

AN ABSTRACT OF THE THESIS OF

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Title: The Relationship Between Value Orientation and Meanspiritedness

Redacted for Privacy

Abstract approved: _____
J. Roger Penn

This study examines empirically the relationship of value orientation to meanspiritedness. Meanspiritedness (a collection of acts, thoughts and/or attitudes which are intentionally malicious) was defined and a scoring method was designed. The management level of self-interest in individuals as indicated by their value orientation and religious orientation was examined. Additionally, the relationship of value orientation to meanspiritedness was examined as measured by dogmatism scores, psychoticism scores, religious orientation scores, neuroticism scores and extraversion scores. Findings indicate that people in this study who valued at a Humanist rather than a Societal level scored higher in meanspiritedness.

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The Relationship Between
Value Orientation and Meanspiritedness

by

C. Kathleen Deckard

A THESIS

submitted to

Oregon State University

in partial fulfillment of
the requirements for the
degree of

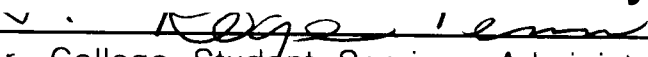
Master of Science

Completed May 16, 1994

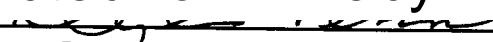
Commencement June 1995

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Date thesis is presented May 16, 1994

Typed by C. Kathleen Deckard

ACKNOWLEDGEMENT

*"Stand at the crossroads and look...
ask where the good way is,
and walk in it,
and you will find rest for your souls."
Jeremiah 1:6*

RICHARD, CHARITY, AND CASEY JOE DECKARD...you gave me hope...and your precious love.

J. ROGER PENN...you gave me a "chance" when I thought I had none.

DALE D. SIMMONS...you gave me a wonderful role model...invaluable instruction...and confidence to chase a dream.

DOUGLAS DERRYBERRY...you gave me your time...easy access to your expertise...and, most importantly, kindness when I really needed it!

LEW & MARGARET SHELTON, and TERRY ABBOTT...you helped give me back my spirit...and put the music back in my heart.

DAVID HECK...you helped give me back my health.

NANCY VANDERPOOL AND KATHLEEN HEATH...you gave a portion of your busy schedules to serve on my committee.

Thank you for your support and encouragement.

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THE RELATIONSHIP BETWEEN VALUE ORIENTATION AND MEANSPIRITEDNESS

Introduction

We have a problem. People are wounding each other with meanspirited self-centeredness. Allan Bloom has described the students of the past decade as being "pleasant, friendly, and if not great-souled, at least not particularly mean-spirited" (Bloom, 1987, p. 83). But, a lot can change in a few years, and apparently it has. Bloom's observation of self-centeredness has been confirmed (Bovasso, Jacobs, & Rettig, 1991); however, an absence of meanspiritedness might convincingly be challenged (Jensen, 1985).

For example, instead of debating the *ideals* of Christianity, liberalism, homosexuality or ethnicity, people are out to *destroy* "redneck fundamentalists," "murdering abortionists," "gay perverts," and "free-loading coloreds." Individuals are coagulating into special interest "like-me-groups" which are suspicious, intolerant and hostile toward "unlike-me-groups" (Sabini & Silver, 1982; Bierly, 1985; Newman, 1986; Geen, 1990; Mouw, 1992; and D'Souza, 1992). The responsible expression of ideas has turned into irresponsible

war speech (Hunter, 1991) and hate crimes (Hatcher, 1990 & 1991; Noor-Al-Deen, 1991; and Chan, 1991). Being hurt is sometimes unavoidable during the free exchange of ideas as personal growth and development is not always a comfortable or graceful process. The process, however, should never involve people *wounding* each other.

The intolerance, fragmentation, and irresponsibility manifest on many college campuses appears to be setting a tone--creating a climate--which seems to richly nurture meanspirited self-interest, negatively impacting student conduct and campus community. Some results of meanspiritedness include racism (Hively, 1989; Pavela, 1990a, 1990b, 1990c), campus violence (Roark, 1987; Miser, 1988; and Crabbs, 1989), sarcasm (Strozier, 1987), and dating violence (Torrey & Lee, 1987). More specifically, *unmanaged self-interest* is implicated in problems of family violence (Loeb, 1989; and Rosen, 1991), shoplifting (Turner & Cashdon, 1988), negative reactions of college students to parental divorce (Cain, 1989), disregard of others (Wink, 1991), and crime (Walters & White, 1988).

Meanwhile, scientists and scholars continue the ageless debate as to whether humankind is inherently good or evil-- predisposed toward self-interest or toward social concerns (Campbell, 1975; Messick, 1976; Levine, 1976; Davis, 1982; Schuster, 1985; Peele, 1986; Stevens, 1986; deCatanzaro, 1986; Meserve, 1986; Perloff, 1987; Locke, 1988; Pavela, 1990a; Brewer & Caporeael, 1990; Brems & Johnson, 1990; Waller, Kojetin, Bouchard, Lykken, et al, 1990; Rapoport, 1991; Jensen, Huber, Cundick & Carlson, 1991; Kenrick, 1991; Haslam, 1991; and Bankart, Koshikawa, Nedate & Haruki, 1992). For the purposes of this investigation the assumption has been made that humankind is indeed predisposed toward self-interest; and that meanspiritedness, typified, for example, by the behaviors described in Table 1 (Fuhrman, Bodenhausen & Lichenstein, 1989), is a consequence of the *inadequate management* of self-interest.

Several studies have discussed racism and other manifestations of meanspiritedness in terms of dogmatism, religion, and personal values (Rokeach, 1956 & 1973; Feagin, 1964; Allport & Ross, 1967; Allport, 1968; Wahrman, 1981; Batson & Raynor-Prince, 1983; Morgan, 1983; Shaffer, 1985; McNeel &

Thorsen, 1985; Martin, 1985; Bennett, 1985; Kremer, Barry & McNally, 1986; and Batson, Flink, Schoenrade, Fultz & Pych, 1986).

Table 1

Twenty Mean Behaviors

1. Attempted to rape a woman who was walking down a dark street
2. Ridiculed a handicapped child by making fun of him
3. Stole money and jewelry from relatives he was living with
4. Criticized an old woman for being too slow
5. Refused to hold the door for a man in a wheelchair
6. Insulted a stranger by making a racial slur
7. Hit a car and left the scene of the accident
8. Intentionally swerved his car to hit a squirrel
9. Hit a dog and drove away without notifying others
10. Kicked a stray cat to get it to leave his yard
11. Continually berated his wife in public
12. Started a false rumor about someone
13. Shot a songbird with his .22 caliber rifle
14. Turned in someone else's project under his own name
15. Tricked a housewife into paying for a nonexistent magazine
16. Sells drugs to high school students
17. Pulled the seat out from underneath somebody
18. Smoked in a no-smoking section even though others complained
19. Pushed into the front of a line at a theater
20. Made an obscene gesture at an old lady

For the purposes of this investigation, it is assumed that there is indeed a connection between dogmatism, religion, and value orientation. Milton Rokeach's (1956) Dogmatism Scale was used in the present study to measure how strongly subjects held to their beliefs. Gordon Allport's (1967) Religious Orientation Scale was used to determine whether subjects were of a self-serving extrinsic orientation, or whether subjects had internalized anti-prejudicial religious teachings in an intrinsic orientation. A psychoticism scale (Eysenck, Eysenck & Barrett, 1985) was used to measure the subjects' degree of hostility. Finally, a system (Deckard, 1987) was used to classify value orientations at three levels--Humanist, Societal, Altruistic--and will be discussed in greater detail in the section below (please see Appendix B for a description of 12 Value Orientations which occur at 3 levels).

Value Orientation

Kluckhohn & Strodtbeck

Florence Kluckhohn and Fred Strodtbeck (1961) provide the background for this discussion of value orientation as they indicate that:

Value orientations are complex but definitely patterned (rank ordered) principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process--the cognitive, the affective, and the directive elements--which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of "common human" problems.
(p. 4)

Furthermore, concerning a biological basis for value orientation, Kluckhohn and Strodtbeck take the position that: "Any given value system of human beings has both a content and a direction which derive from biologically given capacities and predispositions but are not instinct bound" (p. 9). In other words, while human beings may be predisposed toward a certain pattern of valuing, *personal choice* is a determining factor in an individual's value orientation.

Kluckhohn and Strodtbeck describe the selection of value orientation as such:

The evaluation process is not, in other words, an ineluctable one either in its content or its direction. But neither is it the randomly varied one which extreme relativists have depicted. If there is, as the most basic assumption of all sciences maintains, a discoverable order in the universe, one must expect to find it in the evaluation processes of human beings as well as in the processes which biologists and natural scientists investigate. The conception of ordered variation in value orientations is essential if we are to steer a safe course between the Scylla of ineluctability and the Charybdis of rampant relativism. (p. 9)

Finally, a few of the assumptions Kluckhohn and Strodtbeck make about classification of value orientation are particularly important for the context of Deckard's (1987) model:

First, it is assumed that there is a limited number of common human problems for which all peoples at all times must find some solution. This is the universal aspect of value orientations because the common human problems to be treated arise inevitably out of the human situation. The second assumption is that while there is variability in solutions of all the problems, it is neither limitless nor random but is definitely variable within a range of possible solutions. The third assumption . . . is that all alternatives of all solutions are present in all societies at all times but are differentially preferred. (p. 10)

Deckard's Model

Deckard's (1987) model for understanding the basis for personal valuing was constructed according to the following assumptions. Classification of a valuing attitude or value orientation can be accomplished by using a scientific method. In addition, existing theory and research (eg. Vernon and Allport, 1931; Morris, 1956; Frankl, 1962, 1965; Cantril, 1965; Rokeach, 1973; Hartman, 1967; Kohlberg, 1973; Simmons, 1982) can be integrated by a model that is relatively free from the personal bias of any one individual. Further, humankind's spirituality (Deckard, 1991) can be examined in a comprehensive manner and should not be ignored in a discussion of personal valuing.

The model was constructed for the purpose of providing a broad basis for understanding valuing. Within the framework of the model, it is possible to explain the differences and similarities between individuals in their valuing patterns. It is possible to see if measurable aspects of valuing can be related to the physical, mental and spiritual facets of an individual. It examines how humanist, societal and altruistic valuing patterns are related to

each other. In addition, it provides a context within which differences among existing theories may be reconciled.

Finally, the creation of the model produced an instrument, a dichotomous key, which is used to classify the valuing patterns of individuals. With the Key for the Classification of Value Orientation (Appendix C, p. 44) it is possible to identify 12 different value orientations based on individual preferences for valuing choices. Used in conjunction with the Value Orientation Profiles (Appendix C, p. 45) it is an instrument capable of quickly identifying and comparing value orientations.

Profiles. A profile for each of the 12 different value orientations is comprised of items selected from Simmons' (1978) Values Exploration. Within the context of Deckard's Value Orientation Profiles, the items represent considerations that are high priorities for individuals operating from a specific value orientation. These items represent the criteria for selecting a specific value orientation from which to make valuing choices. An item may appear in more than one value orientation.

Choices. Values are considerations upon which choices are made. They are not unique to an individual. Individuals share the

same basic considerations in life and are faced with making choices based upon those considerations. Valuing is what an individual does when making a choice between two alternatives. The choice is made according to preferences established by the individual in a personal value orientation.

Context. Value orientations are frames of reference within which valuing choices are prioritized. An individual constructs a preferred order of consideration which forms the context for making valuing choices. Individuals select for the highest preference from one of five choices: God, Others, Self and Others equally, Self, or Satan. In Appendix B it can be seen that from these five sources arise twelve value orientations available to an individual through the process of valuing. Value orientations are labeled as: G♥Y, G♥U, G♥M, GLY, GLU, GLM, SY, SU, SM, YOU, US, and ME. All valuing choices can be identified with a value orientation. Some valuing choices are more characteristic of one value orientation than another. It is interesting, however, that completely different value orientations may share some of the same valuing choices. In addition, valuing choices that are farthest removed from the highest preference in a value orientation are the most flexible.

Meanspiritedness

Meanspiritedness is being defined in this study as a collection of acts, thoughts and/or attitudes which are intentionally malicious (for a complete list of terms see Appendix A). This investigator believes that meanspiritedness is a product of high dogmatism, self-serving religiosity, and high psychoticism. Furthermore, it is the opinion of this investigator that meanspiritedness is rooted in value orientation and is more likely to occur in individuals who value from a self-serving orientation (eg. Humanist level) than from a cooperative orientation (eg. Societal level) or from a self-sacrificing orientation (eg. Altruistic level). Based on the belief that value orientation is a matter of choice (Deckard, 1987) it is suggested that meanspiritedness, then, is a matter of choice and, perhaps, individuals can be taught to choose more kindly.

If it is true that personal choice is a factor in whether or not a person is meanspirited; then scientists, scholars, educators, and parents have a responsibility to understand how to teach people to make kinder choices. The alarming increase in crime, violence, lying, deceit and manipulation serves as an indicator that a *problem*

of meanspiritedness has probably developed into a *crisis*. It has been suggested that young people are suffering from a spirit of violence: "Rising interest in spirituality and the increase in suicide among adolescents should be regarded as symptoms of despair in an impersonal and threatened world" (Fulton & Owen, 1987).

Religious Orientation

The Intrinsic-Extrinsic Religious Orientation Scale (Feagin, 1964; Allport & Ross, 1967) measures the extent to which individuals have internalized religious teachings. Gordon Allport (1968) identified four religious orientations--Intrinsic, Extrinsic, Indiscriminately Pro-Religious, and Indiscriminately Anti-Religious. Because religious orientation has been related to prejudice (Allport & Ross, 1967), and because acts of prejudice indicate unmanaged self-interest, the Religious Orientation Scale was used in this study as a measure of meanspiritedness.

Intrinsic individuals experience their religion as an end in itself. Their faith has value in its own right and is vital to their existence. A person with this orientation is likely to embrace the

whole of Christianity, for example, rather than take certain principles and beliefs out of context to meet some self-serving need. The intrinsic individual is usually the least prejudiced of all and comprises only about 10% of the churchgoing population.

Extrinsic individuals experience their religion as a means to satisfy other (non-religious) needs. Their religion is shallow and self-serving. They feel no obligation to integrate religious values into their way of life. Their religion is strictly utilitarian in that it provides safety, support, identity, and endorsement for their way of life. The extrinsic individual is more prejudiced than the non-religious individual.

Indiscriminately pro-religious individuals endorse anything at all that has to do with religion without really "taking it to heart." They are considered to be the most prejudiced of all. Finally, indiscriminately anti-religious individuals are hostile toward anything having to do with religion, and they are also very prejudiced.

Dogmatism

Dogmatism is being defined in this study as an intense and rigid set of beliefs not necessarily based on fact or reason. It is measured by a scale (Rokeach, 1956) which goes beyond the specific content of beliefs and determines how strongly the beliefs are held by individuals. A person who scores high in dogmatism has a closed belief system and is not likely to receive, evaluate and act on information without being influenced by irrelevant factors coming from within or outside the individual (Rokeach, 1960). In addition, high dogmatism has been negatively correlated with moral judgment (Wahrman, 1981)--a correlation which suggests that a dogmatic person might be more susceptible to meanspiritedness than an individual whose belief system is open and flexible. Because dogmatism indicates the extent to which individuals are simplistic, single-minded, authoritarian, and intolerant (McNeel & Thorsen, 1985) the Dogmatism Scale was used in this study as a measure of meanspiritedness.

Psychoticism

Psychoticism is one of three major dimensions of personality (Eysenck & Eysenck, 1985) along with neuroticism and extraversion. Psychoticism combines hostile-agreeable and conscientious-unconscientious factors, and it is characterized by tough-mindedness in individuals rather than tender-mindedness. Because a person who scores high in psychoticism is described as being "cold, impersonal, hostile, lacking in sympathy, unfriendly, untrustful, odd, unemotional, unhelpful, anti-social, lacking in human feelings, inhumane, generally bloody-minded, lacking insight, strange" (Eysenck & Eysenck, 1976), the Eysenck Personality Questionnaire-Revised (Eysenck, Eysenck & Barrett, 1985) was used as a measure of meanspiritedness.

Neuroticism

In general, neuroticism refers to the strength and lability of an individual's emotional reactions. Individuals who score high on the Neuroticism subscale of the Eysenck Personality Questionnaire-Revised (Eysenck, Eysenck & Barrett, 1985) tend to show intense and

rapidly changing emotions while individuals who score low in neuroticism tend to show weak and stable emotions. In addition, neurotics tend to be high in empathy (Corulla, 1987) and high in anxiety (Eysenck & Eysenck, 1985b). It is possible that neurotics may be less likely to show meanspirited behavior because their empathy allows them to appreciate and care about the possible consequences for others, and their anxiety causes them to worry about negative consequences for themselves.

Extraversion

The Extraversion subscale of the Eysenck Personality Questionnaire-Revised (Eysenck, Eysenck & Barrett, 1985) measures the sociability of individuals. Extraversion is associated with warmth, gregariousness, positive emotions, assertiveness, excitement seeking, and activity (Eysenck & Eysenck, 1985). It is possible that people who are high in sociability would be more likely to be helpful rather than meanspirited--while there is no evidence for this idea, it is worth considering because extraversion is such an

important dimension of personality. Extraversion was measured in this study to see how it related to meanspiritedness.

Present Study

The purpose of this study was to examine empirically the relationship of value orientation to meanspiritedness. The investigator examined the level of management of self-interest in individuals as indicated by value orientation and religious orientation. Additionally, the investigator sought to examine the relationship of value orientation to meanspiritedness as measured by dogmatism scores, psychoticism scores, religious orientation scores, neuroticism scores, and extraversion scores.

Research Hypotheses

The following null hypotheses were developed:

1. There is no significant difference in dogmatism scores between Humanist and Societal value orientations.
2. There is no significant difference in religious orientation scores between Humanist and Societal value orientations.

3. There is no significant difference in psychoticism scores between Humanist and Societal value orientations.

4. There is no significant difference in meanspiritedness between Humanist and Societal value orientations.

Method

Subjects

Participants for this project were recruited from among the students at Oregon State University. A request was made of professors and department chairs in several of the academic departments (please see Appendix F) in which a wide variety of students would be expected to take classes (eg., core curriculum classes) to announce the project to their students and, perhaps, award extra credit points for the students' participation. Thirty-three students responded. All respondents were psychology students participating for extra credit points--except for three who were participating "altruistically." Of the thirty-three students who participated in the data collection, three were excluded from consideration because they had inaccurately or incompletely filled out the questionnaires. Only one student was self-identified at an Altruistic level of valuing rather than Societal or Humanist --consequently, that one student was excluded from consideration because of the infeasibility of making any statistical analysis on

the basis of one in a category. Analysis was conducted on the data collected from the remaining 29 students.

The subjects were all affiliated with Oregon State University, located in Corvallis, Oregon. The sample included 14 males and 15 females ranging in age from 19 to 42 years. Religious affiliation included self-identification of 19 subjects as "Christian", 1 as "Jewish", and 9 as "none". Political affiliation included self-identification of 11 subjects as "Democrat", 13 as "Republican", 3 as "Independent", 1 as "Libertarian", and 1 as "none".

All subjects were informed that this project was approved for exemption under the guidelines of Oregon State University's Committee for the Protection of Human Subjects and the U.S. Department of Health and Human Services.

Materials

Data were collected by means of a questionnaire. Subjects were provided with a Data Collection Packet (Appendix C) which contained: a demographic cover sheet; Dogmatism Scale (Rokeach, 1956) which was edited to eliminate gender specific language;

Intrinsic-Extrinsic Religious Orientation Scale (Feagin, 1964; Allport & Ross, 1967); Eysenck Personality Questionnaire-Revised (Eysenck, Eysenck & Barrett, 1985) which included Extraversion, Neuroticism, Psychoticism, and Lie subscales; and a Key for the Classification of Value Orientation (Deckard, 1987). Subjects were additionally supplied with sharpened pencils. And, finally, subjects were supplied with treats (M&M's, popcorn, and tortilla chips!).

Procedure

The setting for the data collection was a classroom in the psychology building. The investigator made arrangements to be in the room three consecutive days for a period of five hours in the middle of each day. Subjects were invited to "drop in" at their convenience during the scheduled testing periods. Generally, only one or two students came at a time; however, on one occasion there was a maximum of five students at one time. For the most part, the investigator remained in the room with the subjects during the testing procedure.

Informed consent (Appendix D) was obtained in writing from the subjects upon their arrival at the testing site. When the consent

was collected, each subject was given a Data Collection Packet and a pencil...and each was invited to take some treats from the treat table. They were then instructed to fill out the demographic cover sheet and wait for further instructions. After filling out the demographic sheet, they were given general verbal instructions regarding the materials they were about to read. They were asked to complete the sections in sequence and carefully read the instructions at the beginning of each section. They were specifically given verbal instructions on how to complete the Key for the Classification of Value Orientation. It is a dichotomous key which is not a form widely used in this type of data collection. The subjects were invited to take as much time as they needed and to ask questions whenever they wished.

Subjects took about 20 to 40 minutes to complete the testing process. When the completed Data Collection Packets were turned in, the subjects were given a Debriefing Sheet (Appendix E) which indicated that the purpose of the research was "to investigate the relationship between beliefs people have about themselves and those they have about other people." Because of the potentially inflammatory nature of the term "meanspirited," subjects were told

that the investigator was specifically "looking at the relationship between value orientation and *unmanaged self-interest*." Debriefing information listed the specific questionnaires the subjects had completed, and the subjects were instructed how to obtain results of the study at its conclusion. Finally, subjects were invited to revisit the treat table on their way out!

The data were processed using Statview Student V 1.0 computer software by Abacus Concepts Inc, 1991. Variations in scoring of the Dogmatism and Religious Orientation scales were used in order to clarify the concept of meanspiritedness described in the Results section. The dogmatism scores and religious orientation scores were converted into a seven-point scale to match the psychoticism scores.

Results

Descriptive Statistics

Data gathered from 29 subjects revealed that 9 individuals were self-identified at a Humanist Value Orientation Level, and 20 individuals were self-identified at a Societal Value Orientation Level. Dogmatism scores ranged from a low score of 111 to a high score of 223. Religious Orientation-Intrinsic scores ranged from a low score of 12 to a high score of 45. Religious Orientation-Extrinsic scores ranged from a low score of 20 to a high score of 46. Psychoticism scores ranged from a low score of zero to a high score of 7. Neuroticism scores ranged from a low score of zero to a high score of 10. The mean scores, standard deviations, standard errors, minimum scores, and maximum scores for each of the main variables (dogmatism, religious orientation, psychoticism, and neuroticism) are found in Table 2.

Correlations were computed then arranged in a matrix (Table 3), with the following correlations found to be significant and relevant to this study. Neurotic subjects showed a tendency to

be low in dogmatism ($r = -.39$, $p < .04$) and have a less selfish value orientation level ($r = -.37$, $p < .05$). Subjects high in psychoticism tended to be lower in extrinsic religiosity ($r = -.42$, $p < .02$) and have a more selfish value orientation level ($r = .53$, $p < .003$). Additionally, subjects high in dogmatism tended to be lower in extrinsic religiosity ($r = -.45$, $p < .01$). There are a couple of things to keep in

Table 2

Summary of Data Collection Scores

<u>Scale</u>	<u>Mean</u>	<u>Std Dev</u>	<u>Std Error</u>	<u>Min</u>	<u>Max</u>
Dogmatism	167.31	27.42	5.09	111	223
ROS-Intrinsic	31.07	7.79	1.45	12	45
ROS-Extrinsic	35.62	5.79	1.08	20	46
Psychoticism	2.38	1.94	.36	0	7
Neuroticism	3.72	3.21	.60	0	10
Extraversion	9.31	3.03	.56	2	12

Note. N=29.

mind while considering these correlations. First, since self-interest is a factor in determining value orientation, the Societal level was assigned a score of "one" and the Humanist level was assigned a score of "two" for the purpose of correlations. Second, it is important to keep in mind that a *lower* Intrinsic religious orientation score indicates a *greater* level of intrinsic religiosity.

Table 3

Correlation of Testing Variables

	<u>VOL</u>	<u>Dogma</u>	<u>ROS-I</u>	<u>ROS-E</u>	<u>Psych</u>	<u>Neuro</u>	<u>Extra</u>
<u>VOL</u>	1						
<u>Dogma</u>	.263	1					
<u>ROS-I</u>	.189	-.05	1				
<u>ROS-E</u>	-.257	-.454	-.005	1			
<u>Psych</u>	.533	.136	-.343	-.417	1		
<u>Neuro</u>	-.367	-.385	.174	.067	-.334	1	
<u>Extra</u>	-.08	.342	-.351	-.164	-.027	-.547	1

Note. N=29

Tests of Major Hypotheses

The first null hypothesis, "There is no significant difference in dogmatism scores between Humanist and Societal value orientations," was tested by way of an Unpaired t-Test (two-tailed). Because no significant difference was found ($t(27)=1.42$, $p<.17$) the hypothesis was accepted.

The second null hypothesis, "There is no significant difference in religious orientation scores between Humanist and Societal value orientations," was also tested by way of two Unpaired t-Tests (two-tailed)--the Intrinsic subscale and the Extrinsic subscale were tested independently of each other. The results for the Intrinsic subscale showed no significant difference ($t(27)=1.0$, $p<.33$). The results for the Extrinsic subscale also showed no significant difference ($t(27)=-1.38$, $p<.18$) and the hypothesis was accepted.

The third null hypothesis, "There is no significant difference in psychoticism scores between Humanist and Societal value orientations," was tested by way of an Unpaired t-Test (two-tailed) as well. The results showed a significant difference ($t(27)=3.3$, $p<.003$) with individuals at a Humanist value orientation

level having higher psychoticism scores (mean=3.9, standard deviation=2.1) than individuals at a Societal value orientation level (mean=1.7, standard deviation=1.5). The hypothesis was rejected.

The last null hypothesis, "There is no significant difference in meanspiritedness between Humanist and Societal value orientations," was tested three different ways with the Kolmogorov-Smirnov one-sample test for "goodness of fit" (Siegel, 1956, p. 47). The first time, a meanspiritedness score (MSP3) was determined by combining three elements--dogmatism scores, religious orientation (Intrinsic subscale and Extrinsic subscale) scores, and psychoticism scores. The resulting MSP3 score was subjected to the Kolmogorov-Smirnov Test and no significant difference (K-S Chi Square =9.9, DF=2, $p<.12$) was found between the Humanist and Societal value orientations. However, when the hypothesis was subjected to an Unpaired t-Test (two-tailed) a significant difference ($t(27)=3.58$, $p<.0013$) was revealed with individuals at a Humanist value orientation level having higher MSP3 scores (mean=11.8, standard deviation=2.3) than individuals at a Societal value orientation level (mean=9.0, standard deviation=1.8).

Because of the uncertainty of the contribution of religious orientation to meanspiritedness and because of the complexity of scoring the Religious Orientation Scale, a second effort to determine meanspiritedness (MSP2) was made by combining two elements--dogmatism scores and psychoticism scores. Religious orientation was omitted altogether. The resulting MSP2 score was subjected to the Kolmogorov-Smirnov Test and no significant difference (K-S Chi Square=5.934, DF=2, $p<.22$) was found between the Humanist and Societal value orientations. However, when the hypothesis was subjected to an unpaired t-Test (two-tailed) a significant difference was revealed ($t(27)=3.08$, $p<.005$) with individuals at a Humanist value orientation level having higher MSP2 scores (mean=8.1, standard deviation=3.3) than individuals at a Societal value orientation level (mean=5.1, standard deviation =2.0).

Based on the literature concerning the selfish and prejudiced nature of extrinsic religiosity, a third effort was made to determine and clarify meanspiritedness (MSP3b) by once again combining three elements. This time, however, dogmatism scores and psychoticism scores were combined with only the Extrinsic subscale scores of the Religious Orientation Scale. The Intrinsic subscale was omitted.

The resulting MSP3b score was subjected to the Kolmogorov-Smirnov Test and no significant difference (K-S Chi Square =3.863, DF=2, $p<.33$) was found between the Humanist and Societal value orientations. In addition, when the hypothesis was subjected to an unpaired t-Test (two tailed) no significant difference was found ($t(27)=1.74$, $p<.09$).

Since the t-Test is more robust to the variations of a small sample size, the t-Test results became the criteria for the acceptance or rejection of the final hypothesis rather than the Kolmogorov-Smirnov Test. The null hypothesis was rejected on the basis of MSP3, rejected on the basis of MSP2, and accepted on the basis of MSP3b.

Additional Analysis

Based on the significant correlations between neuroticism and value orientation level (Table 3), an Unpaired t-Test was run on these variables. The results of the neuroticism/value orientation test revealed a significant difference ($t(27)=-2.051$, $p<.0501$) with individuals at a Humanist value orientation level having lower

neuroticism scores (mean=2, standard deviation=1.9) than individuals at a Societal value orientation level (mean=4.5, standard deviation=3.4).

Further analysis of the data included a test of regression. When a multiple regression test was run, the results revealed that value orientation level is predicted ($r=.569$, $p<.02$) by the components of MSP3b which include extrinsic religious orientation (beta=.06, $p<.75$), dogmatism (beta=.22, $p<.24$), and psychoticism (beta=.53, $p<.007$). This analysis suggests that psychoticism is by far the best predictor of the three scales. Dogmatism and extrinsic religious orientation contribute very little beyond the contribution of psychoticism.

An additional "stepwise regression" was run on the data which showed that while psychoticism explains 28% of the variance, dogmatism accounts for an additional 4%, and neuroticism accounts for a separate 4%.

Discussion

Descriptive Statistics

Because the sample used in this study was limited in size and scope, the investigator hesitates to make unqualified inference to the general population. It was not a random sample of any population, but rather was composed very specifically of volunteer psychology students. This investigation does, however, have value as a pilot case study for further research. The weakness of this study is in how representative this sample is of the general population.

The sample in this case study showed that the level of management of self interest as indicated by value orientation is significantly related to meanspiritedness. Thirty-one percent of the sample self-identified at a Humanist level of value orientation, and sixty-nine percent of the sample self-identified at a less self-interested Societal level. The Humanist level was revealed to be more highly correlated with meanspiritedness than the Societal level.

These data describe an individual of a Humanist value orientation level as being high in psychoticism and low in neuroticism. In addition, these data show that an individual who scores high in psychoticism is likely to be meanspirited.

Tests of Major Hypotheses

At the beginning of this project, the investigator expected to be able to reject the first null hypothesis, "There is no significant difference between Humanist and Societal value orientations," because of the considerable research linking dogmatism to racism (eg. Rokeach, M., 1956; Bierly, M. 1985; Martin, D., 1985; McNeel, S. & Thorsen, P., 1985; and Kremer, J., Barry, R. & McNally, A., 1986). It is likely that the small sample size influenced the outcome, so additional research using a larger sample is recommended. The results, however, were in the expected direction and suggested a trend toward significance ($p < .17$).

The investigator expected to be able to reject the second null hypothesis, "There is no significant difference in religious orientation scores between Humanist and Societal value

orientations," as well, because of the research linking racial prejudice to religious orientation (eg. Feagin, J., 1964, Allport, G. & Ross, J., 1967; and Batson C., Flink, C., Schoenrade, P., Fultz, J., & Pych, V., 1986;). An impressive body of research, cited previously in this paper, supports Allport's (1967) description of the most dogmatic individuals being indiscriminately pro-religious or indiscriminately anti-religious; individuals of an extrinsic religious orientation being more dogmatic than non-religious individuals; and individuals of an intrinsic religious orientation being the least dogmatic of all. However, while Allport's theory is convincing, the Religious Orientation Scale is cumbersome to score and to analyze statistically. And, again, it is likely that the small sample size influenced the outcome of the present research, so additional research using a larger sample is recommended.

The third null hypothesis, "There is no significant difference in psychoticism scores between Humanist and Societal value orientations," was rejected as expected. Since psychoticism is thought to measure hostility, and since a Humanist value orientation is anticipated to be more hostile in the interest of self than a Societal value orientation, the correlation between psychoticism

and value orientation was not a surprise. Even though this project produced a correlation, additional research using a larger sample is recommended in order to state a stronger case. As a personality dimension, psychoticism measures several different traits, such as hostility and conscientiousness. Although it makes sense that hostility is involved in meanspiritedness, future research could look to see if low conscientiousness also contributes to meanspiritedness.

The results of the final null hypothesis, "There is no significant difference in meanspiritedness between Humanist and Societal value orientations," was more complicated than originally anticipated. Because of the research cited previously with regard to the relationship of dogmatism and religious orientation to racial prejudice, the investigator expected to find a correlation between value orientation and meanspiritedness, but was surprised to find that psychoticism was a better predictor of meanspiritedness than dogmatism or religious orientation. Additionally, the investigator was surprised to find that the meanspiritedness score (MSP3b) which excluded only intrinsic religious orientation did not produce a significant difference between value orientations. The small

sample size could be a factor in this instance as well, and further research is recommended using a larger sample size.

Additional Analysis

The negative correlations between neuroticism/value orientation level and between neuroticism/dogmatism were unexpected but not surprising results. If neuroticism is thought of as being high in empathy (Eysenck, Eysenck & Barrett, 1985) or cooperative, then one would expect to find higher scores among individuals of a Societal value orientation level than among individuals of a Humanist value orientation level. In addition, one would expect to find higher neuroticism scores among individuals scoring low in dogmatism.

Conclusion

The literature cited previously in this paper is convincing in its description of a crisis of meanspiritedness. It has been shown in this work that meanspiritedness is related to value orientation in that individuals who adequately manage their self interest when

making valuing choices are less meanspirited than those who inadequately manage their self interest. "Self-interest" does not seem to be the problem, rather it is the *inadequate management* of self-interest that breeds meanspiritedness.

Since the results of this investigation show that individuals who self-identify at a Humanist value orientation are more likely to be meanspirited than individuals who self-identify at a Societal value orientation, then perhaps scientists, scholars, and educators would do well to rethink this culture's emphasis on unbridled Humanism. Because of the small sample size, the Altruistic value orientation level could not be considered; however, it is the opinion of this investigator that altruism is critical in providing balance to a culture currently at risk for meanspiritedness.

Further research using a sample size large enough to include all twelve value orientations (Deckard, 1987) at all three levels--Humanist, Societal, Altruistic--would be helpful in understanding the valuing choices individuals make in their relationships to other people. Parents and educators are urged to consider the possibility of teaching Societal and Altruistic alternatives to Humanistic

orientations. Other investigators are hereby challenged to describe what they think...define what they know...and prove what they can about value orientation and meanspiritedness!

Finally, this study issues a challenge to other investigators to seek understanding and contribute to the solution of the crisis of meanspiritedness. This investigation may be considered a plea to educators and parents to teach and "model" a kinder less selfish way of life. It is the opinion of this investigator that civilization will only be as "civilized" as individuals learn to manage their self-interest.

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APPENDICES

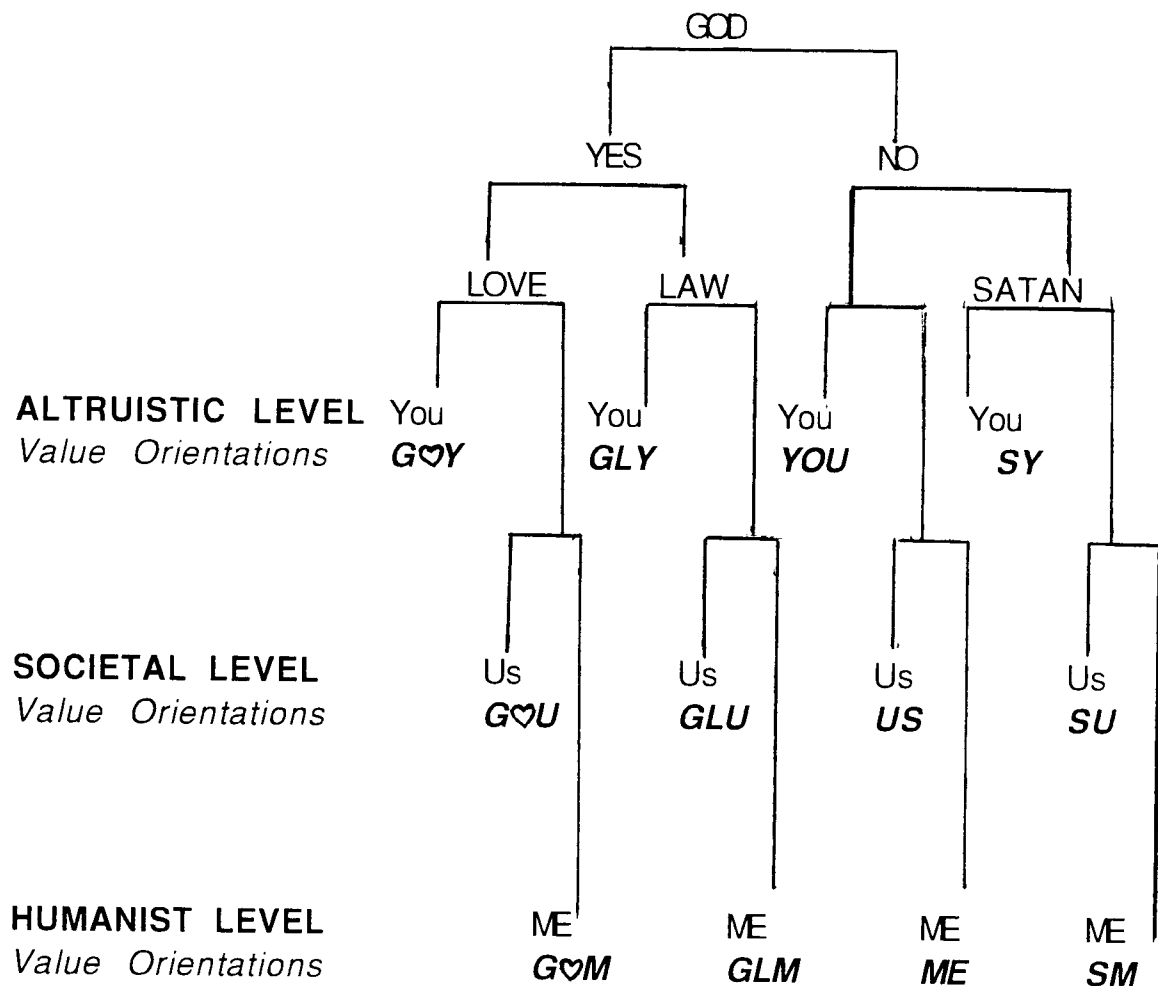
Appendix A

List of Terms

Dogmatism:	an intense and rigid set of beliefs not necessarily based on fact or reason
Fragmentation:	a coagulation of people into distinctly separate groups with an emphasis on the differences between the groups rather than the similarities
Inadequate management:	a level of control that is insufficient for a particular purpose
Irresponsibility:	an unwillingness or inability to assume liability for the consequences of attitudes and/or behaviors
Intolerance:	an unwillingness or inability to accept an individual who is different from a personal standard
Meanspiritedness:	a collection of acts, thoughts and/or attitudes which are intentionally malicious
Predisposition:	an inherent inclination toward a particular characteristic
Psychoticism:	hostility; tough-mindedness
Religious orientation:	a frame of reference within which religious choices are made
Value orientation:	a frame of reference within which valuing choices are prioritized
Valuing:	what a person does when making a choice between two alternatives

Appendix B

Value Orientation Diagram



Orientation label represents the order of preference when making decisions:

- G♥Y:** God has first consideration; love is second; then others
- G♥U:** God has first consideration; love is second; then yourself and others
- G♥M:** God has first consideration; love is second; then yourself
- GLY:** God has first consideration; law is second; then others
- GLU:** God has first consideration; law is second; then yourself and others
- GLM:** God has first consideration; law is second; then yourself
- YOU:** Others have first consideration
- US:** Yourself and Others equally have first consideration
- ME:** Yourself has first consideration
- SY:** Satan has first consideration; then others
- SU:** Satan has first consideration; then yourself and others
- SM:** Satan has first consideration; then yourself

Appendix C

Data Collection Packet

C. KATHLEEN DECKARD THESIS PROJECT

*Office of the Dean of Students--Oregon State University
CSSA Graduate Program*

Thank you so much for agreeing to provide data for my thesis research project! This Data Collection Packet contains four parts. Please complete each part as accurately as possible.

★*~ ★! ☆☉* *▲ ☆☉▼*!~ ☆■* ☆人○ *●* I□◆人□*
* * □ *

May I please have the following demographic information, as well?

CLASS STANDING: (circle one)

Freshman Sophomore Junior Senior Post Bac Graduate

AGE: _____ **GENDER:** _____ **ETHNIC IDENTIFICATION:** _____

MARITAL STATUS: (circle one)

Never Married Divorced Widowed Separated Married

RELIGIOUS AFFILIATION: (circle the descriptive category that comes closest)

Christian (specify): Traditional Contemporary Evangelical Charismatic
Jewish (specify): Traditional Contemporary Evangelical Charismatic
Islamic Muslim Buddhist NewAge Satanist None Other _____

POLITICAL AFFILIATION: (circle the descriptive category that comes closest)

Democrat Republican Libertarian Independent Other _____

OTHER AFFILIATIONS: (circle the types of groups with which you are affiliated)

Fraternity Sorority Military Religious Personal
Support/Development
Sports Political Ecological Charitable Other _____

Please do not begin Part I until you are instructed to do so...Thank. you!

Part I

INSTRUCTIONS

BY CHOOSING BETWEEN STATEMENTS ON THE KEY FOR THE CLASSIFICATION OF VALUE ORIENTATION YOU WILL IDENTIFY ONE OF TWELVE ORIENTATIONS.

STEP #1: YOU HAVE A CHOICE BETWEEN 1A AND 1B. FURTHER DIRECTION IS GIVEN AT THE END OF EACH STATEMENT. WHEN MOVING TO A NEW NUMBER...REMEMBER...YOU ALWAYS (AND ONLY!) HAVE A CHOICE BETWEEN "A" AND "B".

STEP #2: WHEN YOU HAVE IDENTIFIED YOUR VALUE ORIENTATION, FIND IT AMONG THE VALUE ORIENTATION PROFILES. THE ITEMS LISTED FOR EACH ORIENTATION REPRESENT CONSIDERATIONS THAT ARE MOST IMPORTANT TO YOU WHEN YOU MAKE A DECISION. THESE ITEMS, IN ADDITION TO YOUR STYLE, COMPRISE YOUR BASIS FOR PERSONAL VALUING.

STEP#3: IF YOU FEEL THE PROFILE YOU HAVE IDENTIFIED DOES NOT ACCURATELY DESCRIBE YOUR PREFERRED VALUING CONSIDERATIONS, PLEASE CONSIDER WHETHER OR NOT:

- A) THE CHOICES YOU MADE ON THE KEY ARE IN AGREEMENT WITH THE CHOICES YOU ACTUALLY MAKE IN LIFE. OR...
- B) THE VALUE ORIENTATION YOU IDENTIFIED ACTUALLY IS ACCURATE BUT YOU WOULD LIKE TO BE VALUING FROM ONE OF THE OTHER ORIENTATIONS.

KEY FOR THE CLASSIFICATION OF VALUE ORIENTATION

- 1A. God is most important when I consider a basis for my choices in life. If "yes" then go to.....2
- 2A. When making my choices I give primary consideration to my response to God's love. If "yes" then go to.....3
- 2B. When making my choices I give primary consideration to my obedience to God's law. If "yes" then go to.....5
- 3A. I give secondary consideration to others. If "yes" then your orientation is.....G♥Y
- 3B. I give secondary consideration to myself and others equally, or to myself alone. If "yes" then go to.....4
- 4A. I give secondary consideration to myself and others equally. If "yes" then your orientation is.....G♥U
- 4B. I give secondary consideration to myself alone. If "yes" then your orientation is.....G♥M
- 5A. I give secondary consideration to others. If "yes" then your orientation is.....GLY
- 5B. I give secondary consideration to myself and others equally, or to myself alone. If "yes" then go to.....6
- 6A. I give secondary consideration to myself and others equally. If "yes" then your orientation is.....GLU
- 6B. I give secondary consideration to myself alone. If "yes" then your orientation is.....GLM
- 1B. God is not most important when I consider a basis for my choices in life. If "yes" then go to.....7
- 7A. Satan is most important when I consider a basis for my choices in life. If "yes" then go to.....8
- 7B. Others, myself and others equally, or myself alone is most important when I consider a basis for my choices in life. If "yes" then go.....10
- 8A. I give secondary consideration to others. If "yes" then your orientation is.....SY
- 8B. I give secondary consideration to myself and others equally. If "yes" then go to.....9
- 9A. I give secondary consideration to myself and others equally. If "yes" then your orientation is.....SU
- 9B. I give secondary consideration to myself alone. If "yes" then your orientation is.....SM
- 10A. Others are most important when I consider a basis for my choices in life. If "yes" then your orientation is.....YOU
- 10B. Myself and others equally, or myself alone is most important when I consider a basis for my choices in life. If "yes" then go to.....11
- 11A. Myself and others equally is most important when I consider a basis for my choices in life. If "yes" then your orientation is.....US
- 11B. Myself is most important when I consider a basis for my choices in life. If "yes" then your orientation is.....ME

VALUE ORIENTATION PROFILES

G♥Y:

being open and receptive of others
 being of service to others
 respecting others
 defending the oppressed

G♥U:

being as charitable as possible
 having equality among all humankind
 being part of a happy family
 pleasure of being with others
 experiencing true friendship
 joy of humility and cooperativeness which helps others

G♥M:

sense of heightened individuality
 joy of experiencing
 being unique
 feeling like a worthwhile person
 closeness with my inner self

GLY:

respecting others
 defending the oppressed
 being as charitable as possible

GLU:

being part of a happy family
 pleasure of being with others
 experiencing true friendship
 humility and cooperativeness which helps others

GLM:

achieving salvation
 avoiding idleness
 being successful in my work
 resisting the pressure to do something against my values
 leading a disciplined life
 sense of everything being connected
 following rules which I accept
 being victorious
 controlling my own impulses so they don't get out of hand

SY:

I do not have enough research data to be able to identify
 characteristics
 in this orientation.

SU:

having children
 being part of a family
 the pleasure of being with others

SM:

state of ecstasy
 sense of heightened individuality
 resisting the pressure to do something against my values
 a closeness with my inner self
 the hope of being wealthy
 being in charge of the lives of others
 leading a life of freedom
 being respected by others
 controlling my own impulses so they don't get out of hand
 following the rules which I accept
 leading a disciplined life
 being victorious

YOU:

being open and receptive of others
experiencing an empathy for all ways of life
being of service to others
respecting others
defending the oppressed

US:

having equality among all humankind
achieving a sense of community or belonging with all humankind
preserving social justice
joy of humility and cooperativeness which helps others

ME:

a sense of heightened individuality
resisting the pressures to do something against my values
a closeness with my inner self
leading a life of freedom
following the rules which I accept
being unique
being myself

Please do not begin Part II until you are instructed to do so...Thank you!

Part II
INSTRUCTIONS

THE FOLLOWING ITEMS DEAL WITH VARIOUS TYPES OF RELIGIOUS, POLITICAL AND SOCIAL OPINIONS. I WOULD LIKE TO FIND OUT HOW STRONGLY PEOPLE FEEL ABOUT THEM.

FOR EACH OF THE ITEMS, PLEASE CIRCLE THE APPROPRIATE NUMBER TO INDICATE HOW STRONGLY YOU AGREE OR DISAGREE WITH THE STATEMENT.

THERE ARE NO "RIGHT" OR "WRONG" ANSWERS.

LIKERT SCALE EXAMPLE

(You would circle a number to show how strongly you agree or disagree)

AGREE

DISAGREE

+ 3 + 2 + 1 0 - 1 - 2 - 3

1. The United States and Russia have just about nothing in common.
 +3 +2 +1 0 - 1 - 2 - 3

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

+3 +2 +1 0 - 1 - 2 - 3

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

+3 +2 +1 0 - 1 - 2 - 3

4. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.

+3 +2 +1 0 - 1 - 2 - 3

5. People on their own are helpless and miserable creatures.

+3 +2 +1 0 - 1 - 2 - 3

6. Fundamentally, the world we live in is a pretty lonesome place.

+3 +2 +1 0 - 1 - 2 - 3

7. Most people just don't give a "damn" for others.

+3 +2 +1 0 - 1 - 2 - 3

8. I'd like it if I could find someone who would tell me how to solve my personal problems.

+3 +2 +1 0 - 1 - 2 - 3

9. It is only natural for a person to be rather fearful of the future.

+3 +2 +1 0 - 1 - 2 - 3

10. There is so much to be done and so little time to do it in.

+3 +2 +1 0 - 1 - 2 - 3

11. Once I get wound up in a heated discussion I just can't stop.

+3 +2 +1 0 - 1 - 2 - 3

12. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.

+3 +2 +1 0 - 1 - 2 - 3

13. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what others are saying.

+3 +2 +1 0 - 1 - 2 - 3

14. It is better to be a dead hero than a live coward.

+3 +2 +1 0 - 1 - 2 - 3

15. While I don't like to admit this even to myself, my secret ambition is to become a great person, like Einstein, or Beethoven, or Shakespeare.

+3 +2 +1 0 - 1 - 2 - 3

16. The main thing in life is for a person to want to do something important.

+3 +2 +1 0 - 1 - 2 - 3

17. If given the chance I would do something of great benefit to the world.

+3 +2 +1 0 - 1 - 2 - 3

18. In the history of humankind there have probably been just a handful of really great thinkers.

+3 +2 +1 0 - 1 - 2 - 3

19. There are a number of people I have come to hate because of the things they stand for.

+3 +2 +1 0 - 1 - 2 - 3

20. A person who does not believe in some great cause has not really lived.

+3 +2 +1 0 - 1 - 2 - 3

21. It is only when people devote themselves to an ideal or cause that life becomes meaningful.

+3 +2 +1 0 - 1 - 2 - 3

22. Of all the different philosophies which exist in this world there is probably only one which is correct.

+3 +2 +1 0 - 1 - 2 - 3

23. A person who gets enthusiastic about too many causes is likely to be a pretty "wish-washy" sort of person.

+3 +2 +1 0 - 1 - 2 - 3

24. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.

+3 +2 +1 0 - 1 - 2 - 3

25. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.

+3 +2 +1 0 - 1 - 2 - 3

26. In times like these, people must be pretty selfish if they consider primarily their own happiness.

+3 +2 +1 0 - 1 - 2 - 3

27. The worst crime people could commit is to attack publicly the people who believe in the same thing they do.

+3 +2 +1 0 - 1 - 2 - 3

28. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.

+3 +2 +1 0 - 1 - 2 - 3

29. A group which tolerates too many differences of opinion among its own members cannot exist for long.

+3 +2 +1 0 - 1 - 2 - 3

30. There are two kinds of people in this world: those who are for the truth and those who are against the truth.

+3 +2 +1 0 - 1 - 2 - 3

31. My blood boils whenever people stubbornly refuse to admit they're wrong.

+3 +2 +1 0 - 1 - 2 - 3

32. People who think primarily of their own happiness are beneath contempt.

+3 +2 +1 0 - 1 - 2 - 3

33. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.

+3 +2 +1 0 - 1 - 2 - 3

34. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.

+3 +2 +1 0 - 1 - 2 - 3

35. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.

+3 +2 +1 0 - 1 - 2 - 3

36. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.

+3 +2 +1 0 - 1 - 2 - 3

37. The present is all too often full of unhappiness. It is only the future that counts.

+3 +2 +1 0 - 1 - 2 - 3

38. If people are to accomplish their mission in life it is sometimes necessary to gamble "all or nothing at all."

+3 +2 +1 0 - 1 - 2 - 3

39. Unfortunately a good many people with whom I have discussed important social and moral problems don't really understand what's going on.

+3 +2 +1 0 - 1 - 2 - 3

40. Most people just don't know what's good for them.

+3 +2 +1 0 - 1 - 2 - 3

Please do not begin Part III until you are instructed to do so...Thank, you!

Part III
INSTRUCTIONS

THE FOLLOWING ITEMS DEAL WITH VARIOUS TYPES OF RELIGIOUS IDEAS AND SOCIAL OPINIONS. I WOULD LIKE TO FIND OUT HOW COMMON THEY ARE.

PLEASE INDICATE THE RESPONSE YOU PREFER, OR MOST CLOSELY AGREE WITH, BY CIRCLING THE LETTER CORRESPONDING TO YOUR CHOICE.

IF NONE OF THE CHOICES EXPRESSES EXACTLY HOW YOU FEEL, THEN INDICATE THE ONE WHICH IS CLOSEST TO YOUR OWN VIEWS. IF NO CHOICE IS POSSIBLE YOU MAY OMIT THE ITEM.

THERE ARE NO "RIGHT OR "WRONG" CHOICES. THERE WILL BE MANY RELIGIOUS PEOPLE WHO WILL AGREE WITH ALL THE POSSIBLE ALTERNATIVE ANSWERS.

1. What religion offers me most is a comfort when sorrows and misfortune strike.

- a. I definitely disagree
- b. I tend to disagree
- c. I tend to agree
- d. I definitely agree

2. I try hard to carry my religion over into all my other dealings in life.

- a. I definitely disagree
- b. I tend to disagree
- c. I tend to agree
- d. I definitely agree

3. One reason for my being a church member is that such membership helps to establish a person in the community.

- a. Definitely not true
- b. Tends not to be true
- c. Tends to be true
- d. Definitely true

4. Quite often I have been keenly aware of the presence of God or the Divine Being.

- a. Definitely not true
- b. Tends not to be true
- c. Tends to be true
- d. Definitely true

5. The purpose of prayer is to secure a happy and peaceful life.

- a. I definitely disagree
- b. I tend to disagree
- c. I tend to agree
- d. I definitely agree

6. My religious beliefs are what really lie behind my whole approach to life.

- a. This is definitely not so
- b. Probably not so
- c. Probably so
- d. Definitely so

7. It doesn't matter so much what I believe so long as I lead a moral life.

- a. I definitely disagree
- b. I tend to disagree
- c. I tend to agree
- d. I definitely agree

8. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.

- a. Almost never
- b. Sometimes
- c. Usually
- d. Almost always

9. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.

- a. Definitely not true of me
- b. Tends not to be true
- c. Tends to be true
- d. Clearly true in my case

10. If not prevented by unavoidable circumstances, I attend church:

- a. More than once a week
- b. About once a week
- c. two or three times a month
- d. Less than once a month

11. The church is most important as a place to formulate good social relationships.

- a. I definitely disagree
- b. I tend to disagree
- c. I tend to agree
- d. I definitely agree

12. If I were to join a church group I would prefer to join (1) a Bible Study group, or (2) a social fellowship.

- a. I would prefer to join (1)
- b. I probably would prefer (1)
- c. I probably would prefer (2)
- d. I would prefer to join (2)

13. Although I believe in my religion, I feel there are many more important things in my life.

- a. I definitely disagree
- b. I tend to disagree
- c. I tend to agree
- d. I definitely agree

14. Religion is especially important to me because it answers many questions about the meaning of life.

- a. Definitely disagree
- b. Tend to disagree
- c. Tend to agree
- d. Definitely agree

15. Religion is especially important to me because it answers many questions about the meaning of life.

- a. Definitely disagree
- b. Tend to disagree
- c. Tend to agree
- d. Definitely agree

16. I pray chiefly because I have been taught to pray.

- a. Definitely true of me
- b. Tends to be true
- c. Tends not to be true
- d. Definitely not true of me

17. I read literature about my faith (or church).

- a. Frequently
- b. Occasionally
- c. Rarely
- d. Never

18. A primary reason for my interest in religion is that my church is a congenial social activity.
- Definitely not true of me
 - Tends not to be true
 - Tends to be true
 - Definitely true of me
19. It is important to me to spend periods of time in private religious thought and meditation.
- Frequently true
 - Occasionally true
 - Rarely true
 - Never true
20. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
- Definitely disagree
 - Tend to disagree
 - Tend to agree
 - Definitely agree
21. The primary purpose of prayer is to gain relief and protection.
- I definitely agree
 - I tend to agree
 - I tend to disagree
 - I definitely disagree
22. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, friendships, and other memberships do.
- I definitely agree
 - I tend to agree
 - I tend to disagree
 - I definitely disagree

Please do not begin Part IV until you are instructed to do so...Thank you!!!

PART IV

INSTRUCTIONS

THE FOLLOWING ITEMS DEAL WITH DIFFERENT ASPECTS OF YOUR PERSONALITY.

PLEASE INDICATE YOUR RESPONSE TO THE FOLLOWING QUESTIONS BY CIRCLING EITHER "YES" OR "NO".

- | | | |
|--|-----|----|
| 1. Does your mood often go up and down? | yes | no |
| 2. Do you take much notice of what people think? | yes | no |
| 3. Are you a talkative person? | yes | no |
| 4. If you say you will do something, do you always keep your promise no matter how inconvenient it might be? | yes | no |
| 5. Do you ever feel 'just miserable' for no reason? | yes | no |
| 6. Would being in debt worry you? | yes | no |
| 7. Are you rather lively? | yes | no |
| 8. Were you ever greedy by helping yourself to more than your share of anything? | yes | no |
| 9. Are you an irritable person? | yes | no |
| 10. Would you take drugs which may have strange or dangerous effects? | yes | no |
| 11. Do you enjoy meeting new people? | yes | no |
| 12. Have you ever blamed someone for doing something you knew was really your fault? | yes | no |
| 13. Are your feelings easily hurt? | yes | no |
| 14. Do you prefer to go your own way rather than act by the rules? | yes | no |
| 15. Can you usually let yourself go and enjoy yourself at a lively party? | yes | no |
| 16. Are all your habits good and desirable ones? | yes | no |
| 17. Do you often feel 'fed-up'? | yes | no |

- | | | |
|--|-----|----|
| 18. Do good manners and cleanliness matter much to you? | yes | no |
| 19. Do you usually take the initiative in making new friends? | yes | no |
| 20. Have you ever taken anything (even a pin or button) that belonged to someone else? | yes | no |
| 21. Would you call yourself a nervous person? | yes | no |
| 22. Do you think marriage is old-fashioned and should be done away with? | yes | no |
| 23. Can you easily get some life into a rather dull party? | yes | no |
| 24. Have you ever broken or lost something belonging to someone else? | yes | no |
| 25. Are you a worrier? | yes | no |
| 26. Do you enjoy cooperating with others? | yes | no |
| 27. Do you tend to keep in the background on social occasions? | yes | no |
| 28. Does it worry you if you know there are mistakes in your work? | yes | no |
| 29. Have you ever said anything bad or nasty about anyone? | yes | no |
| 30. Would you call yourself tense or 'highly strung'? | yes | no |
| 31. Do you think people spend too much time safeguarding their future with savings and insurances? | yes | no |
| 32. Do you like mixing with people? | yes | no |

- | | | |
|---|-----|----|
| 33. As a child were you ever cheeky to your parents? | yes | no |
| 34. Do you worry too long after an embarrassing experience? | yes | no |
| 35. Do you try not to be rude to people? | yes | no |
| 36. Do you like plenty of bustle and excitement around you? | yes | no |
| 37. Have you ever cheated at a game? | yes | no |
| 38. Do you suffer from 'nerves'? | yes | no |
| 39. Would you like other people to be afraid of you? | yes | no |
| 40. Have you ever taken advantage of someone? | yes | no |
| 41. Are you mostly quiet when you are with other people? | yes | no |
| 42. Do you often feel lonely? | yes | no |
| 43. Is it better to follow society's rules than go your own way? | yes | no |
| 44. Do other people think of you as being very lively? | yes | no |
| 45. Do you always practice what you preach? | yes | no |
| 46. Are you often troubled about feelings of guilt? | yes | no |
| 47. Do you sometimes put off until tomorrow what you ought to do today? | yes | no |
| 48. Can you get a party going? | yes | no |

Appendix D

Informed Consent Agreement

I willingly agree to participate in the thesis research project of C. Kathleen Deckard. I understand that...

...the purpose of this research is to investigate the relationship between the beliefs people have about themselves and those they have about other people.

...the research data will be obtained from "paper & pencil" questionnaires filled out by OSU students.

...the data collection process will require about an hour of my time.

...there are no foreseeable risks or discomforts involved.

...there may be an opportunity for me to earn extra credit points in the following class:

Instructor _____ Dept _____ Class _____

...the data collected from me will randomly be assigned an identification number in order to maintain the confidentiality of my participation.

...questions about the research or my rights should be directed to J. Roger Penn at the Dean of Students Office, 737-3661.

SIGNED _____ DATE _____

Appendix E

Debriefing Information

Thank you so much for your participation in my research project!

The purpose of the research is to investigate the relationship between beliefs people have about themselves and those they have about other people. Specifically, I am looking at the relationship between value orientation and unmanaged self-interest.

The questionnaires you filled out are identified as follows:

Part I Key for the Classification of Value Orientation (Deckard)

Parts II-IV Dogmatism Scale (Rokeach)

Religious Orientation Scale (Allport)

Personality Questionnaire (Eysenck)

I expect to have the project finished by the end of Spring Term 1994. If you would like to learn the results of my findings, please contact the Office of the Dean of Students, 737-3661.

Appendix F

Call For Subjects List

The following departments were given "Call For Subjects" announcements to distribute to students:

Anthropology
Art
Biology
Business Administration
Career
Planning & Placement
Civil Engineering
Communications
Education
Electrical & Computer Engineering
Forest Engineering
Forest Management
Human Development and Family Subjects
Liberal Studies
Mathematics
Military Science
Minority Scholars & Disabled Students
National Student Exchange
Philosophy
Political Science
Psychology