influenced the differences of response selections and behavioral patterns between the 1959 subjects and the 1979 subjects.

Recommendations

It is recommended that future study on essentially the same questions and problem be done as was posed by this study. In educational psychology there is a definite need to keep abreast of the attitudinal changes of the youth in the American society so that educators will have a more realistic view of the learning potential, character development, and behavioral patterns with which educators must deal for educational purposes. It is suggested that, (1) subjects of a wide variation of age levels be utilized in this experiment, (2) a more specific age level be studied, (3) this experiment be used on different cultures, different subcultures, different groups, and different subgroups. Such information would be valuable scientific data in the studying of sex differences, age differences and cultural differences in ego-formation, ego development, attitudinal formation, attitudinal development and behavior patterns.

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APPENDIX A

LIST OF TWELVE STIMULUS PHRASES

APPENDIX A

List of the Twelve Stimulus Phrases Presented on Twelve Separate 2½x4" Cards in the Form of a Deck in the experiment

Scientific values of truth to realize more rights and opportunities for all people of the society	Scientific values of truth to realize more personal happiness for all members of the family
Artistic values of experience to realize more rights and opportunities for all people in the society	Artistic values of experience to realize more personal happiness for all member of the family
Practical values of finance to realize more rights and opportunities for all people of the society	Practical values of finance to realize more personal happiness for all members of the family
Political values of leadership to realize more rights and opportunities for all people of the society	Political values of leadership to realize more personal happiness for all members of the family
Social values of love of people to realize more rights and opportunities for all people of the society	Social values of love of people to realize more personal happiness for all members of the family
Religious values of unity to realize more rights and opportunities for all people of the society	Religious values of unity to realize more personal happiness for all members of the family

APPENDIX B

ADDITIONAL STIMULUS MATERIALS

APPENDIX B

Additional Stimulus Material Presented on One 8½ x 11" Sheet of Paper

VALUES AND HUMAN PROBLEMS

Scientific values of truth

Solving some human problems may mostly involve scientific values of truth. These values attach greatest importance to finding truth by observing and reasoning in an impartial way, and by making knowledge orderly and systematic.

Practical values of finance

Solving some human problems may mostly involve practical values of finance. These values attach greatest importance to making things and experiences useful. For example, these values insist that education should be practical and that impractical knowledge is a waste.

Artistic values of experience

Solving some human problems may mostly involve artistic values of experience. These values attach greatest importance to enjoying the form or beauty of things and experiences. For example, these values insist that each single impression should be enjoyed for its own sake.

Social values of love of people

Solving some human problems may mostly involve social values of love of people. These values attach greatest importance to expressing kindness, sympathy, unselfishness, and love towards people.

Political values of leadership

Solving some human problems may mostly involve political values of leadership. These values attach the greatest importance to personal influence through realizing the power, rights, and duties of responsible leadership.

Religious values of unity

Solving some human problems may mostly involve religious values of unity. These values attach the greatest importance to relating oneself to the world as a whole and to uniting oneself with divine reality.

APPENDIX C

SUBJECT'S PERSONAL DATA SHEET

APPENDIX C

Subject's Personal Data Sheet

Age _____

Sex _____

Hometown _____

Occupation or profession of father _____

Occupation or profession of mother _____

Occupation or profession you
plan to enter in future _____

Grade you are now in _____

What has impressed you the most about solving the human problems you have considered in this survey? (Give facts from life, as you have experienced it, to support this impression. Write your answer in the space below.)

APPENDIX D

KEY TO SYMBOLS

APPENDIX D

Key to Symbols of Eight Experimental External Stimulus Factors and to One (AVL-SVS) Symbol Otherwise

Symbols*	Literal Translation	Abridged Meaning**
aSBE	anti-"separate but equal"	external stimulus factor relevant to anti-"separate but equal" ego-attitude
pF	pro-family	external stimulus factor relevant to pro-family ego-attitude
AVL-SVS	Allport-Vernon-Lindzey *Study of Values* scale	the 1951 edition; not itself a stimulus factor as intended in this appendix; however, six stimulus factors to follow were derived from its attitude characterizations
T	theoretical	external stimulus factor relevant to theoretical attitude
A	aesthetic	external stimulus factor relevant to aesthetic attitude
E	economic	external stimulus factor relevant to economic attitude
P	political	external stimulus factor relevant to economic attitude
S	social	external stimulus factor relevant to social attitude
R	religious	external stimulus factor relevant to religious attitude

APPENDIX D - Continued

* These symbols, particularly the factor symbols, are mostly used with one another, especially in Appendices E and F.

** Fuller version of meaning in the two columns of six stimulus items each in Appendix A.

APPENDIX E

TABLES OF SUBJECTS GROUPED BY NUMBER AND AGE

APPENDIX E

Table 1A

Male Subjects
Grouped by Number and Age
(N = 30)
aSBE (anti-separate-but-equal)

Number	Years	First	Second	Third
123	19	pF S	aBSE P	aSBE S
19	21	aSBE A	aSBE E	aSBE S
85	20	aSBE S	aSBE P	pF R
107	22	aSBE E	aSBE P	pF T
1	20	pF R	aSBE E	aSBE T
22	19	aSBE R	aSBE P	aSBE E
25	21	aSBE A	aSBE R	aSBE E
26	22	aSBE P	aSBE E	aSBE A
27	22	pF R	aSBE P	aSBE E
28	23	aSBE S	pF E	aSBE E
122	21	aSBE A	aSBE T	aSBE S
29	20	aSBE S	aSBE T	pF T
121	20	aSBE S	aSBE T	pF T
32	21	aSBE S	aSBE E	aSBE A
118	21	aSBE T	pF E	aSBE A

Table 1A - Continued

Number	Years	First	Second	Third
116	19	aSBE E	aSBE S	pF E
114	25	aSBE R	aSBE S	aSBE P
35	21	aSBE R	aSBE S	aSBE E
36	21	pF S	aSBE S	aSBE E
45	20	aSBE S	pF E	aSBE P
48	19	pF S	aSBE R	aSBE P
95	21	aSBE E	aSBE T	pF P
90	25	aSBE A	pF T	aSBE S
52	18	pF S	aSBE R	aSBE E
72	18	aSBE S	pF S	aSBE R
79	19	pF S	aSBE P	aSBE R
87	23	aSBE R	aSBE T	aSBE S
86	26	aSBE T	aSBE E	aSBE A
80	19	aSBE E	aSBE T	aSBE A
81	19	pF A	aSBE E	aSBE A

APPENDIX E

Table 1B

Male Subjects
Grouped by Number and Age
(N = 30)
pF(pro-family)

Number	Years	First	Second	Third
120	20	pF E	aSBE S	pF R
89	21	aSBE S	pF E	pF P
88	23	aSBE S	pF E	pF A
11	24	pF E	pF T	pF A
12	20	pF E	pF A	aSBE E
30	20	aSBE R	pF T	pF S
31	20	pF R	pF S	pF T
33	21	aSBE E	pF S	pF P
34	21	pF S	pF E	aSBE A
37	22	pF R	pF S	pF P
38	22	aSBE T	pF E	pF S
46	20	pF A	pF R	pF S
47	19	pF S	pF R	pF E
51	18	aSBE R	pF S	pF A
73	18	pF S	aSBE R	pF T
74	19	pF R	aSBE P	pF T

Table 1B - Continued

Number	Years	First	Second	Third
75	19	pF R	aSBE S	pF A
76	19	pF A	aSBE A	pF E
77	19	aSBE S	pF S	pF R
78	19	pF S	pF R	aSBE E

(Pro-family external S - R W/ P or E)

APPENDIX E

Table 2A

Female Subjects
Grouped by Number and Age
(N = 31)
aSBE (anti-separate-but-equal)

Number	Years	First	Second	Third
126	19	aSBE E	aSBE S	pF S
103	24	aSBE E	aSBE S	aSBE P
100	20	aSBE R	pF R	aSBE S
98	19	pF E	aSBE S	aSBE R
97	19	aSBE S	pF E	aSBE R
91	18	aSBE E	aSBE S	pF R
92	20	aSBE S	pF S	aSBE E
94	20	aSBE S	aSBE R	pF S
113	21	aSBE S	aSBE E	aSBE P
106	25	aSBE S	pF P	aSBE A
3	20	pF T	aSBE A	aSBE R
6	19	pF R	aSBE S	aSBE T
9	20	aSBE S	pF S	aSBE A
13	21	aSBE S	aSBE T	aSBE R
17	19	aSBE S	pF T	aSBE R
18	20	pF S	aSBE E	aSBE T

Table 2A - Continued

Number	Years	First	Second	Third
21	24	aSBE S	pF R	aSBE R
41	19	pF S	aSBE S	aSBE S
49	19	aSBE R	aSBE S	pF S
53	18	aSBE S	aSBE R	aSBE P
54	18	aSBE S	aSBE E	pF R
56	18	aSBE A	pF S	aSBE R
57	18	pF S	aSBE R	aSBE S
58	19	pF S	aSBE T	aSBE E
59	19	aSBE S	aSBE T	aSBE R
62	20	aSBE A	aSBE T	aSBE S
63	20	aSBE R	aSBE A	aSBE S
65	20	pF T	aSBE R	aSBE P
66	20	aSBE E	aSBE S	pF R
67	20	aSBE S	aSBE A	aSBE P
68	21	pF S	aSBE S	aSBE R
71	21	pF R	aSBE S	aSBE T

APPENDIX E

Table 2B

Female Subjects
Grouped by number and Age
(N = 30)

pF (pro-family)

Number	Years	First	Second	Third
125	19	aSBE S	pF R	pF E
119	18	pF S	pF A	aSBE T
115	20	aSBE R	pF S	pF A
102	19	aSBE S	pF R	pF E
101	20	pF E	pF R	aSBE S
99	23	pF S	pF P	aSBE R
96	19	pF E	aSBE S	pf R
82	25	aSBE R	pF S	pF E
112	19	pF E	pF T	aSBE T
110	25	pF R	aSBE S	pF T
108	20	aSBE R	pF R	pF P
105	15	aSBE R	pF A	pF S
104	22	pF S	pF P	aSBE T
2	21	aSBE A	pF E	pF R
4	20	pF S	pF T	aSBE E

Table 2B - Continued

Number	Years	First	Second	Third
5	20	pF S	aSBE R	pF E
7	20	pF R	pF T	aSBE T
8	19	aSBE E	pF T	pF R
14	18	aSBE E	pF R	pF S
15	19	pF R	pF A	aSBE P
16	20	pF T	pF S	pF R
23	19	pF S	aSBE R	pF P
24	19	aSBE R	pF S	pF T
39	22	aSBE S	pF T	pF R
40	21	pF S	pF R	aSBE A
55	19	pF R	pF S	aSBE E
60	19	aSBE S	pF E	pF A
61	19	pF R	pF S	aSBE S
64	20	pF S	pF R	pF E
69	21	pF R	pF T	aSBE S

APPENDIX F

TABLES OF SUBJECTS' SELECTED PATTERNS OF RESPONSES

APPENDIX F

Table 9

Female Subjects' Selected Patterns of Three First-in-Importance Stimulus Cards Grouped by aSBE and pF with Their Accompanying AVL-SVS Symbols and by Age and Subject-Assigned Ranks within this Grouping

(N = 70)

Female Ss Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assigned Rank Order First	Second	Third
	Selected Stimulus Card Patterns for Weightier Anti-"Separate But Equal" Factor			
No. 69; 18		pF S	aSBE P	aSBE T
No. 55; 18		aSBE S	aSBE T	aSBE P
No. 51; 17		aSBE S	aSBE A	pF P
No. 39; 17		aSBE S	aSBE P	pF A
No. 14; 17		aSBE R	aSBE T	aSBE S
No. 44; 17		aSBE R	aSBE T	aSBE S
No. 16; 18		aSBE S	pF R	aSBE T
No. 26; 17		aSBE S	aSBE R	aSBE T
No. 70; 17		aSBE T	aSBE R	aSBE S
No. 32; 18		aSBE R	aSBE E	aSBE S
No. 11; 19		pF R	aSBE S	aSBE E

Table 9 - Continued

Female Ss Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assigned Rank Order First	Second	Third
No. 17; 17		aSBE R	aSBE S	aSBE E
No. 25; 16		aSBE R	aSBE S	pF E
No. 35; 17		aSBE R	aSBE S	aSBE E
No. 6; 17		pF S	aSBE E	aSBE R
No. 31; 17		aSBE S	aSBE R	aSBE E
No. 13; 18		aSBE R	aSBE A	aSBE S
No. 38; 17		aSBE R	aSBE S	pF A
No. 12; 18		aSBE P	aSBE R	pF S
No. 68; 17		aSBE P	aSBE R	pF S
No. 41; 17		aSBE P	aSBE S	aSBE R
No. 19; 18		aSBE R	aSBE P	aSBE S
No. 21; 17		aSBE R	aSBE P	aSBE S
No. 45; 17		aSBE R	aSBE P	aSBE S
No. 48; 18		aSBE R	pF P	aSBE S
No. 60; 17		aSBE R	aSBE P	aSBE S
No. 1; 17		aSBE R	pF S	aSBE P
No. 2; 18		aSBE R	aSBE S	aSBE P
No. 15; 17		aSBE R	aSBE S	aSBE P
No. 24; 19		aSBE R	aSBE S	aSBE P
No. 58; 17		aSBE R	aSBE S	aSBE P
No. 59; 17		aSBE R	aSBE S	aSBE P

Table 9 - Continued

Female Ss Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assigned Rank Order First	Second	Third
No. 61; 19		aSBE R	pF S	aSBE P
No. 66; 19		aSBE S	aSBE S	aSBE P
No. 34; 17		aSBE S	aSBE P	aSBE R
No. 5; 17		aSBE S	pF R	aSBE P
No. 7; 18		aSBE S	aSBE R	aSBE P
No. 33; 18		pF S	aSBE R	aSBE P
No. 43; 18		aSBE S	aSBE R	aSBE P
No. 54; 17		aSBE S	aSBE R	aSBE P
No. 65; 18		aSBE S	aSBE R	aSBE P
No. 37; 17		aSBE R	aSBE P	aSBE A
No. 10; 17		aSBE R	pF T	aSBE E
No. 9; 18		aSBE S	aSBE E	pF A
No. 53; 18		aSBE S	aSBE E	pF E
No. 52; 17		aSBE S	pF E	aSBE P
No. 27; 19		aSBE S	aSBE T	pF E
No. 67; 19		pF S	aSBE T	aSBE S
No. 36; 18		aSBE T	aSBE A	aSBE E
No. 18; 18		aSBE T	aSBE P	aSBE R

Table 9 - Continued

Female Ss Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assigned Rank Order First	Second	Third
	Selected Stimulus Card Patterns for Weightier Pro-Family Factor			
No. 30; 17		aSBE R	pF S	pF T
No. 63; 17		pF R	pF S	pF T
No. 64; 18		pF S	pF R	aSBE T
No. 42; 18		pF T	pF S	aSBE R
No. 40; 17		pF R	pF E	pF S
No. 8; 17		pF R	pF S	pF E
No. 23; 18		pF R	aSBE S	pF E
No. 28; 18		pF R	aSBE S	pF E
No. 57; 17		pF R	aSBE S	pF E
No. 47; 19		pF S	aSBE R	pF E
No. 49; 18		pF E	aSBE R	pF T
No. 22; 18		pF R	pF E	pF A
No. 29; 17		pF R	pF E	aSBE P
No. 20; 17		aSBE R	pF P	pF T
No. 4; 17		pF R	pF S	pF P
No. 46; 18		pF R	pF S	aSBE R

Table 9 - Continued

Female S s Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assisgned Rank Order First	Second	Third
No. 46; 18		pF R	pF S	aSBE R
No. 3; 17		pF R	pF T	pF P
No. 62; 17		pF S	pF R	aSBE S

* See Appendix D for the meaning of the symbols.

APPENDIX F

Table 10

Male Subjects' Selected Patterns of Three First-in-Importance Stimulus Cards Grouped by aSBE and pF with Their Accompanying AVL-SVS Symbols and by Age and Subject-Assigned Ranks within this Grouping

(N = 43)

Male Ss Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assigned Rank Order First	Second	Third
	Selected Stimulus Card Patterns for Weightier Anti-"Separate But Equal" Factor			
No. 12; 17		aSBE A	aSBE T	pF E
No. 10; 18		aSBE T	aSBE E	aSBE A
No. 36; 18		aSBE P	aSBE R	aSBE T
No. 19; 19		aSBE R	aSBE P	aSBE T
No. 38; 18		aSBE P	aSBE T	aSBE R
No. 34; 17		aSBE R	pF E	aSBE P
No. 18; 17		pF R	aSBE P	aSBE E
No. 30; 18		aSBE R	aSBE E	pF T
No. 14; 19		aSBE R	sSBE T	aSBE E

Table 10- Continued

Male Ss Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assigned Rank Order First	Second	Third
No. 1; 18		aSBE R	aSBE S	aSBE E
No. 21; 17		aSBE R	aSBE S	aSBE E
No. 26; 17		aSBE R	aSBE S	pF E
No. 31; 18		aSBE S	aSBE R	pF E
No. 6; 18		aSBE R	pF S	aSBE P
No. 17; 17		aSBE R	aSBE S	pF P
No. 39; 18		aSBE R	aSBE S	aSBE P
No. 23; 18		aSBE S	aSBE R	aSBE P
No. 11; 18		aSBE R	aSBE S	aSBE T
No. 22; 17		aSBE R	aSBE T	aSBE S
No. 33; 17		aSBE R	pF T	aSBE S
No. 24; 17		aSBE S	aSBE R	aSBE T
No. 25; 18		aSBE S	pF R	aSBE T
No. 13; 17		pF S	aSBE A	aSBE E
No. 15; 19		pF S	aSBE E	aSBE A
No. 3; 18		aSBE P	aSBE T	aSBE E
No. 29; 17		aSBE R	aSBE E	aSBE A
No. 43; 17		aSBE R	pF R	aSBE P

Table 10 - Continued

Male S s Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assigned Rank Order First	Second	Third
No. 43; 17		aSBE R	pF R	aSBE P
No. 42; 17		pF R	aSBE S	aSBE R
No. 28; 18		pF S	aSBE R	aSBE A
No. 5; 17		aSBE S	aSBE R	aSBE S
No. 4; 18		aSBE S	aSBE T	pF T
	Selected Stimulus Card Patterns for Weightier Pro-Family Factor			
No. 40; 18		pF R	pF E	aSBE S
No. 8; 18		pF R	aSBE S	pF E
No. 20; 17		pF R	aSBE S	pF T
No. 27; 18		pF R	pF S	pF T
No. 32; 18		aSBE R	pF S	pF T
No. 35; 18		pF S	pF R	pF P
No. 37; 17		pF A	pF T	pF S
No. 41; 17		pF E	aSBE R	pF P
No. 7; 18		pF E	pF T	aSBE S
No. 16; 17		pF R	pF P	pF T

Table 10- Continued

Male Ss Grouped by Number and Age	aSBE or pF Grouping with AVL-SVS Symbols*	Subject-Assigned Rank Order First	Second	Third
No. 16; 17		pF R	pF P	pF T
No. 9; 18		pF S	aSBE R	pF A
No. 2; 19		pF R	aSBE T	pF E

*See Appendix D for the meaning of the symbols.