

AN ABSTRACT OF THE THESIS OF

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Title: CONTENT ANALYSIS OF FICTION AS A TECHNIQUE FOR  
STUDYING ATTITUDES IN SOCIAL RELATIONSHIPS

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The purpose of the study was to attempt to develop a methodological approach which would tap the contribution of the literary artist to the understanding of human behavior. It was assumed that a content analysis of the social attitudes expressed in fiction would yield data which was complimentary, if not supplementary, to that available through the more typical data sources presently available. An historical theory, developed by Taylor (1954) was utilized as a vehicle through which to test this methodological approach. On the basis of this theory, a category system was developed and an hypothesis formulated to test the notion expressed in Taylor's theory that a shift in social attitudes from patrism to matrism is presently underway in America; that is, that social attitudes can be seen to reflect the development of a generally permissive Zeitgeist, as opposed to a general authoritarianism, favoring the use of force and

violence, power and authority.

Reliability was established with a category system on a limited random sample of books drawn from the total population of best sellers from three periods in American history, 1850-1860, 1900-1910, and 1945-1955. The sample of twelve best sellers, upon which the hypothesis was tested, was randomly drawn from this list as well. The general empirical hypothesis was analyzed through the use of the Jonckheere test which is a test of an ordered alternative hypothesis that the populations are such that the means from the samples are in an expected order of increasing value. The statistical result obtained approached significance at the .05 level which was adequate to allow for the conclusion that the trend predicted by Taylor's theory exists.

It was concluded from the results of this study that content analysis of fiction is effective in tapping attitudes of individuals in social relationships and, that content analysis of fiction is useful as a method for retrieving information about the existential and aesthetic components of human behavior. It was further concluded that since this specific component does not lend itself to research methods generally used by social scientists, content analysis of fiction, under conditions similar to those of this study, may enhance the range of data presently available in social science research.

Content Analysis of Fiction as a Technique for  
Studying Attitudes in Social Relationships

by

Lois Darling Owen

A THESIS

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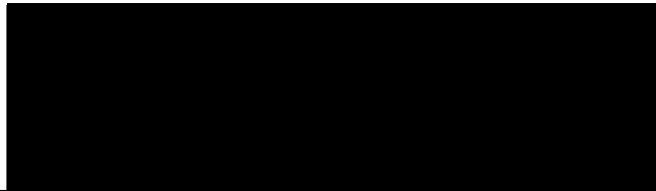
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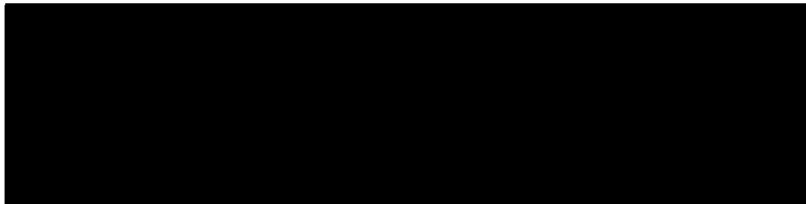
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# CONTENT ANALYSIS OF FICTION AS A TECHNIQUE FOR STUDYING ATTITUDES IN SOCIAL RELATIONSHIPS

## I. INTRODUCTION

The study of the family has been approached by a number of disciplines, each emphasizing a different viewpoint. The kinship structure of the family has been studied by anthropologists via comparative data, whereas the emphasis of sociologists has been on the study of the structure of the family as an institution of society. Roles and expectations regarding the marital relationship have been described by sociologists while the nature of the marital relationship has been studied by family life specialists from the viewpoint of developmental tasks and life cycle approaches. While certain types of information about family relationships and adult male-female relationships have been gathered by these methods, the area of the growth and development of individual adults in relation to the structure of the family has received relatively little notice. The question of how individuals develop after they enter the marital relationship and what kinds of family life experience provide a milieu for individual growth and development is an area in the study of the family that deserves more concentrated attention. The paucity of interest in this area appears to be due to a lack of suitable method for its study; therefore, the delineation of a method which would permit



examination could conceivably stimulate investigation and interest.

In this study, an attempt is made to develop a methodological tool, drawing on the unique understanding of the individual as expressed in art forms. Specifically, the analysis of fiction is proposed as a useful source of data concerning individual growth within marriage and the family in American life. This approach is examined as a potential supplement to the existing methods of study in the area.

Fiction as a source of data has not been utilized specifically for this purpose. Certain social scientists (Moore, 1958; Coser, 1963; Skinner, 1957; and Porterfield, 1957) have pointed out that literature, and specifically fiction, might provide a source of information from which to extrapolate an understanding of individual behavior in social relationships. Writers of fiction are said to be particularly sensitive to understanding human behavior. Skinner (1957, p. 98) commented that

Human behavior is an extremely difficult subject matter. The methods of science have come to be applied to it very late in the history of science and the account is still far from complete. But it is the field in which literature is most competent, secure and effective. A Dostoyevsky, a Jane Austen, a Stendhal, a Melville, a Tolstoy, a Proust or a Joyce seem to show a grasp of human behavior which is beyond the methods of science.

Moore (1958, p. 165) cited the examples of the writings of Tolstoy, Samuel Butler, Strindberg, and Ibsen as "exposing the horrors and

hypocrisies of family life"; [ they wove most of their stories and plays around the marital relationship, and, in so doing, Moore says, saw] "vital aspects of the family that have largely escaped the sociologists." These European writers, it might be noted, expressed, time and again, the same theme which engrossed the American novelist Hawthorne, namely, the theme of the violation of one personality by another. This suggests that, from the literary point of view, this is an important facet of behavior in interpersonal relations in the family which seems to have been overlooked by non-literary students of the family.

This raises the question as to whether the literary artist, in his examination of social relations, is less influenced by conceptions of family life which the value system of American society projects. This, of course, is an empirical question which this study will attempt to answer only indirectly.

In the same manner that literature provides information about individual behavior in social relationships it can also be seen as providing a source of information about the manners and mores of specific time periods. Coser (1963, p. 2) remarked that literature

is social evidence and testimony. It is a continuous commentary on manners and morals... The creative imagination of the literary artist has often achieved insights into social processes which have remained unexplored in social science.

The idea that literature reflects the manners and mores of society

is not a new one. Albrecht (1954, p. 425) says that it "is at least as old as Plato's concept of imitation." [ He further comments that]

As DeVoto says, "Literature is a record of social experience, an embodiment of social myths and ideals and aims, and an organization of social beliefs and sanctions"

In a test of this notion, Albrecht (1956, p. 729) found that

short stories in wide-circulation magazines, though representing distinct reading levels, reflect cultural norms and values of the American family.

Of Melville's Moby Dick, published in the 1850's, Howard (1960, p. 177) remarked that it is "a reflection of the prevailing attitude of mind in mid-19th century America." One noted historian goes so far as to say that novelists often depict the contemporary scene with such comprehensiveness and accuracy in their transcriptions that, "if the whole documentary record... should be lost, we could reconstruct it faithfully from imaginative literature" (Commager, 1950, p. 56). The actor Vincent Price (Actor, 1966, p. 36) noted that the artist is primarily a reporter, and is "a person who creates visual impressions of the manners, moods and surroundings of his time." Those persons charged with the task of censorship also believe that literature reflects public morality, especially sexual morality (Bierman, 1965).

While literature up to this time has been little utilized in empirical research, there is reason to believe that it may make a

significant contribution to theory in the social sciences. If, as Robert K. Merton argues, "empirical research goes far beyond the passive role of verifying and testing theory; it initiates, reformulates, deflects and clarifies theory so that 'unanticipated, anomalous and strategic datum exerts pressure for initiating theory' " (Coser, 1963, p. 5), then it may be useful to think of literature as performing the role of providing what Coser calls the types of knowledge which are attained by intuitive methods and which may be useful to theoretical systemization.

Those types of knowledge arrived at by intuitive methods, which have been variously described by social scientists, are regarded as the province of the literary artist. Skinner (1957) referred to them as the grasp of human behavior; Moore (1958) called them vital aspects of behavior. This kind of knowledge has been described in a variety of ways. Porterfield (1957, p. 421) has said that writers

appeal to people to that degree to which they manifest deep insight into the longings, tensions, futilities, envies, anxieties, resentments, faiths, hopes, and loves which make up the common stuff of human life; and...the degree and nature of the response of the reader to the writer are determined by the extent to which the literary material gears most directly into the reader's life.

Similarly, Coser (1963, p. 3) stated that the literary artist has an intensity of perception, an "ability to identify with wide ranges of experience, and he has the trained capacity to articulate through his

fantasy the existential problems of his contemporaries." Lerner and Mims (1933) concluded that the essential task of literature is to lay bare the foundations of human emotion.

The position espoused by this study is in agreement with the statement of the German sociologist Karl Mannheim (1936, p. 165), who wrote in his now classic study Ideology and Utopia:

If, however, it is true, that life affords possibilities of knowledge and understanding even where science plays no part, it is no solution to designate such knowledge as "prescientific" or to relegate it to the sphere of "intuition", simply in order to preserve the purity of an arbitrary definition of "science". On the contrary, it is above all our duty to inquire into the inner nature of these still unformulated types of knowledge and then to learn whether the horizons and conceptions of science cannot be so extended as to include these ostensibly pre-scientific areas of knowledge.

Specifically, the literary artist performs a function which is not performed by disciplines which seek to systematically describe human behavior. This is a function vital to all human experience, and one which deals with the dimension of existential experience. Literary existentialism may be defined as "The theory or practice which aims to give readers a sense of an individual's passionate awareness of personal contingency and freedom" (Webster's, 1956, p. 289). This simply means that existential experience is that which expresses the existence of a human being in time, dependent upon other human beings for his existence, plagued by the reminder of the menace of death, but at the same time dependent upon himself

for the course and quality of his existence. Existential experience includes aesthetic experience, which may be defined as response to situations as they are encountered, in their particularity; this aesthetic component of experience has been called imaginative apprehension. "To apprehend imaginatively is to realize the presence of the unique particularity" [ of an object or event, as opposed to the generality that we impose upon it by giving it a name. ]

When we call a thing a "house" or a "headache", "murder" or "anger", we are saying something quite pertinent about it, but we are also leaving a great deal out of account; we are ignoring its particularity in order to bring it within the reach of the generalities that are defined by our ideas and purposes (Jenkins, 1958, p. 32, 33).

The aesthetic component is the one which directs behavior toward clarifying the intrinsic character of occasions and events, in contrast to their extrinsic character.

Sometimes there is no explanation or possibility of articulation regarding behavior except through the use of metaphor. Skinner (1957, p. 98) has said that

Metaphorical extension is most useful when no other response is available. In a novel situation to which no generic term can be extended, the only effective behavior may be metaphorical. . . Literature is prescientific in the sense that it talks about things or events before science steps in.

One of the purposes of the artist is to describe outward behavior so that it serves as metaphor describing inner feelings. The existential dimension is present in the novel when the inner life is described in

terms of what happens outside ourselves. Embler (1952, p. 3)

wrote of this condition as follows:

All overt acts may be thought of as metaphor expressing an inner condition, so that the outward act is only a function of an inner need. And the needs of the inner life are all, finally, that we are concerned with. Even the senses are useful only to satisfy an inner command. So it is that hate or anxiety or love or shame or experience of the beautiful are inner states. They do not exist in nature outside ourselves.

Clearly attitudes fall within this area of covert, non-observable phenomena, and for this reason alone, one might expect that literature might offer new information for their examination.

In addition to revealing the existential experience, the universality of the novelist's subject is also an inherent part of the contribution of literature. Auchincloss (1965) has commented that the enormous box office popularity of Tennessee Williams' fantasies of sex and mayhem is due to the fact that these portrayals are about events which are almost universally experienced.

The literary artist, then, deals with the dimension of experience which is called aesthetic and existential, parlaying his intuitions, insights and understanding of the world as he sees it into meaningful arrangements of words which speak directly to the reader of that which is particularized, unique, individual, and yet universal. This view, as stated above by Jenkins, suggests a similarity of approach between the idiosyncratic, case study method in

science involving the longitudinal approach, as opposed to the generic, nomothetic method, typically involving the cross sectional approach. It implies a direct basis upon which literature can be seen to contribute to scientific research.

In light of the above comments, an appropriate assumption would appear to be that fiction writers have something significant to say about human behavior, and that the fiction of specific time periods does reflect the manners and mores of that time. In addition, it seems reasonable to assume that by examining fiction of a period in American life, one should be able to obtain information regarding the nature of individual experience, including that of individual experience in marriage and family living.

Like all those living in any specific historical period, the literary artist is subjected to the complex influence of social, economic and political forces, and he weaves his observations of these societal operations into the fabric of the story he tells. The complex interplay of social forces is often astutely observed and described as part of the background of the fiction story; years after the writing and publication of the story, it has become part of the historical record as it preserves commentary on the manners and mores of the time it depicts. Toynbee (1935) saw the relationship between art styles (of which literature is one) and history as one which defines the limits, either spatial or temporal, of any given civilization. Art styles are



closely identifiable with specific historic periods.

Insomuch as literature becomes part of history, and the literary artist becomes, at least in part, historian, as he records his observations of the manners and mores of his time in the unfolding of the story he tells, part of what the writer is reflecting and recording is also attitudes of the period about which he is writing. Similarly, examining fiction through sequential time periods should be indicative of changes in attitudes reflecting individual development.

One possible way to approach the link between literature, history, and human development is to bring to bear a framework tapping social attitudes, and changes occurring in them over time. Gordon Rattray Taylor (1954), English social scientist, provides such a framework in his theory of historical process. His theory expresses attitudes which deal with a number of facets of social relationships, including male-female relationships, marriage and the family. He maintains that societies pass freely backwards and forwards between what he labels matrist and patrist periods. He defines matrism and patrism as sets of attitudes regarding social customs and mores, prevailing in specific historical periods. Thus the Renaissance was a matrist period, during which time the following set of attitudes was prevalent: relaxation of strict sexual codes, approval of research and inquiry, disapproval of the use of force, a greater interest in the support and nutrition of the weak, approval of

freedom for women, a minimization of sex differences (particularly in the matter of dress and behavior), and approval of hedonism and pleasure. The Reformation Period, on the other hand, according to Taylor's theory, represents a good example of a patrist period, since attitudes associated by Taylor's definition with patristism prevailed at that time. These were approval of asceticism and fear of pleasure, inhibition and fear of spontaneity, distrust of research and inquiry, distrust of innovation, an authoritarian attitude toward political matters, a high value set on chastity, welfare activities regarded as unimportant, women looked upon as inferior and sinful, differences between the sexes emphasized (particularly in dress and behavior), that freedom for women be regarded as something to be restricted, homosexuality considered an unspeakable sin, and an emphasis on attempting to acquire power and authority.

The matrist and patrist attitudes proposed by Taylor are not to be confused with theories of matriarchy and patriarchy. The latter are concepts which are defined, not in terms of attitudes, but rather in terms of the power structure of a society; where power resides, and how inheritance descends, are important factors in conceptions of matriarchy and patriarchy.

In this study, an attempt will be made to apply Taylor's theory to the analysis of fiction as a vehicle through which individual behavior in marriage and family living may be examined.

The present period, says Taylor (1954, p. 269), reflects a trend toward matrism:

In the past two thousand years, the pendulum has swung twice from matrism to patrism and back, and it is now swinging toward matrism for the third time. Perhaps it has reached a point a little more than halfway.

[ According to Taylor, the beginning of the present reaction to patrism, and trend toward matrism, can be seen in the battle for women's rights, which can be put as early as 1840, when] "an innocent wife was first granted custody of her children. [ Thus, in Taylor's view,] A fair index of society's location on the patrism-matrist scale is provided by the status of women. "

To support these opinions about the trend toward matrism beginning about 1840, there is the evidence of the first Woman's Rights Convention of July 19, 1848, held at Seneca Falls, New York, which took as its Declaration of Sentiments:

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her (Papashvily, 1956, pxiii).

Women were looking for freedom from this kind of dominance, and the Seneca Falls Convention was a first link in the drive toward independence. Other evidence that women were beginning to look toward new freedoms, a feeling of self-importance and of group unity, as well as toward a plan of action, was found in the domestic novels, which flourished in America in the middle of the nineteenth

century in a way that has never been equalled, before or since.

The crumbling pages of the domestic novels reveal the dream world of women.

The domestic novels were handbooks of feminine revolt... these pretty tales reflected and encouraged a pattern of feminine behavior so quietly ruthless, so subtly vicious that by comparison the ladies at Seneca Falls appear angels of innocence (Papashvily, 1956, p. xvii).

With this background in mind, the present study is designed to explore the possibility that various aspects of Taylor's historical theory, particularly that facet which presents matrist-patrist attitudes, might provide a focus for looking at attitudes in social relationships in different periods of historical time, using the fiction of the period as relevant data.

The central presupposition of this study is that if fiction provides an adequate source of data by which to test Taylor's matrist-patrist attitude theory, then this is justification for regarding fiction as a means by which attitudes in social relationships, including those of individuals in marriage and family situations, may be examined.

The method of analysis most applicable to the examination of fiction is content analysis, which provides for systematic investigation of all kinds of verbal communication (Berelson, 1952). Content analysis has been used as a technique of communication research centering around propaganda and public opinion, and has also been

used to analyze children's textbooks (Child, Potter, and Levine, 1946), values expressed in children's readers (deCharms and Moeller, 1962), and prejudice expressed in magazine articles (Berelson and Salter, 1946), to cite just a few examples. A recent exciting development in computer technology, devised by Stone et al. (1962), may well revolutionize the entire approach of applying content analysis to all forms of verbal communication. This new system for content analysis and retrieval is based on the sentence as a unit of information, by which a large general purpose computer can retrieve all sentences that contain a certain word or any one of a series of words belonging to the same category. "The investigator can require that the sentence match several specifications before it is counted or retrieved. He may also require that each of the words he wishes to inquire about occurs in a specified grammatical position within the structure of the sentence" (Stone, et al., 1962, p. 484). This opens up the exciting possibility of applying computer techniques to the content analysis of fiction, obviating hours of reading time and assuring reliability of category sets.

The present study employs the use of an historical theory as a vehicle by means of which to examine the usefulness of content analysis of fiction as a methodological approach to the study of individual behavior and development. Much of the impetus for the study arises from the hope that through this or a similar approach a schema may

be developed to facilitate the analysis of the highly neglected area of individual development within marriage and nuclear family living.

### Purpose of the Study

The purpose of the study is to explore the use of content analysis of fiction as a method of investigating attitudes about social relationships, particularly those attitudes involved in matters of courtship, marriage, and the family. Taylor's matrist-patrist attitude theory, which accounts for changes in attitudes affecting social relationships by associating certain sets of attitudes to specific historical trends and periods, is used as a vehicle by means of which attitude data is examined by the application of content analysis of fiction. A category system, based upon Taylor's indicants of the matrist-patrist positions, has been devised to meet the requirements of the content analysis. The source of fiction selected for the study is "best sellers", based on the assumption that they have the widest appeal of all fiction. And, since "best sellers" are those books with the greatest sales volume, consequently read by the most people, it is assumed that they reflect the predominating mood, manners, and mores of their time with which the reader is able to identify.

A secondary aim of the study is to examine attitude trends. Taylor (1954) maintains that there is a progressive trend from

patrism to matrism presently underway, the present period of time being well into a matrist period which had its hypothesized beginning around 1850. In the typical design for trend analysis, more than two measurements are taken, and they are spaced over continuing, or successive, periods of time. In the present study, three periods of history are examined, 1850-1860, 1900-1910, and 1945-1955. Fiction selected from the best seller lists of these decades are used as a basis from which to investigate the possibility of the existence of the trend from patrism to matrism which Taylor hypothesizes.

The specific objectives of the study are:

1. To determine the applicability of content analysis of fiction as a technique for studying individuals in the family structure; that is, to determine whether evidence can be found in the fiction to support the idea that attitudes of the individual characters reflect the manners and mores of the times, and to determine if there is evidence to support the notion that these attitudes reflect a shift from patrism to matrism as Taylor maintains. It is assumed that content analysis applies equally well to fiction as to other types of verbal communication.

2. To build a category system adequate to examine social attitudes reflecting the manners and mores of the times, as expressed in fiction; that is, to build a category system which includes social attitudes and orientations pertaining to the individual as he

participates in marriage and/or family living.

3. To determine whether a limited number of books selected at random provides a range and diversity of attitudes sufficient to sample the attitudes of individuals as they pertain to social behavior, particularly those behaviors encountered in marriage, the family, and other interpersonal groups; that is, to determine whether the proposed sample size is large enough to provide for an evaluation of social attitudes pertinent to Taylor's theoretical conception of an historical trend.

In order to implement the above objectives, a test of the central hypothesis of Taylor's matrist-patrist attitude theory will be made. This hypothesis, stated in null form, is that the proportion of matrist and patrist observations, appearing in two themes or categories, will not indicate movement from patrist to matrist, from 1850 to 1955.

The specific hypothesis to be tested is::

The proportion of matrist and patrist observations appearing in two themes, Manners and mores and Societal Trends, will not occur in an order indicating movement from patrist to matrist, from 1850 to 1955. The alternative hypothesis is that the order of the proportion of observations appearing in two themes, Manners and mores and Societal Trends, will indicate a shift from patrist to matrist attitudes from 1850 to 1955.



## II. DESIGN: SAMPLE AND PROCEDURE

### The Sample

The period in American history examined is approximately a one hundred year period from 1850 to 1955, since 1850 represents the hypothesized beginning of the current trend toward matrism, according to Taylor's theory and the conclusions of Papashvily.

Three decades are selected (from this period) from which to sample the fictional literature. The decade 1850 to 1860 is selected because it represents the beginning of the trend toward matrism; the period 1900 to 1910 is selected arbitrarily<sup>1</sup> as representative of the beginning of the 20th century; the period 1945-1955 is selected for the convenience of using the book 60 Years of Best Sellers, 1895-1955, by Alice Payne Hackett (1956), which is the authority for the best seller lists for the decade 1945-1955, and since the book closes with the year 1955, this is taken as the end point.

The use of best sellers for data collection is proposed on the assumption that best selling fiction represents the fiction with the widest appeal for the greatest number of readers. The decision to use fiction, and best selling fiction in particular, for data collection,

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<sup>1</sup>Whatever arbitrariness is involved is thought not to distort the sample.

rests on the following argument: if, as has been suggested elsewhere (Porterfield, 1957), fiction appeals to readers on the basis that the writer is able to grasp and define the longings, tensions, futilities, anxieties and other feelings that man experiences, then, to the degree that the writer is capable of getting response from his readers (based on the meaning all this has for the reader), he will be read, and presumably be able to sell his books. The assumption is made, then, that the greater the appeal of fiction, i. e., the more it is read, the more it reflects the feelings and attitudes of the times. From this point of view, then, best sellers represent the best available data source for the sampling of attitudes existing in any specific time period. Whether this indicates approval or disapproval by the readers of the attitudes expressed in the novels is not the concern of this study. The concern is, rather, with whether or not attitudes are reflected in the fiction, and, if so, whether they reflect matrist or patrist trends in attitude change.

Further corroboration for the point of view expressed above comes from James D. Hart (1950, p. 281), another authority on best sellers, who writes:

If a student of taste wants to know the thoughts and feelings of the majority who lived during Franklin Pierce's administration, he will find... positive value in Maria Cummin's The Lamplighter or T. S. Arthur's Ten Nights in a Bar-room (books published in 1854). The mores and manners prevailing in the year of the Teapot Dome scandal can... be extrapolated from Gertrude Atherton's Black Oxen

(published in 1923)... Usually the book that is popular pleases the reader because it is shaped by the same forces that mold his non-reading hours, so that its dispositions and convictions, its language and subject, re-create the sense of the present, to die away as soon as that present becomes the past. Books of that sort generally are unreadable for succeeding ages; but like other fragments of the past, they help form the present. The volumes themselves may gather dust on library shelves, but they have left lasting impressions on the American mind, etched deeply into a national consciousness.

The formula for selecting best selling fiction for the three decades for the study is described in Appendix III. The following additional criteria for selection of books is imposed: (1) that authors be American born and that their work depict the American scene of the period contemporary<sup>2</sup> to them (if verification of the author's place of birth cannot be authenticated by the reference librarian of the Oregon State University Library, that author will not be used); (2) the books must have been on the adult reading list of best sellers during the decade in which they were published; (3) only one book per author is used. In some cases, an author has

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<sup>2</sup>Contemporary is defined as generally belonging to the same time, age, or period, and will be used in this study to specify a period of approximately 70 years, with the mid-point of the 70 year period being the 35th year of the author's life. For example, the works of an author who was born in 1900, died in 1960, would be considered to be contemporary to the period 35 years previous to 1935 and 35 years after 1935.

more than one book on the best seller lists for the decade meeting the criteria of selection; in this event, for that author, the book with the greatest number of sales will be chosen, on the assumption that the greatest number of sales reflects the widest appeal to readers.

Although the selection of decades as a unit for sampling fictional literature is arbitrary, it is facilitated by the arrangement, in the book, Golden Multitudes, by Frank Luther Mott (1947), of best selling fiction by their sales within decades. Further elaboration of Mott's book as the authority for the designation of books into "best sellers" categories is described in Appendix III.

The population to be sampled in the proposed exploratory study is the attitudes in the books selected for study which reflect the matrist-patrist positions defined by Taylor, as described above. As indicated earlier, books must have been written by American born authors, describing the contemporary American scene, published during the decade designated and reaching best seller ranks during that decade. The total number of books meeting the criteria for the decade 1850-1860 is twelve; for the period 1900-1910, eleven; and for the period 1945-1955, the first twelve books meeting the criteria which are on Hackett's (1956) list of overall best sellers will be selected arbitrarily, in order to have populations of consistent size for the three periods. (Mott's formula, which does not include books published after 1945, sets limits on the designation of "best seller"

by size of sales, but there is no way of knowing, for the period 1850-1860, which of the best sellers had the greatest sales volume, since Mott does not rank the best sellers, but includes only those books which had sales equal roughly to 1% of the population of the time. This same formula is applied to the 1945-1955 list by selecting books with sales over 1,850,000, for the decade. Appendix IV gives the list of best sellers by period).

The size of the sample is set arbitrarily at four books from among all those meeting the criteria in each period, and was chosen randomly. Only books available through the facilities of the Oregon State University Library were used.

It was assumed that all best sellers dealing with the contemporary American scene reflect at least some of the attitudes which are defined by the matrist and/or patrist positions, and include at least some of the five relationships used as the unit of analysis, which is described below.

#### Procedure

The unit of analysis used is "a relationship" unit. For purposes of this study, five different relationships were chosen. They are identified as (1) husband-wife, (2) adult male-female, (3) adult male-male, (4) adult female-female, and (5) adult-child. The analysis is based on general definitions stated below, plus further

elaboration and examples designed to enhance identification of, and discrimination among, the relationships. The elaboration of the units of analysis can be found in Appendix I, Instruction sheet for the judges. In general terms, the relationships are defined as follows: (1) the husband-wife relationship is the marital status, either legal or common-law; (2) the male-female relationship is any relationship between persons of the opposite sex over 18 years of age in which there is (a) overt or latent sexual attraction, (b) friendship without sexual attraction, or (c) a parent-adult offspring relationship when the offspring is over 18 or married though under 18; (3) the male-male relationships is a relationship characterized by the terms "friends", "buddies", or "companions". In the extreme this relationship is exemplified by James Fenimore Cooper's immortal friendship of Chingachgook and Natty Bumppo, in which he saw "...a new human relationship of two men, deeper than the deeps of sex. Deeper than property, deeper than fatherhood, deeper than marriage, deeper than love. So deep that it is loveless" (Lawrence, 1961, p. 54); (4) the adult female-female relationship is that which characterizes friends or companions. Mead cites some examples: "Julia is making friends with the women and has been learning matting and basket making" (1959, p. 404); or, "The most vivid experience of her girlhood was her friendship with Fanny Blood... this friendship was, in Godwin's words, 'so fervent as to be the ruling

passion of her mind' " (1959, p. 496). The adult-child relationship is any relationship between an adult of either sex to a child of either sex, and is not confined to parent-child relationships. (Child refers to a person under 18, and not married.) An example of a non-parent relationship is also provided by Mead: "Now my grandfather was the one person who stood out for me above all others... I had a secret with Grandfather, and I could see that he liked it as well as I did" (1959, p. 102).

The basic data for the exploratory study is frequency of themes within relationships. The category system used is based on attitudes expressed in the themes which are judged to reflect the matrist-patrist positions of Taylor's theory, described earlier. There are two major themes: (1) Manners and mores, and (2) Societal trends. The major themes are divided into sub-categories with indicators listed under each. Adequate indicators are defined by Berelson (1952, p. 163), as those "specific, concrete indicators which represent the categories yet refer directly to the particular content under analysis." [ Since the categories are often quite generalized, they must be represented by more concrete elements. ] "The general rationale is that categories can be represented by a universe of items and that the indicators are a selection or a sample of such items."

Since one of the three major objectives of the study is to

determine whether categories based on Taylor's matrism-patrist positions can be established, the categories and sub-categories are defined as closely as possible in terms of Taylor's definitions. Explanations of the categories (this term is used interchangeably with "theme"), sub-categories, and suggestions for a method of coding so that frequency of indicants of themes within relationships may be noted, follows. The term "theme" or category is simply to designate the grouping of sub-categories into a single unit on the basis of face validity.

Theme I, Manners and mores, outlined in Table I, consists of attitudes toward sexual mores and social mores. When attitudes toward sexual mores, for example, are permissive<sup>3</sup>, tolerant<sup>4</sup>, and/or allow variations from the norms, they are considered matrism attitudes. When, however, attitudes reflect a general imposition of strict moral and sexual codes, with little or no deviation from the norms allowed, this is viewed as an indication of patrist attitudes. The indicants of Theme I, sub-category A, Sexual mores,

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<sup>3</sup>Permissive is defined as allowing all forms of sexual behavior to go unpunished by law.

<sup>4</sup>Tolerant refers to not interfering with behavior that may not be approved, recognizing and allowing for beliefs and practices without necessarily agreeing or sympathizing; putting up with beliefs and practices that one does not necessarily approve of; freedom to hold views that differ from the norms or established views.



are divorce, homosexuality, adultery, pornography and/or obscenity, illegitimacy, premarital sex, and promiscuity. During a matrist period, divorce, homosexuality, adultery, pornography and obscenity, premarital sex, illegitimacy and promiscuity are tolerated, though not necessarily approved; during a patrist period, attitudes toward these same indicators are not tolerant; these practices are looked upon with disfavor, definitely disapproved, and looked upon as something which is not to be sanctioned.

Following this reasoning, then, an indicant may receive one of four ratings hereinafter referred to as "affect scores", in the scoring: Plus ( + ), minus ( - ), "neither" ( 0 ), or "cannot judge" ( \* ). Plus implies an attitude of approval, toleration, permissiveness, or allowable. Minus implies an attitude of disapproval, lack of toleration, lack of permissiveness, not allowed, or not sanctioned. Neither implies that neither approval nor disapproval is present in the attitude toward the indicant. Cannot judge implies that no judgment can be made because of ambiguity, or because there is not enough information upon which to base a judgment. These ratings will be coded by the investigator into matrist and patrist categories according to the following interpretation: where an attitude of approval for a strict sexual and moral code, i. e. , disapproval of toleration of sexual freedom, including disapproval of divorce, homosexuality, adultery, pornography and obscenity, illegitimacy, premarital sexual

relations, and promiscuity, appears, this will be considered evidence of patrism; where the attitude of toleration, allowance, permissiveness or approval of divorce, homosexuality, adultery, pornography or obscenity, illegitimacy, premarital sex, and promiscuity, appears, this will be considered evidence of matrism.

In Theme I, sub-category B, Social mores, the indicants are: the use of force and/or violence, power and/or authority, and, sex differences. The use of force, (or violence, brutality, terror and sadism) is tolerated and approved during patrist periods, disapproved during matrist periods, according to Taylor's theory, therefore attitudes of approval, or disapproval, toward force, for example, will be coded into columns "+", or "-", respectively; if the attitude is neither approval nor disapproval, it will be coded "0"; if judgment cannot be made, it will be coded "\*". The use of force, and its approval, is illustrated by the following: "He [ Martin Luther] accepted to the hilt the propriety of using force... [ he encouraged the civil authorities] by saying, 'no one need think that the world can be ruled without blood. The civil sword shall and must be bloody'." (Taylor, 1954, p. 159)

Theme II, Societal trends, is tapped by three sub-categories; A, Woman's status, with indicants women's rights and/or

competition<sup>5</sup>, submission, degradation of the male and/or revenge, revolt and/or resentment, and, romanticism; sub-category B, Innovation, has indicants, research and/or inquiry, artistic productivity, and spontaneity; sub-category C, Welfare activities, has as an indicant, aid for the underprivileged, welfare and insurance schemes.

A complete list of the indicants and their definitions is included in the Instruction Sheet for the Judges, Appendix I.

Three judges, selected for their "expert" knowledge of, and interest in, literature and history, as well as their training in library science, were asked, in conjunction with the investigator, to analyze the twelve books selected, four of which represented each historical period. Spiegelman, Terwilliger, and Fearing (1952) found that non-students were able to learn and perform the task of judging and coding, using the categories and technique of content analysis, equally as well as graduate students in social psychology. Using the twelve books selected randomly from the total population of books as their source material, the judges identified indicants depicting social attitudes, based on the definitions and examples of the indicants of each category, which had been presented to them in

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<sup>5</sup> Although this indicant did not appear within a relationship in the reliability data, it appeared often enough in the narrative and in the thoughts of the characters in the fiction that judges thought it should remain in the category system.

the Instruction Sheet for the Judges. They were required to become thoroughly familiar with the task at hand.

The investigator presented the judges with instructions (the Instruction Sheet for the Judges is reproduced in Appendix I), allowed for practice periods, and supervised the collection of reliability data. At the outset the judges were informed as to the nature of the study and its essential requirements. They were not informed as to the objectives of the study. The investigator met with the judges for a period of two months, which allowed them to become fully acquainted with the judgment task and the recording system. They were apprised of the need to analyze the books in the light of a category system tentatively established by the investigator. During practice sessions, the judges reacted to the category system, and some modifications were made at that time. The final category system used was as reported in Table I (page 38). Following final interjudge reliability computation, no changes in the category system were made.

Inter-judge reliability was established for all category cells (outlined on page 32 ) on the basis of a three out of four agreement using the following formula:

$$\text{Interjudge reliability} = \frac{\text{no. of agreements}}{\text{no. of agreements plus disagreements}} \times 100$$

This is a formula which has been used to establish reliability on

observational instruments (Heyns and Zander, 1953). Before data collection began, judges established reliability by coding six chapters from each of three books, one book from each historical period in the study, randomly selected from the total population. Judges were instructed to record the frequency of indicants of themes within relationships, the affect scores on the indicants, and whether the attitude represented by the affect scores was stated or implied, on a Coder's Data Sheet, an example of which is found in Appendix I. After judges completed the chapters in each book, totals were transferred and recorded by the investigator on the Theme Sheet, which is found in Appendix II. The judges did their rating independently, and blind of the objectives of the study, so that they might not be influenced by considerations of what the expectations might be.

No effort was made to examine the quality of the responses; only the frequency was taken into account. One question which was considered in reviewing the pertinent factors regarding the adequacy of the category system was whether the categories should have had an intensity dimension, such as "strong response toward attitude", "lukewarm response toward attitude", or "weak response toward attitude". As stated above, no attempt was made to include this type of analysis. Another question considered was whether the unit of analysis was the best means of getting at all the pertinent data on attitudes. Further consideration of this question is taken up in the

discussion section of the study.

After extended practice, reliability runs had been made on the three books, one from each historical period, (the names of which appear in Appendix IV), which had been randomly selected from the total population of books. It will be recalled that the unit of analysis through which attitude indicants were sought was that of "a relationship". There were five of these relationships, namely, Relationship I, husband-wife; Relationship II, male-female; Relationship III, male-male; Relationship IV, female-female; and Relationship V, adult-child. The relationship as such was used as a control factor, its utility being that it provided a closer check on the specific detection of indicants. In no instance was there disagreement among the judges as to what the relationship was at the time they detected the indicant. It was unnecessary to calculate the reliability of relationship identification since from inspection alone it was apparent that there was 100% agreement. The crucial measures, such as indicant scores, affect scores, and the stated and/or implied nature of the attitudes, were not analyzed within relationships since the unit of analysis was only used for the purposes of detection of the indicants.

An attempt was made to establish overall inter-judge reliability for the indicant scores, for the affect scores on the indicants (it will be recalled that "affect score" herein refers to whether or not the expressed attitude reflects a positive or negative response to

the indicant on the part of the character in the fiction), and on the stated and/or implied nature of the attitudes reflected by the affect scores. It was arbitrarily determined that no attempt would be made to establish reliability on any cell containing frequencies smaller than twenty, since it is difficult to determine the meaning of percentages associated with small frequencies.

In the category system originally established for data collection, there were two themes, I, Manners and mores, and II, Societal Trends. Theme I had two subcategories: A, Sexual mores, with seven indicants, namely, divorce, homosexuality, adultery, pornography and/or obscenity, illegitimacy, premarital sex, and promiscuity; and B, Social mores, had three indicants, namely, force and/or violence, power and/or authority, and sex differences. Theme II, Societal Trends, had three subcategories: A, Woman's status, with five indicants, viz., women's rights and/or competition, submission, revolt and/or resentment, revenge and/or degradation of the male, and, romanticism; B, Innovation, with three indicants, research and/or inquiry, artistic productivity, and spontaneity; and, C, Welfare activities, with one indicant, namely, aid for the underprivileged, including welfare and insurance schemes. The skeleton of the category system as originally designed is reproduced in Table I.

The results of the reliability data are as outlined in the

following paragraphs. In Theme I, Manners and Mores, subcategory A, Sexual mores, the indicant cells were collapsed into one unit, since no one indicant had sufficiently large frequencies to permit establishment of reliability on any one. (It will be recalled that it had been arbitrarily determined not to attempt to establish reliability on any cell containing frequencies smaller than twenty, since it is difficult to determine the meaning of percentages associated with small frequencies.) The numerical frequency count for subcategory A for the seven indicants taken together, was forty-three units. The breakdown of frequency counts for each indicant is reported in Table I. Judges had a three out of four agreement on 39 indicants, yielding a percent agreement of .907 for subcategory A.

In Theme I, subcategory B, Social mores, one indicant (power and/or authority, number two) had 29 units, so it was analyzed separately. Since neither indicant one nor indicant three had sufficient units to be analyzed separately, they were taken together, and the count was 32. Percent agreement of the judges on indicant two, power and/or authority, was .896; for indicants one and three, taken together, the percent agreement was .844. The overall percent agreement computed for subcategory B, Theme I, was .868, based on a total of 53 agreements from the total of 61 indicants detected. Overall inter-judge reliability for Theme I, combining subcategories A and B, yielded a percent agreement of .884, based on a total of



three out of four agreement on 92 units, out of a total of 104 indicants detected.

Computation of inter-judge affect score agreements in Theme I was based on the total number of indicant units in which three out of four judges had agreed on the affect score, using as a base the total number of indicant agreements; i. e. , the basis for the affect score computation was the total number of affect score agreements on indicants, over the total number of indicant agreements. In subcategory A, this yielded a percent agreement of .923 (judges agreed in 36 units out of 39). In subcategory B, indicant two, power and/or authority, had a percent agreement of .884, and indicants one and three taken together yielded a percent agreement of .925. Percent agreement for all of subcategory B was .905 on affect scores, and Theme I, taken as a unit, yielded a percent agreement of .913.

At this point, it was essential to raise the question, when raters are required to make judgments on an implied attitude as opposed to one which is openly stated, is the judgment task more difficult? i. e. , did the inclusion of implied attitudes introduce more judgment error and as a consequence reduce the overall scoring reliability? In an attempt to answer this question, judges had been asked to determine whether the attitude toward the indicant, reflected in the affect score, was openly stated, or, implied. In Theme I, subcategory A, judges agreed (in 34 indicant units out of the total of

39) on the stated or implied nature of the attitude, yielding a percent agreement of .871. They agreed (in 33 affect scores out of 36 affect score-agreement units) on the stated or implied nature of the attitudes reflected in the affect score, yielding a percent agreement of .916. In subcategory B, indicant two, judges had a percent agreement on the stated or implied nature of the indicants which yielded .846; on affect score agreements, the percent agreement was .869. For indicants one and three, within subcategory B, the percent agreement was .851 on the indicant scores and .840 on the affect score agreements. Overall inter-judge percent agreement for subcategory B was .849 on the total affect score base, and .854 on the affect agreement score base. Overall agreement for Theme I, combining subcategories A and B, was .858 on the total affect score base, and .884 on the affect agreement score base.

Within Theme II, neither the subcategories nor any of the indicants yielded an appropriately large number of frequencies for purposes of establishing reliability. Therefore, with regard to Theme II, Societal Trends, only the overall gross theme score is available (yields an adequately high frequency) for reliability estimates. This gross reduction of the category system places profound limits on the range of analyses that could be run, testing the theory under consideration. In the last analysis, it was possible to establish reliability on Theme I, Manners and mores, subcategories A and B within

Theme I, indicant two and indicants one and three taken together within subcategory B, Theme I, and, Theme II, Societal Trends.

In light of the above, only the gross overall computations for Theme II inter-judge agreements can be reported. Overall inter-judge agreement on the indicants was .851, and on the score agreements, .826. Since this figure did not meet the .85 level of agreement required, the meaning of the results of the data collected for the study will rest largely on discussion rather than on statistical analysis as such, for Theme II. Overall inter-judge agreement on the indicant base for the implied or stated nature of the attitude was .869, and on the affect score base, .842, for Theme II.

Combining Theme I and Theme II as one unit, the overall inter-judge agreement on the indicants, based on a total of 131 indicants, 115 of which yielded a three out of four agreement by the judges, was found to be .877. Overall agreement of 103 affect scores (based on a total of 115 indicants, which was the total number of indicants on which three out of four judges agreed), was .895. Overall agreement on the stated and/or implied nature of the indicant attitudes was .860. Breaking this down, taking the stated units separately, out of a possible 67 stated indicant units, the judges had agreed 61 times for a percent agreement of .910. Of the implied indicant units, of which there were a total of 44, the judges had agreed on 38 judgments, yielding a percent agreement of .863.

In order to determine the percentage of agreement the judges achieved when using the total number of affect score agreements as a base, the number of stated and implied scores (56 stated and 34 implied) were combined and yielded a percent agreement of .873. Computed separately, the percent agreement on stated affect scores (56 affect score agreements out of 61 agreements on stated units) was .918, and on the affect scores of implied units (34 out of a total of 38 agreements on implied units), the percent agreement was .894. While judge agreement on affect scores for implied units is somewhat less reliable than that for judge agreement on affect scores for stated units, agreement on implied units reaches a respectable level. One would conclude, therefore, that the inclusion of implied attitudes in the category system is a desirable addition (data in Table I).

Individual judge reliability was determined for the indicants, and for the scores on the indicants for which there were three out of four agreements. That is, in order to assess the given reliability of each judge, his judgments were compared with the judgments of the other raters, an agreement being defined as his score being identical with at least two other judges. Indicant percent agreement for individual judges was, for Judge 1, .862; for Judge 2, .854; for Judge 3, .847; and for Judge 4, .862. Score percent agreement of the individual judges was, for the respective judges, .869, .886, .878, and, .878. These data are reproduced in Table II.

Table I. Inter-judge Reliability on the Attitude Category System, Based on Data from Six Chapters of Three Best Sellers, One from Each Historical Period

	Indicant scores			Affect scores		Indicant agreement				Affect score agreement							
	Number detected	Agree-ments	Percent agree	Agree-ments	Percent agree	Number	Per-cent	Stated, number	Per-cent	Implied, number	Per-cent	Number	Per-cent	Stated, number	Per-cent	Implied, Number	Per-cent
THEME I, MANNERS AND MORES																	
A. Sexual mores																	
1. Divorce	1	1		1		1				1		1				1	
2. Homosexuality	8	7		5		6		4		2		5		3		2	
3. Adultery	7	7		7		6		3		3		6		3		3	
4. Pornography and/or obscenity	17	16		16		14		13		1		14		13		1	
5. Illegitimacy	1	1		1		1				1		1				1	
6. Permarital sex	1	1		1		1				1		1				1	
7. Promiscuity	8	6		5		5		3		2		5		3		2	
Total	43	39	.907	36	.923	34	.871	23		11		33	.916	22		11	
B. Social mores																	
1. Use of force and/or violence	15	12	.844	10	.925	11	.851	6		5		9	.840	5		4	
2. Power and/or authority	29	26	.896	23	.884	22	.846	14		8		20	.869	13		7	
3. Sex differences	17	15		15		12		6		6		12		6		6	
Total	61	53	.868	48	.905	45	.849	26		19		41	.854	24		17	
Total for Theme I	104	92	.884	84	.913	79	.858	49		30		74	.880	46		28	

Table I. (Continued)

	Indicant scores			Affect scores		Indicant agreement					Affect score agreement						
	Number detected	Agree-ments	Percent agree	Agree-ments	Percent agree-	Number	Per-cent	Stated, number	Per-cent	Implied, number	Per-cent	Number	Per-cent	Stated, number	Per-cent	Implied, number	Per-cent
<b>THEME I, SOCIAL TRENDS</b>																	
<b>A. Woman's status</b>																	
1. Women's rights, competition																	
2. Submission	1	1		1		1		1				1		1			
3. Revenge, degradation of the male	3	3		2		3		2		1		2		1		1	
4. Revolt, resentment	7	5		5		4		2		2		4		2		2	
5. Romanticism	1	1		1		1		1				1				1	
Total	12	10		9		9		6		3		8		5		3	
<b>B. Innovation</b>																	
1. Research and/or inquiry	5	3		3		3		2		1		3		2		1	
2. Artistic productivity	2	2		1		2				2		1				1	
3. Spontaneity	1	1		1													
Total	8	6		5		2		3		3		4		2		2	
<b>C. Welfare activities</b>																	
1. Aid for the underprivileged; include welfare and insurance schemes	7	7		5		6		4		2		4		3		1	
Total	7	7		5		6		4		2		4		3		1	
Total for Theme II	27	23	.851	19	.826	20	.869	12		8		16	.842	10		6	
Total, Themes I and II	131	115	.887	103	.895	99	.860	61	.910	38	.863	90	.873	56	.918	34	.894

Table II. Individual Judge Reliability Based on Data From Eighteen Chapters (Six Chapters from each of Three Best Sellers, One from each Historical Period), Using a Modification of Taylor's Attitude Theory to Tap Relevant Attitudes in Social Relationships.

	Percent agreement on indicant scores	Percent agreement on affect scores
Judge 1	.862	.869
Judge 2	.854	.886
Judge 3	.847	.878
Judge 4	.862	.878

Despite the fact that relatively little weight would be placed on the non-reliable categories, in view of the nature of the study it was decided to use the framework of the category system for exploratory purposes. Its framework appeared useful for collecting data, but its absolute usefulness would have to be determined on the basis of more extensive reliability testing.

Very little attention has been paid to validity in much of what has been done with content analysis in the past, and very few of those involved in research techniques have applied themselves to the problem of validation of content analysis. In the one critical analysis of the subject, Janis (1949, p. 81) admits that

the problem of validating semantical content analysis is an extremely serious one, because the operations require judgments of meanings which are attributed to the sign-vehicles in a communication by a given audience or by a

given communicator. Such judgments may be in error, because the procedural rules may entail faulty classification (systematic errors), or because the content analyst may make incorrect judgments of signification responses in those cases which are not explicitly covered by the rules (spurious errors)... The purpose of a method of validation is to provide evidence that systematic and spurious errors occur infrequently.

[ No available method for directly testing the signification responses to sign-vehicles has been found, but Janis proposed an indirect validation procedure, namely] "inferring validity from productivity." [ He defends this by stating:]

the following principle of validation appears to be defensible: The larger the number of relationships established by use of a content analysis technique, the higher the probability that the procedure estimates signification responses correctly, and hence the higher the degree of validity. This indirect method of validation is based on the procedures used for the determination of the meaning of words in everyday life.

Berelson (1952, p. 171) concluded that

in most cases validity does not seem to be a major problem in content analysis. Most of the time, careful definition of categories and judicious and alternative selection of indicators will take care of the matter.

While the indirect methods of validating content analysis available at the present time are not substitutions for direct validation, little more can be done in this study than to note this fact.



### III. THE DATA AND THEIR TREATMENT

The data for the present study were obtained from the analysis of twelve best sellers, taken from the three historical periods representing the approximately one hundred year period from 1850 to 1955. The analysis was carried out by four judges who made their judgments independently and who operated blind of the specific hypothesis in the study. Judges were required to identify and tabulate social attitudes according to the category system based on Taylor's historical theory and modified by the investigator for the purposes of the present study. A copy of the tabulation sheet used by judges is reproduced in Appendix I, titled Coder's Data sheet. The investigator transformed the cell frequencies into attitudes reflecting matrist and patrist orientations, according to specifications outlined on page 25, which are designed to tap Taylor's theory.

Analysis of the twelve books yielded a total of 435 responses, 408 of which were scored either plus or minus by the judges, and were therefore transformable to patrist or matrist attitudes. Of the remaining 27 responses, 24 units were scored "neither" (0) and three were scored "cannot judge" (\*). It should be noted that a plus or minus score could be either patrist or matrist upon transformation depending upon the position held by the particular indicant

according to Taylor's theory. A "neither" or a "cannot judge" score could not be transformed since the former implies that the indicant pertinent to the theory was mentioned but did not clearly reflect either a positive or negative attitude, and the latter lacked sufficient information upon which to base a judgment.

The distribution of the 408 transformed units among the indicants for the three historical time periods is described by the following results. For the period 1850-1860, in Theme I, Manners and mores, a total of 42 patrist attitudes were expressed. Of these 13 occurred in subcategory A, Sexual mores, 11 under indicant three, adultery, and two under indicant five, illegitimacy. In Theme I, subcategory B, nine patrist attitudes came under indicant one, force and/or violence, 11 patrist attitudes were reported under indicant two, power and/or authority, and nine patrist attitudes were reported for indicant three, sex differences.

Theme II, Societal Trends, for the period 1850-1860, had 15 patrist attitudes reported. Of these, one was reported for subcategory A, Woman's status, indicant one, women's rights and/or competition; one for indicant two in subcategory A, submission; two for indicant three, revolt and/or resentment; one for indicant four, revenge and/or degradation of the male; and two for indicant five, romanticism. In subcategory B, Theme II, Innovation, indicant one (research and inquiry) had two patrist attitudes reported,

while subcategory C, Welfare activities, indicant one (aid for the underprivileged) had six patrist attitudes reported.

Matrist attitudes during the 1850-1860 period were reported in Theme I, subcategory B as follows: indicant two, power and/or authority, four responses and indicant three, sex differences, had one response. In Theme II, subcategory A, one response was reported for indicant one, three for indicant two, four for indicant four; in subcategory B, indicant one had 4 responses, indicant two, one response, and in subcategory C, indicant one had one response, for a total of 19 matrist attitude responses for the period 1850-1860.

In the 1900-1910 period, patrist attitudes reported were as follows: In Theme I, none in subcategory A; in subcategory B, Social mores, indicant one (force and violence), 18; indicant two, power and/or authority, six; and indicant three, sex differences, 13. In Theme II, Societal Trends, in subcategory A, Woman's status, indicant two, submission, had one response; indicant five, romanticism, had five responses; subcategory B, Innovation, had two responses for indicant one, research and inquiry; and in subcategory C, Welfare activities, there was one response for indicant one, aid for the underprivileged, yielding a total of 46 patrist attitudes for the period 1900-1910.

Matrist attitudes in the 1900-1910 period were as follows: In Theme I, Manners and mores, subcategory A, one response under

indicant three, adultery; in subcategory B, four responses for indicant one, and three responses for indicant two. In Theme II, subcategory A, one response for indicant three (revolt and/or resentment); in subcategory B, two responses under indicant one (research and/or inquiry), and in subcategory C, indicant one had seven responses, for a total of 18 matrist responses for the period 1900-1910.

The period 1945-1955 yielded the following responses: In Theme I, subcategory A, patrist responses were, for indicant three, two; for indicant four, one and for indicant seven, two. In subcategory B, there were 18 patrist responses for indicant one, 31 for indicant two, and 19 for indicant three, for a total of 73 patrist attitudes in Theme I. Theme II had the following patrist responses: in subcategory A, indicant one, one response; indicant two, seven; indicant three, one; indicant four, one; and indicant five, one response. Subcategory B had two responses under indicant one, and subcategory C had 4 patrist responses under its indicant one, for a total of 17 patrist attitudes in Theme II for the period 1945-1955, and yielding a total of 90 patrist attitudes for the period.

Matrist responses in the period 1945-1955, were as follows: In Theme I, subcategory A, indicant two had two responses; indicant three, nine; indicant four, 18; indicant five, five; indicant six, six; and indicant seven, 14. Subcategory B had five responses for

indicant one, eight for indicant two, and ten for indicant three, yielding a total for Theme I of 79 matrist responses. Theme II had, for subcategory A, five responses for indicant one, two responses for indicant two, two responses for indicant three, and 19 responses for indicant four. In subcategory B there were 34 matrist responses for indicant one, 17 for indicant two, and three responses for indicant three. Subcategory C had 19 responses for its indicant one, for a total of 99 matrist responses in Theme II for the period 1945-1955. This yielded a total of 178 matrist responses for the period, combining Themes I and II.

These results yield a total from among the 408 responses for the period 1850-1860, 57 patrist attitude responses and 19 matrist attitude responses; a total of 46 patrist responses and 18 matrist responses for the 1900-1910 period; and 90 patrist attitude responses and 178 matrist attitude responses for the 1945-1955 period. These data are reported in Table III.

On the basis of the reliability data, the test of the hypothesis under consideration had to be based upon a modification (collapsing) of the original category system. In the first test, the cells included under modification are Theme I, subcategory A, and, in subcategory B, indicant two and, indicants one and three taken together. It should be noted that in the reliability checks Theme II did not reach the prescribed .85 level of agreement, nonetheless it is included in

Table III. Raw Frequencies on Attitudes and Expressed in Matrist and Patrist Units for the Three Historical Periods

	Frequency of indicants †		1850-1860		1900-1910		1945-1955	
	+ -	0*	P	M	P	M	P	M
Theme I, Manners and Mores								
A. Sexual mores								
1. Divorce	0							
2. Homosexuality	3	1						2
3. Adultery	30	7	11			1	2	9
4. Pornography and/or obscenity	19						1	18
5. Illegitimacy	7		2					5
6. Premarital sex	7	1						6
7. Promiscuity	18	2					2	14
Total	84	11	13	0	0	1	5	56
B. Social mores								
1. Use of force and/or violence	62	8	9		18	4	18	5
2. Power and/or authority	64	1	11	4	6	3	31	8
3. Sex difference (include male escape)	57	5	9	1	13		19	10
Total	183	14	29	5	37	7	68	23
Total for Theme I	267	25‡	42	5	37	8	73	79
Theme II. Societal Trends								
A. Woman's status								
1. Women's rights, competition	8		1	1			1	5
2. Submission	14		1	3	1		7	2
3. Revenge, degradation of the male	6		2			1	1	2
4. Revolt, resentment	25		1	4			1	19
5. Romanticism	8		2		5		1	
Total	61		7	8	6	1	11	28

Table III. (continued)

	Frequency of indicants†		1850-1860		1900-1910		1945-1955	
	+ -	0*	P	M	P	M	P	M
<b>B. Innovation</b>								
1. Research and/or inquiry	48	2	2	4	2	2	2	34
2. Artistic productivity	18			1				17
3. Spontaneity	3							3
Total	69	2	2	5	2	2	2	54
<b>C. Welfare activities</b>								
1. Aid for the underprivileged; include welfare and insur- ance schemes	38		6	1	1	7	4	19
Total	38		6	1	1	7	4	19
Total for Theme II	168	2‡	15	14	9	10	17	99
Totals for Themes I and II	408	27‡	57	19	46	18	90	178

† Affect ratings: positive (+), negative (-), neutral (0), and cannot judge (\*).

‡ Twenty-five units in Theme I and two units in Theme II equals 27 units in Themes I and II combined having neutral affect or which could not be assigned plus or minus value were not transformable to matrist or patrist attitudes.

the analysis on the basis that the agreement level was .826, which places some restriction on the interpretation of the data.

In order to test the hypothesis, Jonckheere's statistic  $S$ , designed by Jonckheere (1954) to test the prediction that the  $k$  averages occur in a specific order, was used. This treatment provides for testing hypotheses that  $k$  events occur randomly in a series of  $n$  occasions, against the alternative that they tend to occur in a particular ordered time sequence. The formula for computing the Jonckheere statistic is as follows:

$$S^* = 2 \sum_{i=1}^{k-1} \sum_{j=1-i}^k p_{ij} - \sum_{i=1}^{k-1} \sum_{j=1-i}^k m_i m_j$$

where:

$$i = 1, 2;$$

$$j = i + 1;$$

$$p_{ij} = \sum_{a_i=1}^{m_i} \sum_{a_j=1}^{m_j} p_{ia_i ja_j},$$

which is a statistic value which is derived from a paired comparison of individuals of two groups, where the value of "one" is given if the member of group  $i$  is greater than the member of group  $j$ ; or, it is given the value of "0" if the member of group  $i$  is less than the member of group  $j$ .



$a = 1, \dots, m;$

$k =$  the number of series (in this study, the number of historical periods, 3);

$m = m_1 = m_2 = m_3 = m$  ( $m$  is the number of observations in a given series)

$S^*$   $S$  represents the expected probability that the following observations will be obtained under the null hypothesis: that if  $S < .05$ , the experimenter would with some confidence reject the null hypothesis; or, if  $S > .05$ , it would not be possible to reject the null hypothesis.

In order to test the notion expressed in Hypothesis I that the proportion of matrist and patrist observations appearing in Theme I, Manners and mores, and in Theme II, Societal Trends, will not occur in an order indicating movement from patrist to matrist, from 1850 to 1955, the Jonckheere test was applied to the proportion of matrist units out of the total attitudes reported in the three time periods in the cells of the modified category system. The proportions which obtained for the three periods, 1850-1860, 1900-1910, and 1945-1955, respectively, in Theme I, Manners and mores, A, Sexual mores, are 0.000, 0.000, and .918; in subcategory B, Social mores, which includes the use of force and/or violence and sex differences taken together, are .055, .114, and .288; and in B, Social

mores, power and/or authority, are .266, .333, and .266. Application of the Jonckheere test yielded an S value of .0613, which represents the probability that these observations would be obtained under the null hypothesis. Obviously this value is not significant at the .05 level, and it is therefore not possible to reject the null hypothesis at that level. These results are reported in Table IV. Since the obtained S is relatively close to .05, it can be declared that a trend exists in the data at something less than the .05 level of significance. The mean proportions of the matrist units for the three periods were .107, .149, and .490, which indicates that the occurrence of matrist units is in the predicted order of increasing value. These values are reported in Table IV. In general these results indicate that a gross trend toward matristism exists.

On the basis of curiosity, and in an attempt to get the most information out of the data, Theme II (collapsed) was included in the analysis and a second test, also using the Jonckheere, was run. It will be recalled that Theme II was the only cell in the modified category system not reaching the required .85 in the reliability checks. Theme II reliability was .826. The results of this second test yielded an S value of .0632, which for all practical purposes is identical to that obtained under exclusion of Theme II, and, similar to the first test, only a gross trend can be regarded to exist, since the obtained value of S closely approximates but does not reach the

.05 level. These data are reported in Table IV.

Of course, strictly speaking, on the basis of these tests it is not possible to reject the hypothesis of no difference. That is, the proportion of matrist and patrist observations appearing in the three periods reflected in Theme I, Manners and mores, and in Theme II, Societal Trends, do not indicate movement from patrism to matrist, from 1850 to 1955, in America.

In view of the nature of the study, and the fact that the category system had to be narrowed in light of low frequency counts obtained in many of the individual indicant cells, on a reliability basis, an additional analysis was carried out, also on the basis of curiosity. It will be recalled that the low frequency counts referred to above were obtained as a direct result of having arbitrarily limited the amount of data analyzed in the reliability check, due to time considerations. While this was an unfortunate circumstance, there is no reason to believe that cell frequencies would not have reached a satisfactory level if more data had been utilized. Whether or not, however, these frequencies would have yielded agreement reliabilities of an acceptable level (.85) is an open question. Since the focus in the study is a methodological one and since all of the cell frequencies in the subcategories were sufficiently high to permit the type of breakdown prohibited for the reliability data, additional effort was made to get further information out of the data. This took

Table IV. The Jonckheere Test of the Proportion of Matrist Attitudes to Total Attitudes Expressed in 12 Best Sellers Representing Three Historical Periods.

Attitude Categories	Historical Periods		
	1850-1860	1900-1910	1945-1955
Theme I, Manners and Mores			
A. Sexual mores	0.000	0.000	.918
B. Social mores (Use of force and/or violence, and sex differences)	.055	.114	.288
B. Social mores (power and/or authority)	.266	.333	.266
Mean	.107	.149	.490
	$S^* = .0613^+$		
Theme I, Manners and Mores			
A. Sexual mores	0.000	0.000	.918
B. Social mores (Use of force and/or violence, and sex differences)	.055	.114	.288
B. Social mores (power and/or authority)	.266	.333	.266
†Theme II (collapsed)	.482	.526	.853
Mean	.20075	.24325	.58125
	$S^* = .0632^+$		

\*S represents the expected probability under the null hypothesis

+ Non-significant trend

‡ Reliability for Theme II less than .85.

the form of running a third Jonckheere analysis on the subcategories of the two themes. The proportions yielded for the three time periods, consecutively, were as follows: Theme I, Manners and mores, A, Sexual mores, 0.000, 0.000, and .918; Theme I, B, Social mores, .147, .159, and .252; in Theme II, Societal Trends, A, Woman's status, the proportions were .533, .143, and .718; B, Innovation, .714, .500, and .964; and, C, Welfare activities, .143, .875, and .826. The results yielded an S value of .0279, which is significant at the .05 level. These data are reported in Table V. The results allow for the rejection of the null hypothesis that the proportion of matrist and patrist observations appearing in Themes I and II will not occur in the predicted order, and for the acceptance of the alternative ordered hypothesis that the proportion of observations will appear in a predicted order, that is, that there is a significant shift from patrist to matrist attitudes from 1850 to 1955.

The limitations which must be observed in interpreting the results from these additional analyses will be dealt with in the discussion section, which follows.

Table V. The Jonckheere Test of the Proportion of Matrist Attitudes to Total Attitudes Expressed in 12 Best Sellers Representing Three Historical Periods, Combining Indicants within Subcategories.

Attitude Categories	Historical Periods		
	1850-1860	1900-1910	1945-1955
Theme I, Manners and Mores			
A. Sexual mores	0.000	0.000	.918
B. Social mores	.147	.159	.252
*Theme II, Societal Trends			
A. Woman's status	.533	.143	.718
B. Innovation	.714	.500	.964
C. Welfare activities	.143	.875	.826
Mean	.3074	.5354	.7356
		$S^+ = .0279$	

\* Subcategories for Theme II not reliable

+ S represents the expected probability under the null hypothesis

#### IV. DISCUSSION OF THE RESULTS

##### Discussion

Data from twelve randomly selected books were analyzed by four judges using a category system based on Taylor's theory reflecting matrist and patrist attitudes. The hypothesis under consideration is also based on Taylor's theory and states that the proportion of patrist and matrist observations appearing in two themes, Manners and mores and Societal Trends, will not occur in an order indicating movement from patrist to matrist, from 1850 to 1955. The alternative hypothesis under consideration is that the order of the proportion of matrist observations appearing in the two themes will indicate a shift from patrist to matrist attitudes from 1850 to 1955.

The Jonckheere  $S$  statistic, designed to test the prediction that  $k$  averages occur in a specific order, was applied to three separate sets of data. On the basis of inspection, the arithmetic mean can be seen to show the predicted order; that is, that the mean values from the three samples are in the expected order of increasing value. The  $S$  values obtained in the three tests were, for test one, .0613; for test two, .0632; and for test three, .0279. Only the first of the three tests run can be regarded as the actual test of the hypothesis, since it is the only one based on categories for which the acceptable

.05 level of agreement among judges was achieved in the reliability checks. This test yielded a Jonckheere value ( $S = .0613$ ) which, strictly speaking, makes it unacceptable to reject the null hypothesis. However, the close approximation to the .05 level of significance would in no way, for the purposes of this study, contradict the hypothesis of the ordered alternative. The .06 level of significance is quite adequate to allow us to say that the trend predicted by Taylor's theory exists. This is further substantiated by the results of the two additional analyses that were run largely on the basis of curiosity concerning a more complete application of the category system in a test of Taylor's theoretical notions, and consequently of this methodological approach to attitude data.

The results yielded by the second test produced an  $S$  value of .0632, which is almost identical to the first test. The one distinction between the first and second test is that data for Theme II, collapsed, were added to the data of the first test. It appears that this addition made no change of statistical significance. However, from a practical point of view, inclusion of Theme II yields the information that Societal Trends (including Woman's status, Innovation, and Welfare activities) do not contradict the matrist hypothesis and should, it would seem, be included in any future study which might use this system.

It is interesting to note that the third test, which tested the



data by subcategories (that is, all indicants within each subcategory were collapsed and treated as a unit), produced an S value of .0279, which is statistically significant at the .05 level. Had the reliability data allowed the inclusion of this test, the statistical results would have appeared to more firmly substantiate the trend from patrist to matrist which the alternate hypothesis predicted. This would have allowed far greater latitude in interpreting the results.

It will be recalled that the purpose of the study was twofold, to apply content analysis to fiction in an effort to develop a methodology which might tap some specific dimensions which literature provides for understanding human behavior, and, to examine data pertinent to Taylor's matrist-patrist attitude theory as an instance of testing the usefulness of the aforementioned methodology.

Content analysis of fiction as a technique for retrieving attitudes toward social relationships, using a category system which defines concrete indicators (such as divorce, homosexuality, adultery, pornography and obscenity, promiscuity, and others), appears to be successful in expressing the specific particularity of experience and events which literary artists hold essential to a full understanding of human behavior. This particularity, which the literary artist describes through the characters in fiction, reflects attitudes of the manners and mores of the times which the fiction story depicts. Attitudes, while admittedly difficult to get at, are a part of

human behavior, whether in direct overt experience, or in indirect covert experience. Art, as metaphorical expression, describes indirect covert experience which reflects the day-by-day concrete, real life, experience of individuals. Since all fiction deals with some aspect of interpersonal experience, it is not difficult to find situations in fiction which deal with individuals in nuclear family, marriage, and other interpersonal relations situations. The artist, while not reporting factual data, is reporting indirect observations of his own on the manners and mores of his time, and his characters reflect attitudes which are actually found in society, in the daily life situations of living people.

The category system which was used in this study for the express purpose of tapping attitudes regarding individuals in social relationships provides a framework upon which to build, for further investigation of this area. It appears that a category system, based upon indicants which indirectly express a given theoretical system, is a useful tool in identifying and analyzing attitudes bearing upon social relationships. The fact that judges in this study were able, from twelve books randomly selected, to record 435 attitude responses, seems indicative of the fact that attitudes expressing the manners and mores of the times are embodied in fiction, if this study is not atypical.

A third objective of the study was to attempt to determine

whether the chosen sample size was large enough to provide for an evaluation of social attitudes pertinent to Taylor's theoretical conception of an historical trend. Here the results appear clear. A glance at the raw data collected for the study shows an obvious trend, patrist attitudes to matrist attitudes having a ratio of three to one, for the period 1850-1860; the 1900-1910 period drops to a two and a half to one ratio, patrist attitudes still predominating; and, in the period 1945-1955, the swing to matrism shows up through the ratio's change to one to two, with matrist attitudes predominating.

The patrist lag, which Taylor "saw" lingering in the advance of each matrist period, is very much in evidence in Theme I, Manners and mores, in the indicants "use of force and/or violence", "power and/or authority", and "sex differences" within subcategory B, Social mores. That is, the patrist attitudes favorable toward the use of force and/or violence, power and/or authority, and the maximization of sex differences, show up primarily in the agencies of law enforcement. Attitudes of parents and children still appear positive, or favorable, to the notion of authority in the random sample of fiction used in this study.

The unit of analysis, "a relationship", appeared to be a suitable and effective means by which to detect and identify the attitudes toward social relationships pertinent to the study. However, judges reported that many indicants had to be by-passed because they did

not appear within "a relationship"; often attitudes toward indicants appeared within thoughts, day-dreams, fantasies or dreams of characters which were unavailable for analysis because they were not strictly within the relationship unit. Judges also found the use of five relationships somewhat cumbersome, and felt that Relationship I, husband-wife, and Relationship II, male-female, might have been combined to form one relationship, male-female. This would suggest that unless the relationship units under consideration tie directly to the hypothesis, a grosser system could be used; however, since the relationship unit itself is in question, this may be of relatively little import.

The male-male relationship was the strongest of all, pulling 159 responses; the female-female relationship and the adult-child relationship were the weakest, each recording only 45 responses. In the event that the relationship data in some sense becomes a focus for analysis, these results would suggest that sampling designed to pick up specific relationships would yield higher frequencies than that achieved through random sampling.

While the results of the statistical tests were somewhat wanting, this appears to be more a function of the difficulties encountered with the reliability data, rather than with the notions behind the study, or with the actual data. The results of the reliability checks were such that they placed severe limitations on the analyses that

could be carried out, and on the interpretation attendant upon them. It can only be said that research efforts which yield to a time bind, in the long run must pay the price in terms of quantity and quality of results. Despite these shortcomings which do exist in this study, an approximation to the intended test of Taylor's theory seems to have been achieved in that the trend predicted from the theory was detectable from the results, namely, a shift from patrism to matrism over the one hundred year period. The use of the Jonckheere test applying the arithmetic mean to show that the samples are in the predicted order of increasing value clearly shows the trend predicted for this study.

The most telling limitation was that placed by the low number of observations collected for purposes of establishing reliability which in turn limited the number of categories which could be used in the actual analysis of the data. The data collected for analysis of the hypothesis, using an adequately large sample of fiction, yielded frequency counts sufficiently high in approximately half of the cells of the category system which turned out to be strong enough to yield an adequate test of the hypothesis. Nonetheless, the question can be raised, would the hypothesis have been more clearly supported, or perhaps even countered, had a large sample of fiction been called into play. One might conclude, therefore, that size of sample is of profound importance not only in establishing the reliability for

such a methodology, but also in providing clearly adequate tests of the hypothesis under consideration. A larger sample in both instances would have been desirable in this study.

While on the basis of this study this limitation mentioned above cannot be overlooked, it appears feasible, because of the closeness to the desired level which the Jonckheere S statistic approached, to consider content analysis of fiction as a technique for studying individuals in social relationships as a workable theoretical method.

### Conclusions

Although up to the present fiction has not been utilized as a source of data for studying individuals in social relationships, there appears to be no reason why this fund of information should not be tapped in an effort to better understand human behavior. Content analysis in its present stage of development is time consuming and said to be tedious (although judges in this study found it challenging and interesting), but, with the new technical advances in computer science, and their application to theoretical notions such as the Whorfian hypothesis, it might be anticipated that new developments in understanding human behavior through content analysis in psycholinguistic approaches are underway. It is conceivable that as computers are designed to retrieve more highly complex information, analyses of the kind of data relevant to this study may become even

more productive.

The application of an historical theory to tap social attitudes appears to be a useful method of detecting changes in human relationships from one historical period to another. If the attitudes of individuals toward facets of social relationships are a function of the Zeitgeist rather than predominantly of psychological origin (such as that expressed by "early experience" theory), then this approach has implications for the understanding of human behavior.

There seems to be no question that theories other than Taylor's could conceivably be used to retrieve information about other facets of human behavior. The framework of the category system developed in this study appears useful as a skeleton to get at attitudes pertinent to social relationships. For further study, indicants should be defined more tightly, and, if Taylor's theory in itself were of interest, as opposed to being used as a vehicle, the indicants which reflect the patrist lag should be given special attention. From the present data, it appears that this phenomenon could be studied in its own right and treated in such a way as to not belie the obvious movement toward matrism. From inspection of the present data, indicants which point up the patrist lag can be seen to skew the data.

As indicated earlier, some concern was voiced by the judges over the unit of analysis, "a relationship". Using this particular unit of analysis did not allow judges to pick up all the attitude

indicants they detected, since the indicants were not strictly within a relationship. A possible substitution, for the unit of analysis, might be each character in the story, which would include his thoughts, dreams, day-dreams, and fantasies.

Best sellers appear to be a good source of data for random sampling. A larger sample would of course provide more data, which would be advisable in another study. For example, the total population of books could be widened to include what Mott (1947) called "better sellers", which were books that were runners-up in sales but believed not to have reached the total sales required for the overall best sellers. This would obviate the problem associated with incomplete and inaccurate records of best sellers preceding the last few decades.

Literature as a source of data, and specifically fiction, appears to hold promise as a rich fund of information about human behavior, if it can be successfully tapped. Other art forms, such as the theatre, and music, certainly could be utilized in the same manner.

Within the field of psychology, the lack of methodology surrounding the task of understanding real life human behavior, has been noted by Swartz (1958); he sees the need for the inclusion of the inductive use of non-systematic, reflective knowledge as bona fide data in hypothesis and theory construction within existing methods. The recognition of the inaccessibility of existential and



aesthetic experience (which artists, and others, believe play a large part in human behavior) through present research methods makes the search for new methodology imperative for social scientists who agree with Moore (1958), Skinner (1957), Coser (1963) and Swartz (1958) that human behavior deserves fuller assessment and investigation than it now gets under present methods of research.

## V. SUMMARY

This study attempted to develop a methodological tool, drawing on the unique understanding of the individual as expressed in art forms: specifically, the application of content analysis as a technique, using fiction of three historical periods as a data source, was proposed as a method of studying the attitudes of individuals in social relationships.

An historical theory developed by Taylor (1954) was adopted to serve as a vehicle upon which to base the construction of a category system, and further, as a vehicle through which the methodological approach of applying content analysis of fiction could be tested.

The sample consisted of twelve books, randomly selected, four from each of three historical periods spanning a period of approximately one hundred years in American life. The hypothesis was designed to test the prediction, based on Taylor's theory, that there is presently underway, in American society, a movement toward what he calls "matrism" and away from "patrism". Matrism can be defined as a set of attitudes which are generally permissive in nature, tolerant with regard to sexual matters, and favoring relaxation of authoritarian codes of conduct. Patrism, on the other hand, favors a strict legal, moral, and sexual code, as well as being authoritarian in nature. In order to test the hypothesis, the Jonckheere test,

which allows for the prediction of series data being ordered in a particular sequence, was applied. Raw data was transformed into matrist and patrist observations, and the proportion of matrist to total observations was computed. The overall statistical result yielded an S value of .0613, which was not significant at the .05 level. However, for the purposes of this study, the .06 level of significance is adequate to allow the conclusion that the trend predicted by Taylor's theory exists.

Four judges analyzed the twelve books in the sample using a category system designed to provide a test of Taylor's theory. Due to time limitations, reliability could not be established on all cells, since frequency counts did not reach the required level for this purpose. This in turn placed severe restrictions on the tests which could be run on the data in the study.

It is recommended that, in any further study employing this theoretical notion and its attendant techniques, the necessary precautions should be taken to obviate this restriction. It was obvious from this study that for reliability purposes, either a larger sample should have been selected, or that a sample should have been drawn to insure higher frequencies on the relevant attitudes. However, on the basis of this exploratory study, the results of the statistical analysis should encourage the use of content analysis of fiction as a technique for studying attitudes. Too, greater definitional rigor

applied to the indicants in the category system would undoubtedly enhance the kind and amount of information obtained in a similar study.

The objectives of the study were approximated by a moderately successful application of content analysis to fiction, by the construction of a workable category system to tap attitudes regarding individuals in social relationships, and through examining the sample size to determine whether or not it could provide an amount of data adequate to the aims of the study.

It is concluded that further study in this realm should include the use of large samples, a more rigorously defined category system, and, most particularly, data samples for reliability that allow for full exercise of the category system. Finally, it appears that this methodological approach of applying content analysis to fiction as a data source promises exciting research possibilities.

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## **APPENDICES**

## APPENDIX I

INSTRUCTION SHEET FOR RATING ATTITUDES  
EXPRESSED IN THE NOVELS (INCLUDES INDI-  
CANT DEFINITIONS, SCORING DIRECTIONS,  
AND CODER'S DATA SHEET).

Instruction Sheet for Rating Attitudes Expressed in the  
Novels (Includes Indicant Definitions, Scoring  
Directions, and Coder's Data Sheet).

Scoring decisions will be made on the basis of the attitudes expressed by the behavior of the characters in the novels. For our purposes, behavior includes beliefs as well as practices. Judgments will be made on any of the five relationships defined below. Each attitude expressed in a relationship will receive one score of a possible four. These are: 1) positive score (score +), 2) negative score (score -), 3) neither (score 0), and 4) cannot judge (score \*). Separate criteria for making the judgments will be given for each relationship. There are separate criteria for making positive and negative score entries in each relationship. The two sets of criteria for making entry " 0 " and entry " \* " will be the same across categories and is determined on the following basis: score " 0 " when the attitude is clearly neither positive nor negative; score " \* " when it is clear that no decision can be made because the attitude is expressed ambiguously or because there is not enough information upon which to base a judgment. (Note: This category " \* " must not be used by the judges as an "out" when the judgment is difficult to make.)

A relationship is defined by its beginning and end points. A

social relationship "exists to the extent that the interaction between two or more individuals is recurrent by virtue of the mutual orientation of the acting individuals to one another" (Williams, 1951, p. 34). The beginning of a relationship is when the interaction starts, and the end point is when the interaction is concluded. An example follows:

...it was only Parkinson who saw that the man they were discussing was already over the threshold of Father Thomas's room.

"How are you, Querry?" Parkinson said. "I didn't recognize you when I met you on the boat".

Querry said, "Nor I you".

[ The relationship then continues, without the presence of Father Thomas, for eight pages in the story, consisting of dialogue and description and ends with this natural break ]:

Parkinson went out into the hard glare of the Congo day... (Greene, 1961, p. 105)

(leaving Querry in his room, where they had gone after leaving Father Thomas's room).

Sometimes the interaction may take place in a situation in which there is no conversation, (which is generally an easy way to identify the interaction), as follows in this example from The House of Seven Gables (Hawthorne, 1924, p. 98-99):

They now went below stairs, where Phoebe--not so much assuming the office as attracting it to herself, by the magnetism of innate fitness--took the most active part in preparing breakfast. The mistress of the house, meanwhile, as is usual with persons of her

stiff and unmalleable cast, stood mostly aside; willing to lend her aid, yet conscious that her natural inaptitude would be likely to impede the business in hand. Phoebe, and the fire that boiled the tea-kettle, were equally bright, cheerful, and efficient in their respective offices. Hepzibah gazed forth from her habitual sluggishness, the necessary result of long solitude, as from another sphere. She could not help being interested, however, and even amused, at the readiness with which her new inmate adapted herself to the circumstances. . . . Whatever she did, too, was done without conscious effort, and with frequent outbreaks of song, which were exceedingly pleasant to the ear.

Judges will need to exercise care not to identify with the characters in the novels; where there is doubt, there may be a tendency to score positive when in fact this is not the objective value of the attitude.

A further danger is that while on occasion adjectives used in the novels can be relied upon to indicate the attitude, it can also happen that sometimes the context belies the adjective. For example, a character might be found to say, "That's horrible", winking at another character in the story.

Additional criteria for establishing relationships, which were described earlier include the following: Any male-female relationship which is a husband-wife relationship, should be placed in the husband-wife category. In the event that an adult marries a child (person 18 or under), this should be considered a husband-wife relationship, rather than an adult-child relationship. A parent-adult

offspring relationship will be considered a male-female (or male-male, female-female) relationship when the offspring is over 18, or married.

In scoring an attitude in the novels, use only overt action or verbal expression of the characters. (Do not use attitudes expressed in thoughts, fantasies, dreams or daydreams.) In scoring, a further distinction is to be made between whether the attitude is stated or implied. When the author states the attitude (through some verbal expression or overt behavior of a character), place a mark (1) in the "s" column; when the attitude is not stated, but is implied by indirect statement, put a mark (1) in the "i" column. "Stated" refers to the face value of the statement (a "flat statement"); "implied" refers to a "fair inference", an unbiased and non-ambiguous intimation; an indication without saying something openly or directly. For example, in A Summer Place (Wilson, 1958, p. 111) Sylvia says,

"Do you want to get divorced, or do we just have an affair?" implying that she would give her approval to either divorce and/or adultery, (since they were both married to other spouses). In this case, score positive (+) in the column "i" for indicants divorce and adultery. Later in the same page, she says, (she wants)

"A divorce if I could have my children". In this case, score positive (+) for indicant divorce in column "s".

The specific criteria for scoring the various relationships are as follows: For every relationship the judgments to be made are (1) an attitude of tolerance, permissiveness, or approval is an indication for a positive score, or (2) an attitude of intolerance, non-permissiveness, or disapproval is considered an indication of a negative score. Indicants for Category I, sub-category A, Sexual mores, include divorce, homosexuality, adultery, pornography and/or obscenity, illegitimacy, premarital sex, and promiscuity; for sub-category B, Social mores, are included use of force and/or violence, power and authority, and sex differences, including male escape. Theme II, Societal trends, is arranged in three sub-categories, including A, Woman's status, B, Innovation, and C, Welfare activities. Subcategory A, Woman's status, has indicants competition, submission, resentment and/or degradation of the male, revolt and/or revenge, and romanticism. Sub-category B, Innovation, includes indicants research and inquiry, artistic productivity, and spontaneity. Lastly, sub-category C, Welfare activities, has as its indicant aid for the underprivileged, welfare schemes and insurance. A complete list of the indicants and their definitions, with scoring directions, follows on page 85.

In relationship I, husband-wife, which is defined as the marital relationship, either legal or common-law, score positive (plus) when an attitude of tolerance, permissiveness, allowance and/or approval

is present toward an indicant. For example, in A Summer Place (Wilson, 1958, p. 138), Sylvia and Bart (who are husband and wife) are talking with one another. Sylvia says,

I can't live here on the island with you and the children.  
[ Bart replies ] You want a divorce?  
Yes. And I don't want to hurt you.

The implication here is that neither would oppose a divorce, both would allow it, it is permissible.

Score negative (minus) when an attitude toward an indicant is one of intolerance, disapproval, disallowed, or not permitted. For example, two pages later in the same situation as above, Sylvia and Bart are discussing the implications of their getting a divorce, and who shall have custody of the two children. Bart says

And what kind of a mother are you? Would they [ the court ] want him (Johnny, the 14 year old son) brought up by Jorgenson's mistress?" (Wilson, 1958, p. 140)

Bart is implying that he and the court do not approve of Sylvia's adulterous relationship to Ken Jorgenson, and that he (Bart) thinks it very likely that Sylvia will have trouble getting the court to grant her custody of Johnny since Bart and others know that she (Sylvia) is Jorgenson's mistress.

In Relationship II, male-female, defined as any adult male-female relationship in which there is (1) overt or latent sexual attraction; (2) friendship without sexual implications; (3) parent-adult offspring relationship when offspring is over 18 or married



though under 18; or (4) situational interaction between acquaintances, companions, or simply participants in a situation that demands interaction between any male and female, as in the following situation: In The Caine Mutiny, (Wouk, 1951), Willie Keith's mother is in a situation which demands interaction with the Chief Petty officer who is guarding the entrance to the hall where Willie has gone to be inducted into the Navy, and because Mrs. Keith wants to call Willie out again, she is involved in conversation and interaction with the Chief, who tells her that what she wants is impossible. In this situation, the indicant present is "power and authority",

The chief stopped her as she laid a hand on the doorknob.  
 "Sorry, madam. No admittance."  
 "That was my son who just went in"  
 "Sorry, madam."  
 "I only want to see him for a moment. I must speak to him. He forgot something!.."  
 Mrs. Keith was not used to being argued with. Her tone sharpened. "Don't be absurd. There he is, just inside the door"....  
 "Madam," said the chief, with a note in his rasping voice that was not unkind, "he's in the Navy now." (Wouk, 1951, p. 3)

Here both Mrs. Keith and the chief have a positive attitude toward power and authority, Mrs. Keith finally realizing she has to defer to the authority of the Navy; the score here would be plus toward power and authority, in a Relationship II.

Later Mrs. Keith changes her attitude toward the authority of the Navy as embodied in Willie's commanding officer; she is discussing the mutiny with Willie (this is a Relationship II, male-female,

since Willie is over 18) and expresses her disapproval of the power and authority of the Commander:

Well, all I can say is, Willie, this Old Yellowstain sounds like an abominable monster. You and the executive officer are perfectly innocent. You did the right thing (Wouk, 1951, p. 361).

Score negative (for Mrs. Keith's attitude) in a Relationship II, indicant "power and authority". Score negative (minus) whenever intolerance, disapproval, or lack of permissiveness is indicated toward an indicant.

In relationship III, male-male, defined as a relationship characterized by the terms "friends", "buddies", or "companions", score positive (plus) when an attitude of tolerance, permissiveness, approval and/or allowance is present toward an indicant. In The Caine Mutiny, Willie, after an argument with May, is racing into his quarters four minutes late, and the Ensign on duty, who is known for his sadistic delight in catching midshipmen in transgressions, upbraids Willie for his delinquency:

And under the clock, terrible in his gloating happiness, grinned Ensign Brain...

"Sorry, sir. Circumstances---"

"Circumstances, Midshipman Keith? The only relevant circumstances that I am aware of, Midshipman Keith, is that you now have twenty demerits, the highest figure in Furnald, Midshipman Keith. What do you think of that circumstance, Midshipman Keith?"

"I'm sorry about it, sir." (Wouk, 1951, p. 36)

In this case, score positive (plus) for the indicant "power and

authority", since both Brain and Willie approve, and acknowledge, the power and authority of the rules of the Navy.

Score negative when intolerance, lack of permissiveness, and/or disapproval is present toward any indicant. An example of an attitude which would draw a negative score toward power and authority is as follows: Willie and his buddy Keggs are discussing Kegg's commanding officer, after Sammis (the officer) leaves the room). Willie says:

"Ye gods, man, how did you ever let him get you so buffaloed?...  
 "The captain doesn't live," said Willie through his teeth,  
 "who can make me do monkey tricks like that." (Wouk, 1951,  
 p. 104)

Willie is implying that he highly disapproves of the power and authority which Iron Duke Sammis (Kegg's commanding officer) seems to have over his men. Score negative in Relationship III, indicant "power and authority".

In relationship IV, female-female, which is defined as that which characterizes friends or companions, or any interaction in a situation where two females have reason to be involved together, score positive when an attitude of tolerance, permissiveness, approval and/or allowance is present toward an indicant. An example follows from The House of Seven Gables (Hawthorne, 1924, p. 97), where Phoebe and Hepzibah are discussing whether Phoebe will be able to stay in the house and live:

...Hepzibah suddenly rising, as if to dismiss the subject, "it is not for me to say who shall be a guest or inhabitant of the old Pyncheon House. Its master is coming."

In this case, Hepzibah is deferring to the authority of Clifford, and she is implying that she approves of this authority. Score positive (plus) for power and authority in a Relationship IV.

Score negative when disapproval, intolerance, or lack of permissiveness is present toward an indicant. For example, in the following situation, Margaret and Melissa, two young ladies, both over 18, are discussing Chad's illegitimacy, and Melissa expresses her attitude which implies disapproval of illegitimacy, since she is trying very hard and fiercely to prove that Chad was not a bastard.

Melissa turned her face then. Her mouth twitched and her clasped hands were working in and out. Then she turned again.

"I come up here from the mountains, afoot, jus' to tell ye--I tell you that Chad ain't no" ----she stopped suddenly, seeing Margaret's quick flush--"Chad's mother was married. I jus' found it out last week. He ain't no" -- she started fiercely again and stopped again.

(Fox, 1903, p. 380)

In this case, in a relationship IV, score negative for the indicant illegitimacy.

In relationship V, adult-child, defined as a relationship between an adult of either sex to a child of either sex, not confined to parent-child relationships; (Child refers to a person under 18, and

not married), score positive (plus) when an attitude of tolerance, permissiveness, allowance, and/or approval is present toward an indicant. For example in A Summer Place, Bart is talking with his son Johnny (age 14), and he implies that under certain circumstances, including now his own, that he approves of divorce: He says to John,

"Sometimes they stop loving each other, and then it is better for them to get unmarried. That is called a divorce." (Wilson, 1958, p. 143)

Score negative when an attitude of intolerance, lack of permissiveness, lack of allowance, and/or disapproval is present toward an indicant. For example, again from A Summer Place, where Johnny and the police chief are talking, Johnny indicates his disapproval of the power and authority of adults as he replies to the chief. The chief says to him,

"And you don't deny this, do you?" the chief asked, spinning to face John as he had seen detectives in television dramas do.

"No." John's voice was low. He knew better than to try to explain things to adults (Wilson, 1958, p. 176).

#### Indicants and Their Definitions; Scoring Directions

##### Theme I, Manners and mores

##### A. Sexual mores, score indicants 1 through 7 as follows:

1. Divorce: legal and formal dissolution of a marriage.  
(Score positive when attitude is permissive, allowed, tolerant;

score negative when attitude indicates disfavor, intolerance, not to be allowed, unfavorable).

2. Homosexuality: sexual relations between individuals of the same sex. (Score positive when attitude is permissive, allowed, tolerant; score negative when attitude is intolerant, not to be allowed, unfavorable).

3. Adultery: sexual intercourse between a married man and a woman not his wife, or between a married woman and a man not her husband. (Score positive when attitude is tolerant, allowed, permissive; score negative when attitude is intolerant, not to be sanctioned or allowed, unfavorable).

4. Pornography and/or obscenity: Pornography - originally, a description of prostitution, prostitutes, and their trade; hence 2. writings, pictures, etc., intended to arouse sexual desire; language, conduct, a remark, an expression, an act, offensive to modesty or decency; lewd, unchaste. Obscenity - objectionable; "What the Puritans chiefly found obscene, was, of course, any direct reference to sexual matters" (Taylor, 1954, p. 157). Slang expressions referring to sexual matters. (Score positive when attitude is permissive, tolerant, allowed; score negative when attitude is intolerant, not to be allowed, not to be permitted, not sanctioned and unfavorable).

5. Illegitimacy: bastardy. (Score positive when attitude

indicates permissiveness, tolerance, allowance; score negative when attitude indicates intolerance, not allowed, not sanctioned, not permitted, unfavorable).

6. Premarital sex: sexual intercourse between people not yet ever married, usually refers to young people, before first marriage, applies here only if both young people are unmarried, and have never been married.

7. Promiscuity: "Multiple sexual relationships, or sexual relations with more than one member of the opposite sex within a short period." (Reisner, 1964, p. 233). (Score positive (plus) when attitude is permissive, tolerant, allowable; score negative (minus) when attitude indicates intolerance, disapproval, not permitted, not sanctioned, unfavorable.)

#### B. Social mores:

1. Use of force and/or violence: refers to the historical context of medievalism, vestiges of which are found in other historical periods (including our own), defined by Taylor as having "an air of obsession and sadism, of pleasure in cruelty itself: and, at the same time, a need to find the highest moral reasons for justifying the infliction of cruelty" (1954, p. 132). (Score positive when attitude is permissive towards force and/or violence, allows it, is tolerant of force and/or violence; score negative when attitude indicates distaste for force and/or violence, does not wish to allow it,

is intolerant toward the idea of using force and/or violence.)

2. Power and/or authority: defined by Taylor (1954) as, the imposition (or attempt to impose) of authority on others; to be interested in acquiring power and authority over others and exercising it; (Score positive when attitude reflects a favorable, tolerant or permissible attitude toward the use of power and authority; score negative when attitude reflects opposition to the imposition of power and authority over others; resistance to authority and/or power on the part of others by virtue of physical strength, economic power or role (father as authority); intolerant toward idea of using power and authority over others.)

3. Sex differences in dress and behavior, (include male escape): where there is an indication of the emphasis on the differences between the sexes, i. e. , certain types of dress and behavior are specifically labelled "feminine" or "masculine", certain types of behavior are thought to be characteristic of women, or of men, and this difference in behavior is emphasized; this may be in the matter of clothing, cosmetics, and sports activities, for examples. In patrist periods there is a

tendency to exaggerate the differences between the sexes, whereas in matrist periods, the differences seem to be minimized: this appears most clearly in clothing, the use of cosmetics, and such matters. In patrist periods, men dress in a style quite different from that adopted by women; while in matrist periods it is sometimes difficult to tell them apart (Taylor, 1954, p. 80).



When the attitude indicates an approval, tolerance or permissiveness toward the emphasis on sex differences (the maximization), score positive (plus); score negative when the attitude reflects disapproval of maximization of the emphasis on sex differences, or is in favor of a minimization of sex differences, i. e. , when men and women tend to be treated more alike, look more alike, dress more alike (for example, the cover of the Sears Roebuck winter 1966-67 catalog features identical clothing for male and female). The attitude for a negative (minus) score may simply favor, allow, be tolerant toward minimization of the differences.

Include in this indicant "male escape" as evidence of maximization of sex differences; this refers to the attempt on the part of the male to escape from the responsibilities of civilization (marriage, family, job, community volunteer activities and other facets of "civilized" living) by engaging himself in war activities, taking a job that will insure his being away from home the major part of his time, or simply the adventure of the frontier (astronauts, men engaged in dangerous scientific or military expeditions, etc.).

Fiedler (1960) saw this male escape expressed in fiction as

the typical male protagonist in our fiction has been a man on the run, harried into the forest and out to sea, down the river or into combat---anywhere to avoid "civilization", which is to say, the confrontation of a man and woman which leads to the fall to sex, marriage, and responsibility.

Score positive (plus) when the attitude expresses favor,

permissiveness, tolerance, allowance, of male escape; score negative (minus) when the attitude expressed is opposed to male escape, not favorable; where the male approves of the "conformity" of accepting the responsibilities of family, home, job, community activities, and the like. An example of this might be where mother and father are seen as sharing equally in the running of the household, disciplining the children, and where marriage is considered a partnership.

## Theme II, Societal Trends

### A. Woman's status

1. Women's rights and/or competition: refers to the legal and formal acquisition by women of the right to vote, the right to work at the same jobs as men for equal pay, the right to be treated as "equals" with men. Score positive (plus) when attitude is favorable to, permissive, or allows, rights for women; score negative when attitude is unfavorable to, disapproves, is not in favor of allowing, rights of women. Competition refers to open competing between male and female in taking authority, competing equally for jobs, and women exercising right to have opportunities open to men. Score positive (plus) when attitude favors, allows, is permissive toward, competition between male and female; score negative (minus) when attitude is unfavorable toward open competition

between men and women, i. e. , when certain jobs are favored only for men, others for women. Distinguish between idea of "competition" and "sex differences". If the attitude is one of "submission" rather than "competition", score under indicant submission rather than under this indicant (as a negative score).

2. Submission: submission to male authority, feelings of revolt suppressed and unexpressed. Score positive when attitude is favorable to female submission to male; score negative when attitude is unfavorable to submission by female to male.

3. Revolt and/or resentment: refers to overt or latent revolt and/or resentment toward male authority expressed. Female no longer willing to submit to male domination. Score positive when attitude is favorable to revolt or resentment to domination or authority of male by the female; score negative when attitude is unfavorable toward female for open expression of revolt or resentment toward authority or domination of male.

4. Degradation of male and/or revenge: open expression of desire to degrade and emasculate the male, desire on the part of female to take revenge on male for her having suffered submission and humiliation. (Fiedler (1957) commented on the instances found in American fiction of the 19th century in which was expressed the desire of women to take revenge for her subjugation.) That men also recognized this attempt on the part of women to take revenge

was, according to Phillips (1952, p. 93) best expressed in the works of Hemingway; his themes deal with Hemingway's "favorite subject of loneliness, disguised as masculinity, in a world trying to castrate every man struggling for honor and heroism". Score positive (plus) when attitude is favorable to expression of female desire to degrade male, or to take revenge on the male, by the female; score negative when attitude opposes, or is unfavorable toward degradation of male, or unfavorable toward the idea of women taking revenge on male.

5. Romanticism: refers to the attitude of putting women on a pedestal, revering the female. Following is an example:

That any man could ever dare even to dream of touching her sacred lips had been beyond the boy's imaginings--- such was the reverence in his love for her... (Fox, 1903, p. 397).

Score positive when attitude favors putting women on a pedestal, as in the example above. Score negative when attitude does not favor putting women on a pedestal, or is opposed to it.

## B. Innovation

1. Research and inquiry: emphasis on research and inquiry into all subjects, approval of education for all persons. Score positive (plus) when attitude is favorable toward education, inquiry, research of all kinds. Score negative (minus) when attitude opposes education for all, indicates distrust of research and inquiry, or

opposes extension of educational opportunity.

2. Artistic productivity: refers to the encouragement by money gifts, opening of art displays, general favor toward art, artists, and artistic activity of all kinds. Patrons available to lend support for art, artists, and their products, museums, galleries; score positive (plus) when attitude favors giving impetus to artistic productivity. Score negative (minus) when attitude opposes artistic productivity, or favors suppression of artistic productivity.

3. Spontaneity: refers to all forms of enjoyment which call for spontaneous release of impulse with a minimum of conscious control, such as music, sport, and, above all, dancing; acting in accordance with or resulting from a natural feeling, impulse, or tendency, without any constraint, effort, or premeditation. Score positive when attitude favors spontaneous release of impulse (as described above); score negative when attitude is opposed to spontaneous release of impulse, or favors strict repression of such release.

### C. Welfare activities

1. Aid for the underprivileged (include welfare and insurance schemes, like Social Security, Medicare and similar welfare state aids): attachment of importance "to the function of supplying food and shelter, to the succor and help of others. . . preoccupation with

schemes of social welfare and insurance, and especially with the assuring of an adequate supply of food;" (Taylor, 1954, p. 77) and to social security, welfare state, health insurance supplied by government agencies; aid for the underdog, help to the poor and deprived, (example, Economic Opportunity Act of present U. S. government, Headstart programs, War on Poverty.) Score positive (plus) when attitude favors help for poor, underprivileged and deprived; score negative (minus) when attitude opposes or does not favor aid to the poor, underprivileged or deprived.

CODER'S DATA SHEET

	RELATIONSHIP I †				RELATIONSHIP II †			
	+	-	0	*	+	-	0	*
	s	i	s	i	s	i	s	i
‡								
§								
Theme I. Manners and Mores								
A. Sexual mores								
1. Divorce								
2. Homosexuality								
3. Adultery								
4. Pornography and/or obscenity								
5. Illegitimacy								
6. Premarital sex								
7. Promiscuity								
B. Social mores								
1. Use of force and/or violence								
2. Power and/or authority								
3. Sex differences (include male escape)								
Theme II. Societal Trends								
A. Woman's status								
1. Women's rights, competition								
2. Submission								
3. Revenge, degradation of the male								
4. Revolt, resentment								
5. Romanticism								
B. Innovation								
1. Research and/or inquiry								
2. Artistic productivity								
3. Spontaneity								
C. Welfare activities								
1. Aid for the underprivileged; welfare and insurance schemes								

† It should be noted that there are five relationships.

‡ Affect ratings: "+," positive attitude expressed; "-", negative attitude expressed; "0," neutral attitude expressed; and "\*", cannot judge due to ambiguity or insufficient information.

§ "s," stated attitude; "i," implied attitude.

## APPENDIX II

THEME SHEET EXPRESSING FREQUENCY TOTALS  
FOR ATTITUDE CATEGORY SYSTEM





-55	Relationship III						Relationship IV						Relationship V						Total Indicant Frequency Count			
	1850-60		1900-10		1945-55		1850-60		1900-10		1945-55		1850-60		1900-10		1945-55					
0 *	+	-	0 *	+	-	0 *	+	-	0 *	+	-	0 *	+	-	0 *	+	-	0 *	+	-	0 *	
				21	1		2	1			2	1		1	1		2	2		3		48
				4			1				4									1		18
				3																		3
	3		2	1		6	3		1		1		3		2		4		1			38
Relationship III = 159						Relationship IV = 45						Relationship V = 45						435				

## APPENDIX III

## FORMULA FOR BEST SELLERS

### Formula for Best Sellers

The formula for best sellers for the periods 1850-1860 and 1900-1910 is given by Mott (1947, p. 303) as any book in his lists which "is believed to have had a total sale equal to one percent of the population for the decade in which it was published".

For the period 1945-1955, the formula described by Hackett (1956) is that a best seller is a book purchased by many readers in one generation; in general, best sellers are so designated purely on the basis of their sales, either during a particular year, a decade, or over a longer period of time.

With regard to the population of books for 1945-1955, all books which sold (according to Hackett's figures) one million, eight hundred fifty thousand or more copies during the decade (and otherwise meeting the criteria mentioned above) will be used, since they represent the books with the greatest number of sales for the decade. Hackett's (1956, p. 11-24) list of "overall best sellers" is the one to be used. The total population consists of twelve books, since only one book per author will be used. (Mickey Spillane, for example, had seven books which sold more than 1-1/2 million copies, but I, The Jury, which had the greatest sale of all of his books (4,441,837), will be used. Erskine Caldwell is another author who had more than one book on the list.)

APPENDIX IV

LIST OF BEST SELLERS, BY HISTORICAL  
PERIODS, IN TOTAL POPULATION OF BOOKS

List of Best Sellers, by Historical Periods,  
in Total Population of Books

1850-1860 Required sale - 225,000. (Mott, 1947, p. 307)

\*Hawthorne, Nathaniel. Scarlet Letter. 1850.

Mitchell, Donald G. Reveries of a Bachelor. 1850.

Warner, Susan. The Wide, Wide World. 1850.

\*Melville, Herman. Moby-Dick. 1851.

\*\*Stowe, Harriet Beecher. Uncle Tom's Cabin. 1852.

Cummins, Maria S. The Lamplighter. 1854.

Holmes, Mary Jane. Tempest and Sunshine. 1854.

\*Arthur, T. S. Ten Nights in a Bar-room. 1855.

\*Evans, Augusta J. Beulah. 1859.

Southworth, Mrs. E. D. E. N. The Hidden Hand. 1859.

Harris, Miriam Coles. Rutledge. 1860.

Stephens, Mrs. Ann S. Malaeska. 1860.

1900-1910 Required sale - 750,000. (Mott, 1947, p. 312)

Bacheller, Irving. Eben Holden. 1900.

\*Rice, Alice Hegan. Mrs. Wiggs of the Cabbage Patch. 1901.

\*Wister, Owen. The Virginian. 1902.

\*Wiggen, Kate Douglas. Rebecca of Sunnybrook Farm. 1903.

\*\*London, Jack. The Sea Wolf. 1904.

- Porter, Gene Stratton. Freckles. 1904.
- \*Grey, Zane. The Spirit of the Border. 1906.
- Wright, Harold Bell. The Shepherd of the Hills. 1907.
- Fox, John, Jr. The Trail of the Lonesome Pine. 1908.
- Montgomery, Lucy M. Anne of Green Gables. 1908.
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