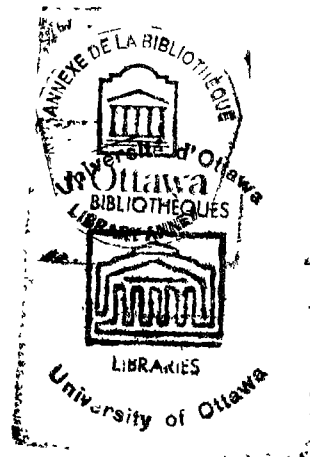


CRITIQUE OF
~~A LOGICAL INQUIRY INTO THE ALLPORT - VERNON~~ *'S*
~~STUDY OF VALUES~~

by (David Norman Watson Doig)

Thesis presented to the Faculty of Arts
of the University of Ottawa through the
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INTRODUCTION

The German Verstehen school of psychology holds that man can best be understood by a descriptive, rather than an analytical, approach. The analytical approach, it is feared, leads to techniques tending to reduce the individual to a series of laws and processes which ignore the unique totality that is the essential nature of every personality. A method which describes man either as he is or as he may become is advocated. The description, of course, is not to be made in terms of segments or isolated elements of personality, but is to attempt to reach the very core of personality which makes all other aspects of behavior meaningful. This core of personality is named by this school as the value structure, the complex of evaluative attitudes which account for the direction in which man seeks his life goals or values. It is man's evaluative attitudes that underlie the consistency of his conduct from day to day, that allow him real satisfaction only in certain fields of endeavor, that account for his personal philosophy of life; in short, that make him what he is.

¹
Eduard Spranger, a fellower of this school, maintains that there are six basic evaluative attitudes into which all men can be grouped, theoretical, economic, aesthetic, social, political, and religious. He does not believe that man is so

1. Eduard Spranger, Lebensformen (Types of Men) Niemeyer, 1922 (English translation from 5th edition 1928, American agent, Steckert).

single-minded as to possess one attitude to the exclusion of all the rest. Rather, all attitudes are present and inter-related to some degree with one or two dominant attitudes forming the focal point of the structure.

Philip E. Vernon and Gordon W. Allport have constructed a personality questionnaire² based on Spranger's concepts, known as "A Study of Values". Its basic assumption is that a person's values (and consequently his evaluative attitudes) are revealed through the judgments he makes in specific situations. Each item on the questionnaire is formed so that the subject is forced to choose a certain type of response from a set of alternatives. The alternative he prefers would indicate that, for that situation, one attitude is dominant. There are supposed to be sufficient situations in the questionnaire to indicate the relative strength of the six evaluative attitudes in the make-up of that individual.

It is noted that the questionnaire measures the relative strength of that attitude rather than the absolute strength, because one can choose one value-alternative only at the expense of another. The questionnaire is designed to measure the significance of any one attitude for a particular individual and does not profess to compare the strength of attitudes as between individuals. If a subject were to score high on the aesthetic attitude it would still be possible, therefore, that the strength of this attitude be not as great as that of another subject who scored low on the aesthetic attitude.

2. Gordon W. Allport and P.E. Vernon, A Test of Personality Values in the Journal of Abnormal and Social Psychology, Vol. XXXI, Issue of December 1931, P. 231-248.

The purpose of this research is to make a qualitative investigation into the validity of this questionnaire so as to complement the statistical procedures which were used to validate it. As a result of this enquiry it is hoped to ascertain whether the claims made for this test are justified, and whether also, the type of qualitative analysis attempted in this research is of any use in serving as a check on statistical validity.

This research questions neither the actuality of Spranger's six-fold classification of evaluative attitudes, nor the author's exposition of his definitions of those attitudes. It seeks only to ascertain whether these attitudes, as presented by Spranger and defined by Vernon and Allport, are, in fact, measured by the item situations which make up the test.

CHAPTER I

THE VALIDITY OF "A STUDY OF VALUES"

The fact that such a research is being undertaken would infer that there are misgivings concerning the adequacy of existing statistical procedures as a guarantee of the validity of a personality test. The ultimate proof of validity is whether the test reveals qualities which are actually present in the individual. When a test meets a given statistical standard this is taken usually as sufficient evidence that such real validity exists. It is hoped to show in this chapter that true validity is not necessarily a concomitant of statistical "validity", and that a clinical investigation of the merits of this test, therefore, would be far more than a duplication of effort.

A. Validation of "A Study of Values"

It would be appropriate before proceeding further, to review briefly, the manner in which the test has been validated, and also to mention some of the results which have been obtained by subsequent users of the test.

The items have been devised on an a priori basis and have been validated by the internal consistency method using the Upper and Lower twenty-five percent technique. Those items having a diagnostic index of less than 3.0 were discarded. The authors do not reveal the reason why they set the minimum at 3.0 but they report that most of the items have a diagnostic index approaching 6.0¹.

1. Allport and Vernon. p. 239.

The test as a whole was validated against two external criteria. One was the average of five external and one self-rating for 48 subjects. The results here were clearly positive except for the social attitude². The other criterion was the giving of the questionnaire to selected groups in whom the predominance of a particular evaluative attitude might reasonably be anticipated. Thus, it was found that a group of psychology students and practitioners was significantly "theoretical" as also was a scientific and medical group; similarly economics and business majors and engineers were found to be "economic", a law and politics group was found to be "political", and a literature and languages group was found to be "aesthetic". In another validation study, salesmanship students were found to be "economic" and "political", Boy Scout leaders were found to be "social" and "religious", and theological students found to be strikingly "religious"³.

B. Validity for Groups

From these results the authors conclude that the questionnaire on the whole has good group validity⁴, since if it is true that underlying evaluative attitudes are the main determinants of one's particular vocational interests, then a significant correlation between the two factors should be expected. They had some doubts concerning the social attitude because of the low correlation between test scores and self-ratings. At this point they felt that this was due possibly to confusion as to the meaning of social attitude. However, when Allport and

2. Allport and Vernon. p. 245.

3. Allport and Vernon. p. 246-7.

4. Ibid. p. 246-7.

⁵ Cantril⁵ conducted a review of all research made on the questionnaire during the next two years, they had to admit that no evidence had been disclosed that would justify the existence of such an attitude within the limits of the definition set by Spranger. Apart from this weakness, independent studies have shown that the test discriminates to some degree between groups marked by their different vocational or educational interests.

⁶ Stone, ⁷ Pintner, ⁸ Harris, ⁹ Schaefer, ¹⁰ Anderson, and ¹¹ Barrett have all found results similar to those of the authors. ¹² Duffy and ¹³ Crissy and Sarbin and Berdie have attempted to

5. Hadley Cantril and G.W. Allport, Recent Applications of the Study of Values in The Journal of Abnormal and Social Psychology, Vol. XXVIII, issue of October 1933, p.261.

6. G.L. Stone, The Personality Factor in Vocational Guidance in The Journal of Abnormal and Social Psychology, Vol. XXVIII, issue of October 1933, p.275.

7. R. Pintner, Comparison of Interests, Abilities and Attitudes in The Journal of Abnormal and Social Psychology, Vol. XXVIII, issue of January 1933, p. 357.

8. D. Harris, Group Differences in Values Within a University in the Psychological Bulletin, Vol. XXX, No. 7, issue of July 1933, p. 558.

9. E.R. Schaefer, Validity and Utility of the Allport-Vernon Study of Values Test in The Journal of Abnormal and Social Psychology, Vol. XXX, issue of January 1936, p. 421.

10. Rose G. Anderson, Some Technological Aspects of Counseling Adult Women in The Journal of Applied Psychology, Vol. XXII, No. 5, issue of October 1938, p. 465.

11. Dorothy M. Barrett, Aptitude and Interest Patterns of Art Majors in a Liberal Arts College in The Journal of Applied Psychology, Vol. XXIX, No. 6, issue of December 1945, p. 488.

12. E. Duffy and W.J.E. Crissy, Evaluative Attitudes as Related to Vocational Interests and Academic Achievements in The Journal of Abnormal and Social Psychology, Vol. XXXV, issue of April 1940, p. 226-45.

13. Theodore R. Sarbin and Ralph F. Berdie, Relation of Measured Interests to the Allport-Vernon Study of Values in The Journal of Applied Psychology, Vol. XXIV, issue of June 1940, p. 293-4.

correlate scores on the Study of Values with scales on the Strong Vocational Interest Blank and have met with some success although not all relationships were statistically significant. The only research which has reported results which could not be termed positive is that of Ford,¹⁴ who failed to find any clear-out differences in test results between three selected groups. As only the abstract of his study is available in the journals it is not possible at the moment to determine the bases of his conclusions.

C. Validity for Individuals

The authors, however, claim further that the test "succeeds in determining with some precision the prominence of each value in any single individual"¹⁵. It is impossible to find any experimental proof in support of this second claim and one is led to the conclusion that the authors are making the assumption that if the test discriminates between groups it must, therefore, discriminate between individuals. This assumption, however, does not necessarily hold. Studies in the field of emotional adjustment have revealed at times little correlation between test scores and clinical diagnosis.¹⁶ Darley tested 543 students at the University of Minnesota on the following attitude and adjustment scores: The Minnesota Scale for the Survey of Opinions, the Bell Adjustment Inventory, and the Minnesota Inventories of Social Attitudes. During the year

14. C.A. Ford, The Allport-Vernon "Study of Values Test" Applied to 465 Entering Freshmen in the Psychological Bulletin, Vol. XXX, No. 7, issue of July 1933, p. 557.

15. Allport and Vernon, p. 248.

16. John G. Darley, Tested Maladjustment Related to Clinically Diagnosed Maladjustment in the Journal of Applied Psychology, Vol. XXI, No. 6, issue of December 1937, p. 639.

these students were interviewed on an average of four times each, and case analyses were prepared from the interview data. It was found that ^{of} these students indicated by the three tests to be maladjusted, only 39.1 percent were diagnosed as maladjusted on the basis of case analysis. Pederson,¹⁷ on comparing the results of the Bell Adjustment Inventory with the case material of 380 women freshmen at the University of Rochester, found that that in not one instance was a significant difference discovered between those who were rated emotionally maladjusted on the basis of the case material and those who were not so rated maladjusted. Feder and Baer¹⁸ administered the Bernreuter Inventory to 81 students at the University of Iowa and compared their scores with a clinical evaluation of their personality and adjustment. The evaluation was made on the basis of a detailed behavior record kept for each subject during the year. Generally conflicting results were disclosed. Cases which should have been recommended for psychiatric treatment in terms of the norms actually manifested problems of less seriousness than other cases coming within the "Satisfactory" area. On the other hand, serious problems of behavior were found at the "good adjustment" end of the scale.

¹⁹
These three above are specific examples. Ellis, however, in a survey of all clinical validation studies which have been

17. Ruth A. Pederson, Validity of the Bell Adjustment Inventory When Applied to College Women in the Journal of Psychology, Vol. IX, issue of April 1940, p. 236.

18. D.D. Feder and L. Opal Baer, A Comparison of Test Records and Clinical Evaluations of Personality Adjustment in The Journal of Educational Psychology, Vol. XXXII, No. 2 issue of February 1941- p. 144.

19. Albert Ellis, The Validity of Personality Questionnaires in the Psychological Bulletin, Vol. XLIII, No.5, issue of September 1946, p. 398-406.

made on personality inventories found that of 13 investigations made with the Minnesota Multiphasic Personality Inventory only 8 could be said to reveal positive validity, that of 29 investigations with the Bernreuter Personality Inventory only 9 were found positive, and that of 12 investigations with the Bell Adjustment inventory only 1 was found positive. Ellis' standards of comparison were as follows: correlations of 0 - .19, negative; .20 to .39, mainly negative; .40 - .69, questionably positive; .70 - .79, mainly positive; .80 and up, positive. All of these inventories are regarded as among the best of their kind. Despite the severity of these standards these results seem to indicate that statistical validity does not imply real, or logical, validity so far as measures of emotional adjustment are concerned. Although the test under review measures attitudes rather than emotional adjustment it is felt that the basic problems of test construction and validity apply to both types of questionnaires.

Looking at the problem from the point of view of internal validity, it is to be noted that Cantril and Allport²⁰ stress the test's internal consistency when commenting on its merits. Yet the value of the internal consistency method as a dependable measure of validity is now beginning to be questioned by some authors. Ellis in his study came to the conclusion that the internal consistency of a questionnaire "demonstrates, at best, that it is a valid test of something; but that something may still²¹ have little or no relation to the objective of the test."

20. Cantril and Allport. p. 265.

21. Ellis. p. 391.

22 McNemar is of the opinion that internal consistency has to do with reliability rather than validity. Landis and Katz²³ are more specific in their criticism when they point out that the criterion of internal consistency is influenced considerably by the items themselves, and when test items have been selected on this basis all that can be said is that they have been self-verified according to some common factor which may or may not be equivalent to the factor presumably being measured. Zubin²⁴ has indicated a method for removing this spurious relationship between item and criterion, but it does not appear to have been utilized by the authors.

25 Eisenberg, as a result of a study, takes a more extreme view. In this study 219 students of Brooklyn College were asked to record their responses to the 25 best items (according to Thurstone) of the Thurstone Neurotic Inventory, and in addition were asked to indicate briefly after each item just what the item meant to them. Each item was found to discriminate well between the 40 highest, and the 40 lowest scores, the worst item still indicating that there were only 3 chances in 100 that the difference between the 2 groups was not significant.

22. Quinn McNemar, Opinion - Attitude Methodology in the Psychological Bulletin, Vol. XLIII, No. 4, issue of July 1946, p. 297.

23. Carney Landis and D.E. Katz, The Validity of Certain Questions Which Purport to Measure Neurotic Tendencies in The Journal of Applied Psychology, Vol. XVIII, No. 3, issue of June 1934, p. 353.

24. Joseph Zubin, The Method of Internal Consistency for Selecting Test Items in the Journal of Educational Psychology, Vol. XXV, No. 5, issue of May 1934, p. 345.

25. Philip Eisenberg, Individual Interpretation of Psycho-Neurotic Inventory Items in the Journal of General Psychology, Vol. XXV, issue of July 1941, p. 19-40.

In spite of this marked internal consistency it was found, nevertheless, that questions had many different meanings for different individuals. There was not one question which was interpreted the same way by every subject. On the other hand, it was found frequently that some people answered questions positively for the same reason that others answered it negatively. Eisenberg accounts for the presence of statistical item validity by the cancelation of individual errors when many tests are taken together. He concludes: "at least for existing questionnaires of the YES-NO-? type, individual variation in interpretation of items is so serious that questionnaires cannot have much individual validity no matter what the correlations with external criteria."²⁸

The foregoing examples should be sufficient to reveal the limitations of statistical validation, and to raise the question, therefore, of whether the Allport-Vernon "A Study of Values" might not suffer a similar fate, if it were made subject to clinical standards rather than statistical standards.

D. Possible Sources of Error

It has been shown so far that, at least in the case of personality questionnaires, statistical "validity" is only a measure of the test's group effectiveness, and that the real criterion of a valid test is whether or not it accurately describes the individual. There is a considerable amount of individual error present, therefore, some of which is cancelled out when individual scores are lumped together for group

28. Eisenberg, p. 37.

validations. It will now be shown how this error can arise. It is beyond the scope of this research, however, to list all the types of error that can be made. Some can be attributed to the test constructor, some to the test administrator, and some to the testees themselves. This research is concerned only with the first-named because it is only the faults of the constructor that can be detected by a clinical enquiry. Thus the discussion will be confined to the difficulty of eliminating weaknesses in the content and form of the item.

As to content, McNemar touches the root of the problem in noting that many variables in science must be measured indirectly and that such indirect measurement raises the question of validity --- "the extent to which the instrument is measuring the variable it is designed to measure rather than reflecting some other variable or variables." ²⁷ Fromme ²⁸ prefaced his clinical study of attitudes with the comment that YES - or - No responses are not enough to signify an attitude, since it is wrong to assume that the stimulus value of each item is the same for each subject.

The implications of such comments seem to be that there is a difficulty in arriving at item situations which will probe the variable concerned and nothing else, and that this difficulty is increased the more indirectly the variable is measured.

27. McNemar, p. 293.

28. Allan Fromme, On The Use of Certain Qualitative Methods of Attitude Research: A Study of Opinions on the Methods of Preventing War in the Journal of Social Psychology, Vol. XIII, issue of May 1941, p. 442.

The further the item situation is removed from the basic factor, the greater is the chance of other factors entering into the stimulus situation, leaving it open to a wider interpretation than would be anticipated. To illustrate by an example taken from the test under study, a leaning toward the THEORETICAL attitude is expected to be revealed by a preference for writing "on the defects of our present educational system". (Item 28: Part (b)). The authors themselves are aware of this danger as shown by the following statement concerning the measurement of the RELIGIOUS attitude in "A Study of Values" :

"In a western culture it is difficult to select activities which indicate religious value in Spranger's sense. Listening to sermons and interest in ecclesiastical matters are by no means exclusively religious in their significance, but the inclusion of questions of this order in the scale was necessary, and by our criterion of consistency, ultimately justified."²⁹

The value of internal consistency as a criterion of validity has already been appraised. Super, in evaluating this test, singles out the RELIGIOUS attitude for special attention. From his personal observations he feels that many high RELIGIOUS scores are made by people with no real depth of religious feeling, and that such scores frequently represent only "verbal conformity with the forms of religion."³⁰

A further requirement is stated by Wang: "An attitude statement must be debatable. It must represent an

29. Allport and Vernon, p. 236

30. Donald E. Super, Appraising Vocational Fitness, New York, Harper and Brothers, 1949, p. 466.

opinion which has no general acceptance".³¹ Thus a universal truth or a statement of fact never should be used in an attitude scale. To do so would be to ignore the differences between beliefs and attitudes and only tap the former, which may or may not have relevance for the attitude being measured.³² Harding similarly points out that where value attitudes are being measured the situation should be indeterminate in solution.

When devising items the form of the statement is probably not so important as the stimulus idea contained in it, but nevertheless the structure in which the idea is presented can easily distort the idea or render it ambiguous. Referring again to Wang he states that an attitude statement "must contain no word or phrase which can be construed to mean different things by different individuals."³³ Rundquist,³⁴ Hampton,³⁵ and Fromme³⁶ illustrate cases where a single word is enough to

31. C.K. Wang, Criteria For Writing Attitude Statements in the Journal of Social Psychology, Vol. III, No. 3, issue of August 1932, p. 368.

32. Lowry W. Harding, The Value-Type Problemmare in the Journal of Social Psychology, Vol. XIX, issue of February 1944, p. 122.

33. Wang, p. 368.

34. Edward A. Rundquist, Form of Statement in Personality Inventory in The Journal of Educational Psychology, Vol. XXXI, No. 2, issue of February 1940, p. 144.

35. Peter Hampton, Language Difficulties of the Bernreuter Personality Inventory in The Journal of Educational Psychology, Vol. XXXII, No. 6, issue of September 1941, p. 473.

36. Fromme, p. 446.

influence the response. McNemar³⁷ refers to ambiguity of wording, stereotypes, and emotionally charged words or phrases as factors affecting the validity of an item. Roslow, Wulfeck,³⁸ and Corby³⁸ have demonstrated experimentally that such factors do exist. Wang³⁹ recommends that "double-barrelled" statements be avoided, since the subject will then have to contend with two ideas in the one statement. Rugg and Cantril⁴⁰ found that the form of the statement was especially important when the subjects' ideas on the topic referred to, lacked strength and clarity. In such cases they tended to look to the wording and phrasing for clues to help them make up their minds. These illustrations are not exhaustive but have been included to underline the considerable influence that the wording of an item can have on its interpretation, apart from any considerations of the thought content itself.

It is such possible weaknesses in form and content which will be looked for in the clinical analysis of "A Study

37. McNemar, p. 297.

38. Sydney Roslow, Wallace H. Wulfeck and Philip G. Corby, Consumer and Opinion Research: Experimental Studies on the Form of the Question in The Journal of Applied Psychology, Vol. XXIV, No. 3, Issue of June 1940, p. 334.

39. Wang, p. 370.

40. Donald Rugg and Hadley Cantril, The Wording of Questions in Public Opinion Polls in The Journal of Abnormal and Social Psychology, Vol. XXXVII, No. 4, issue of October 1942, p. 494.

of Values". If these can be found to be present in certain items of this questionnaire, it will be possible to draw some conclusions as to its validity independently of the statistical results. If the clinical findings correlate positively with the statistical validation data, then the claims of the authors can be upheld. If a discrepancy is found between the clinical findings and the statistical findings, then the adequacy of this test should be reviewed in the light of the added clinical information.

E. Summary

Vernon and Allport have constructed a questionnaire which purports to measure the evaluative attitudes of men and women according to the classification of Spranger. The questionnaire has been validated both internally and against external criteria and has been found capable of distinguishing vocational groups at both the academic and professional levels. It is submitted, however, that the scale might not be so effective for making individual diagnoses and in support of this submission, reference is made to studies which have disclosed discrepancies between clinical diagnosis and the individual results of statistically validated tests. It is accordingly suggested that it is wrong to assume that if this test has been validated according to statistical criteria, real validity has been established as well. Further evidence is drawn on to show that

the source of error lies mainly in the faulty construction of test items, which error is not necessarily exposed by statistical validation. Clinical methods of validation thus assume a new significance and can occupy a role in the validation of personality questionnaires which statistical techniques, at their present degree of refinement, are unable to fill.

The particular clinical method to be used in discovering whether "A Study of Values" is open to error in its item construction is discussed in the next chapter.

CHAPTER II

METHOD OF INVESTIGATION

A. Preliminary Remarks

It has been seen that, no matter how favorably they are treated by statistics, personality questionnaires are subject to a certain degree of error arising out of the difficulties of item construction. To determine whether this particular questionnaire suffers seriously from such defects, it is proposed to conduct a logical item analysis with a group of subjects. This technique is not in wide use because of the time involved, but it is becoming increasingly recognized by psychologists as the only means of establishing the real validity of a test item. Fromme¹ criticizes the emphasis which so far has been placed on the statistical over the qualitative approach in the study of attitudes. McNemar,² a statistician, recommends that greater use be made of the open-end non-directive interview as a follow-up to the administration of the questionnaire in order to see whether the first expressed opinion holds up. Eisenberg³ states no attempt should be made to interpret an individual test result without further clinical investigation. Frank,⁴ in urging that

1. Fromme, p. 429.

2. McNemar, p. 326.

3. Eisenberg, p. 39.

4. Benjamin Frank, Stability of Questionnaire Response in the Journal of Abnormal and Social Psychology, Vol. XXX, No.3, issue of October-December, 1935, p. 324.

qualitative analyses of item responses be used for interpreting individual scores, warned the users of personality questionnaires that "until the influence of situation and the various factors in motivating responses can be definitely stated, the personality questionnaire will remain a dubious instrument."

B. Method

Thirty subjects, including both men and women, were asked to complete A Study of Values . Subsequently they were interviewed, during the course of which an attempt was made to discover just why they answered each item the way they did, and also whether their answers were unduly influenced by the wording or the phrasing of an item.

In order to insure that the responses be as rich and revealing as possible, it was felt that only those persons be considered who had achieved a relatively high degree of maturity and education. All of the thirty who were interviewed, therefore, possessed either graduate or professional qualifications, or else were graduate students. Admittedly these thirty individuals comprised a highly restricted sample which does not profess to represent a balanced cross-section of any population, but it is submitted that if an item is to be considered valid, it must be equally valid for all types of people, and, therefore, one should be able to draw conclusions as to the whole from an examination of the part. Any sacrifice of

variety in the over-all response should be more than compensated for by the superior type of response that should be expected from such a sample.

The questioning was not standardized, but the conversation was directed always toward getting as closely as was possible under the circumstances to the basic motivating force which influenced the test response. The responses were recorded as close to verbatim as was possible under the circumstances, (They will be found in the Appendix).

A decision was made as to what particular characteristic or characteristics of an evaluative attitude was intended to be measured by each item. This characteristic was then set up as a criterion by which the responses concerning an item could be appraised. This so-called "criterion" is not intended to be the objective, inflexible standard of measurement that is usually attributed to that name in psychology, but could be more aptly described as a focal area which must be "hit" somewhere by a response in order to be considered valid. This focal area is presented in terms of a central idea, theme, or motive which should be expected to stimulate any response purporting to stem from a given underlying attitude, and which central idea, theme, or motive should be revealed in some manner in the response. It is unrealistic to think of these attitudes as

being uniform, and rigid dispositions being manifested in every individual in the same way. Each attitude has at its core certain common characteristics, yet these characteristics are differently expressed and emphasized in each individual. Therefore, the criterion here must be considered not as a point on one side of which exists validity and on the other side, invalidity, but as an acceptable range of expression of the given characteristic, within which all responses can be seen as relating ultimately to this characteristic.

In the first thirty items, each item deals with two attitudes, and therefore two criteria had to be set up. In the last fifteen items, each item deals with four attitudes, so it was necessary there to set up four criteria. In nearly all cases the writer was successful in "seeing through" the item to the particular aspect or characteristic which the author supposedly had in mind when devising that item and which they intended should be the basis of every individual's preference when deciding how to answer an item. In a few instances, however, it was difficult or even impossible to draw any logical relationship between the item and the attitude concerned. When this occurred, no conclusions of any consequence as to the validity of the responses for that item, and consequently as to the validity of the item itself, could be drawn.

When a preference was expressed for one or another part of an item, the revealed motive for making such a choice, to be considered as a valid response, should have approximated the criterion for that part of the item. To allow for the subjectivity of personal judgment entering into both the establishing of the criterion and the appraisal of the responses, considerable flexibility was exercised in judging the responses, and any reasonable approximation of response to criterion was given the benefit of the doubt. In fact, any response which seemed to be related to any aspect of the attitude being measured, was accepted. (Of course, what is "reasonable" also is a function of the person concerned, but the personal element can never be eliminated entirely from any qualitative analysis). Whenever it was considered that the relationship between response and criterion was either too distant or non-existent, that response was deemed invalid, and when a considerable number of responses for any one item were found to be invalid, these responses were analysed further to see whether there were any recurrent factor or factors that could be held responsible for the weakness of that particular item.

The analysis of each item followed this same pattern. First, a criterion was set up; secondly, the item was appraised on the basis of this criterion together with suggested explanations to account for discovered weaknesses. This item

analysis will be dealt with in the next chapter, and from whatever findings are obtained there, some general conclusions as to the merits of the questionnaire as a whole will be proposed in Chapter V.

For the convenience of those who wish to refer to the summaries of the six evaluative attitudes of Spranger by Vernon and Allport,⁵ they are set out in Appendix "B".

5. Vernon and Allport, p. 233-236.

CHAPTER III

ANALYSIS OF RESULTS - PART I

Preliminary Remarks

This chapter deals with an item analysis of the responses obtained from the thirty interviews. As there are forty-five items to be treated, they will be divided between two chapters; the first thirty items being included in this chapter, and the last fifteen in the succeeding chapter.

The evaluative attitudes purported to be measured in each item are handled separately, and the responses concerning each are matched against their relevant criteria. The appraisal consists of a brief enumeration of those responses considered as valid, invalid, or indeterminate, together with a paragraph on any revealed weaknesses in that part of the item. The bracketed numbers in the appraisal refer to the original responses set out in the Appendix, and which are numbered from 1 to 30 for each item.

It will be noted that in all items the interviewer was unable frequently to draw out a response which was sufficiently clear to be judged either valid or invalid. Such responses are referred to in the appraisal as "indeterminate". The cause of so many indeterminate responses could be due to any of the following reasons: the inexperience of the interviewer, the limitations imposed by time, and the indefiniteness

of some of the items.

Item 1 - The main object of scientific research should be the discovery of pure truth rather than its practical applications
(a) Yes (Theoretical); (b) No (Economic).

A. "Theoretical" Responses

Criterion

The item speaks for itself. What is being sought in the "theoretical" response is some indication that truth is considered to be an ultimate end in itself.

Appraisal

Out of 16 responses, 11 were considered valid (2,9,11, 13, 16, 20, 22, 24, 25, 27, 29), 1 was invalid (10), and 4 were indeterminate (1, 17, 19, 26).

Such results would indicate that this item lives up to expectations as far as the theoretical attitude is concerned.

B. "Economic" Responses

Criterion

An "economic" response should indicate that the individual is concerned solely with what is practical, and that truth is always subordinated to the material use to which it can be put.

Appraisal

Out of 14 responses, 10 were considered valid (3, 4, 5, 6, 7, 8, 15, 18, 21, 23), 2 were invalid(12, 30), and two were indeterminate (14, 28).

The 2 invalid responses were accounted for by the subjects considering pure truth in the philosophical sense

and thinking it to be outside the field of science.

Item 2- Do you think it is justifiable for the greatest artists such as Beethoven, Wagner, Byron, etc., to be selfish and negligent of the feelings of others? (a) Yes (Aesthetic); (b) No (Social).

A. "Aesthetic" Responses

Criterion

Although it is reasonable to think that a considerable portion of those preferring (a) would be the "aesthetic type", it might be just as reasonable to think that persons would make such a choice on other grounds. No logical relationship between part (a) and the aesthetic attitude could be found and it was impossible, therefore, to make an appraisal. Nor did any of the 13 responses provide clues.

B. "Social" Responses

Criterion

The same difficulty as in the other part of the item exists here. Three of the 17 responses did bring out the point that the individual must be given prime consideration under all circumstances, and were classed as valid(2,5, 9). Nothing else could be learned. The whole item does not lend itself to logical analysis.

The majority of the indeterminate responses were influenced by religious teachings, and it is possible therefore,

that the governing factor was an absolute moral standard rather than a personal inclination(1, 10, 11, 14, 17, 23, 25). If such is the case, many are precluded from making a real choice of alternatives.

Item 3- Because of the aggressive and self-assertive nature of man the abolition of war is an illusory ideal. (a) Yes (Political); (b) No (Religious).

A. "Political" Responses

Criterion

A basic characteristic of the "political" person is his aggressiveness and self-assertiveness. The validity of a "political" response should depend then on whether or not it is based on a belief that these characteristics are fundamental in man.

Appraisal

Out of 16 responses, 10 were considered valid (1, 3, 4, 7, 18, 19, 23, 24, 28, 29), 1 was invalid (12), and 5 were indeterminate.

The one invalid response was not based on man's aggressive nature but on whether the abolition of war was or was not an illusory ideal, and discloses a weakness in this item which, as far as this sample is concerned, is centred, with this one exception, in the "religious" responses. It will, therefore, be discussed there.

B. "Religious" Responses

Criterion

The religious attitude is idealistic and strives toward unity and perfection. The test authors must consider that a person possessing this attitude would then envisage the perfect society as a definite possibility and are expecting that this is the basis of the "religious" responses.

Appraisal

Out of 14 responses, 3 were considered valid (2, 8, 13), 5 were invalid(6, 15, 17, 21, 27), and 6 were indeterminate.

This item contains two separate and distinct ideas which do not seem to have any necessary relationship to each other, and which can be affirmed or denied separately. Thus a "no"(religious) response could still hold man to be aggressive, while denying the impossibility of the abolition of war. Such was the case with four subjects (15, 17, 21, 27), who were actually more "political" than religious. On the other hand 1 "religious" subject thought man was not basically aggressive, but did think that other factors made war inevitable (6).

The validity of the "political" side of this item is then more apparent than real, since, by a coincidence, those that preferred the "political" side also happened to believe that the abolition of war was an illusion.

Item 4- If you were a university professor and had the necessary ability, would you prefer to teach: (a) poetry (Aesthetic); (b) chemistry and physics(Theoretical).

A. "Aesthetic" Responses

Criterion

The preference for poetry must be on some emotional, aesthetic basis in which the thoughts and ideas expressed in poetry are less significant than the manner in which they are expressed.

Appraisal

Out of 20 responses, 11 were considered valid, (1, 4, 8, 10, 11, 12, 16, 19, 20, 21, 28), 4 invalid (5, 18, 23, 26) and 5 indeterminate (2^a, 6, 13, 14, 17).

Two of the invalid responses(5,26) liked poetry for the philosophical ideas contained in it. Another felt that poetry was more about people than chemistry and physics(18), and the other invalid response put the emphasis on "teaching", and admitted that otherwise she would have preferred the other alternative.

It is considered that the proportion of valid responses is significantly favorable.

B. "Theoretical" Responses

Criterion

Valid responses should bring out a preference for intellectuality as distinct from emotionality; a liking for precise, logical concepts, objective laws and principles.

Appraisal

Out of 11 responses, 7 were considered valid (2^b, 7, 9, 15, 24, 25, 27), 3 invalid(3, 29, 30) and 1 indeterminate.

All these invalid responses brought out the point of view that chemistry and physics was more useful and practical in this world than poetry, indicating that this alternative can represent "economic" values as well as "theoretical" values.

Since Spranger considers a liking for philosophy

as much an indication of the "theoretical" attitude as chemistry or physics, it would, perhaps, have produced better results to have put the choice between poetry and philosophy, so that not only a preference for poetry could be made more exclusively on expression of ideas, but so that the "economic", materialistic element could better be eliminated from the "theoretical" alternative.

Item 5- Under circumstances similar to those of Qu. 4, would you prefer: (a) economics (Economic); (b) law (Political).

A. "Economic" Responses

Criterion

Those who prefer economics should see it as a materialistic science, with the accent on its tangible, utilitarian aspects, rather than its theoretical and social aspects.

Appraisal

Out of 14 responses, 5 were considered valid, (4, 7, 15, 22, 26), 7 invalid(1, 5, 16, 20, 21, 23, 24), and 2 indeterminate, (8,9).

The decisive weakness here is that the field of economics presents many aspects, and people approach the subject differently. Five invalid responses stemmed from social and humanitarian motives rather than from practical, utilitarian motives(1, 5, 16, 20, 23). The other 2 invalid responses stressed the theoretical and intellectual aspect of economics (21, 24). Note: See the appraisal of Item 7, pg. 31-32.

B. "Political" Responses

Criterion

Law should here be perceived as an instrument for the regulation and control of society. It is a symbol of power and authority, with which the power seeker or power conscious person would tend to identify himself.

Appraisal

Out of 16 responses, none were considered valid, 6 invalid, (2, 10, 11, 12, 25, 27) and 10 indeterminate (3, 6, 13, 14, 17, 18, 19, 28, 29, 30).

Law, even more than economics has different implications for different people, and as far as this sample is concerned, the "political" implication is non-existent. 2 invalid responses were related to social interests(2, 12). 2 others felt that law pertained to people and human nature more than economics(10, 27), and the remaining two responses were concerned with the abstract, philosophical aspect of law. It is unfortunate that the interviewer was not more successful in eliciting clear responses, but the trend would indicate that a preference for law by no means distinguishes the "political" person.

Item 6- Which of these character traits do you consider the more desirable: (a) high ideals and reverence (Religious); (b) unselfishness and sympathy(Social).

A. "Religious" Responses

Criterion

High ideals and reverence are related to the intangible and the mystical. They are remote from the realities of everyday experience. They embrace personal values, goals which are striven for but perhaps beyond attainment, but which make life meaningful for the possessor of them.

Appraisal

Out of 8 responses, 1 was considered valid(24), 1 invalid(28), and 6 indeterminate(1, 7, 12, 17, 22, 30).

It was practically impossible to untangle the possible relationship between "high ideals and reverence" and the concept of the "religious" type. 5 preferences were made on the basis of the consideration that being idealistic was a prerequisite to becoming unselfish, and the inquiry could not get behind this argument(1, 7, 12, 17, 30). "High ideals" was given more attention than "reverence".

B. "Social" Responses

Criterion

Unselfishness and sympathy are social qualities which, if preferred to ideals and reverence, would seemingly indicate that the person is more concerned with the welfare of his fellow man than with attitude which, though being of some significance to the person concerned, have no apparent significance for, or benefit to, society.

Appraisal

Out of 22 responses, 11 were considered valid(2,4,6, 8,9,14,18,20,21,25,29) and 11 indeterminate(3,5,10,11,13,15, 16,19,23,26,27).

Unselfishness and sympathy are qualities for which no further interpretation is possible. These qualities certainly would be present in one possessing the "social" attitude. Of course, it is one thing to consider that certain qualities are desirable, and it is quite another thing to be the possessor of such qualities. It would be impossible to try and make

the distinction through a verbal interview. It is quite possible that people in general would be more prone to attach some moral significance to these two named "social" qualities, and tend to relate them to principles of Christian charity.

There were several who had difficulty in separating the "social" qualities from the "religious" qualities and who felt that they were not mutually exclusive.(5,10,15,16,18,26).

Item 7- In a paper such as the New York Sunday Times, are you more interested in the section on picture galleries and exhibitions than in the real estate sections and the account of the stock market? (a) Yes (Aesthetic); (b) No (Economic).

A. "Aesthetic" Responses

Criterion

A preference for art sections in the newspaper over real estate sections should indicate implicitly, without further exploration, that one's "aesthetic" attitude is being tapped to some degree.

Appraisal

Out of 27 responses, 9 were considered valid(3,4,8,9,10,13,15,20,30), 12 invalid(1,2,5,6,7,14,17,18,22,23,27,29), and 6 indeterminate(11,16,19,21,26,28).

As will be seen in most other items where there are "aesthetic" alternatives, there is a high proportion of valid responses. The interests of an "aesthetic" person are more widely known and are usually revealed simply by his interest in one or another of the forms of art. Although such responses are valid verbally, such an item can suffer from being too obvious, and the person who "wants" to be "aesthetic" can usually "become" so.

This particular item seems to be weakened by the fact that frequently the subjects found neither of the alternatives to their liking, and their decision to score the "aesthetic" alternative positively hid the fact that when interviewed, they admitted that they were completely indifferent to such interests and were merely going through the motions. All such responses were classed as invalid(1,2,6,7,14,18,22,23,27). These reactions might indicate that these particular value situations are not universal enough to appeal to the general population and that no real comparison of the two attitudes concerned is being made on this item.

B. "Economic" Responses

Criterion

Real estate and stock market conditions are usually matters of common interest to practical business men and people whose main concern is to exact the maximum financial return from the minimum expenditure of capital and labor.

Appraisal

Out of 3 responses, 2 were considered valid(24,25), and 1 indeterminate(12).

There are not enough responses to indicate anything. However, it was significant that of three professional economists, and one economics major who were interviewed, all four preferred the "aesthetic" alternative to the "economic" alternative. All of them gave the opinion that stock markets were of no fundamental significance for economics(15,16,19,21).

The inference of such reactions could be that the true economist belongs more to the "theoretical" type than to the "economic" type. If such is the case, it could be inferred that a preference for stock markets and real estate might be indicative of the "economic" type, while at the same time it lends weight to the criterion of Item 5, where a preference for teaching economics is deemed indicative of the "economic" type.

Item 8- Is a person who analyzes his emotions likely to be less sincere in his feeling than one who is not so reflective? (a) Yes (Social); (b) No (Theoretical).

A. "Social" Responses

Criterion

This part of the item refers to the emotional tendencies of the "social" individual and his relatively spontaneous and impulsive behavior.

Appraisal

Out of 4 responses, 2 were considered valid, (2,4) and 2 indeterminate (9,24).

B. "Theoretical" Responses

Criterion

This part of the item refers to the tendency of the "theoretical" type to be analytical, critical, and objective.

Appraisal

Out of 26 responses, 13 were considered valid (1,6,11, 13,14,15,17,19,21,23,27,28,29) and 13 indeterminate (3,5,7,8,10, 12,16,18,20,22,25,26,30).

Only half of the responses were sufficiently clear to have judgement passed on their validity, but it is perhaps

significant that all of these seemed valid to the observer. Several subjects who cast their lot on the "theoretical" side felt that they could see where both types could be sincere. (3,5,10,16,18,26). One might take such comments as another indication of a more reflective approach, where both sides of the question were considered.

Item 9- If you should see the following news items with headlines of equal size in your morning paper, which would you read the more attentively; (a) Great improvements in market conditions (Economic); (b) Protestant leaders to consult on reconciliation? (Religious).

A. "Economic" Responses

Criterion

An adequate "economic" response should indicate that the subject is interested in the financial and industrial workings of society.

Appraisal

Out of 10 responses, 3 were considered valid(3,15,29), 6 invalid(4,16,17,19,24,28), and 1 indeterminate(?).

4 of the invalid responses stemmed from the fact that neither alternative had any appeal, and this was the lesser of two evils. At least one alternative of any item should have some positive appeal, otherwise the responses become meaningless.

B. "Religious" Responses

Criterion

The responses should indicate some universal religious interest, and not merely a special interest in this particular headline.

Appraisal

Out of 19 responses, 10 were considered valid(1,6,7,8, 10,11,12,14,22,25), 7 invalid(9,18,20,21,23,26,30), and 2 indeterminate (5,27).

Here again there were four negative choices. The question that arises also from the responses is, "How 'religious' is this headline?" Does it pertain to religion as such, or to the problems of religious organizations? How closely are they related?

Item 10- Under circumstances similar to those of Qu. 9: (a) Laws not opposed to liberties, says Senator(Political); (b) Curiosity the basis of knowledge, educator declares(Theoretical).

A. "Political" Responses

Criterion

This alternative is presumably designed to stimulate the political person's concern with the continual conflict between the governors and the governed. He would be interested in hearing another person, with views similar to his, say something about this problem. The subject should indicate that he is more interested in the laws than in the liberties.

Appraisal

Out of 11 responses, 2 were considered valid(1,25), 4 invalid(2,5,10,14) and 5 indeterminate(4,6,15,19,26).

3 of the 4 invalid responses felt that this was an interesting philosophical problem, and as such are more "theoretical" than "political".(2,5,14).

B. "Theoretical" Responses

Criterion

This alternative should arouse the curiosity of the "theoretical" person as to why he is curious, and as to the consequent implications of the inquiring turn of mind.

Appraisal

Out of 19 responses, 8 were considered valid (7,17,,18, 22,24,27,28,29), 6 invalid (11,12,13,16,20,21), and 5 indeterminate (3,8,9,23,30).

4 out of 6 invalid responses were negative choices, resulting from a bias against anything a senator would have to say. They made their choice on the basis of preferring to listen to an educator rather than a senator. Of course, this of itself might indicate that the person was "theoretical" since the educator would be more likely to base his speech on fact and logical reasoning, but the authors could not have intended the choice to turn on this point.

Item 11- When you visit a cathedral are you more impressed by a pervading sense of reverence and worship than by the architectural features and stained glass? (a) Yes (Religious); (b) No (Aesthetic).

A. "Religious" Responses

Criterion

This item should evoke some general spiritual response which indicates that the church is in some way symbolic of some unearthly and metaphysical idea, which moves the person more deeply than its external appearances.

Appraisal

It was practically impossible to relate a preference for a "sense of reverence" to the above concept. Out of 13 responses, 1 was considered valid(13) and 12 were indeterminate (5,7,8,9,14,16,17,21,22,23,24,28).

B. "Aesthetic" Responses

Criterion

Again, as with the majority of the "aesthetic" situations, there is an obvious and direct relationship between the situation and the attitude.

Appraisal

Out of 17 responses, 13 were considered valid(1,3,4, 10,11,15,18,19,20,25,26,27,30), and 4 indeterminate(2,6,12,29).

One general comment can be made here. The item seems confusing to several, because they feel that they cannot separate the spiritual feeling from the aesthetic feeling, and cannot say whether the sense of reverence is independent of the architectural features, or whether it was inspired by them. Evidence of this confusion is indicated by the fact that 4 out of 13 "religious" responses were influenced admittedly by the architectural surroundings(8,23,24,28), which was the same reason given by 4 out of 17 "aesthetic" responses.(2,6,12,29).

Item 12- Do you believe that contemporary charitable policies should be curtailed because they tend to undermine individual initiative? (a) Yes (Political); (b) No (Social).

A. "Political" Responses

Criterion

The authors probably have in mind the idea that those who seek personal power are usually rugged individualists who believe that everybody should stand on his own feet and that those who need help have only themselves to blame.

Appraisal

As might be expected from this particular sample(where social-minded individuals predominate) there are not sufficient

responses on which to form an opinion. Out of 3 responses, 2 were considered valid(21,29), and 1 indeterminate(13).

B. "Social" Responses

Criterion

The "social" person would be more acutely aware of the needs of the individuals and endeavor to help them in any way to achieve satisfaction and happiness in life.

Appraisal

Out of 27 responses, 3 were considered valid(4,5,6), 3 invalid(1,10,25) and 21 indeterminate(2,3,7,8,9,11,12,14,15,16,17,18,19,20,22,23,24,26,27,28,30).

Many different reasons were given for preferring this alternative but very few of them could be determined as being on or off the point. It could be possible that for many people, and especially for those who have received higher education, the issues involved are questions of fact rather than opinions and attitudes. The 1920's and '30's was the age of "initiative" but the concept of social welfare has been becoming steadily more popular and is now generally regarded as a necessary activity in society.

The item was open to some misinterpretation. 4 out of 30 subjects(1,10,15,12) thought that the question referred to state charity vs. private charity, and whether the former undermined the initiative of the latter.

Item 13- All the evidence that has been impartially accumulated goes to show that the universe has evolved to its present state in accordance with mechanistic principles, so that there is no need to assume a first cause, cosmic purpose, or God behind it. (a) Yes (Theoretical); (b) No (Religious).

A. "Theoretical" Responses

Criterion

If the "theorist" is intellectual, rational, objective, it is implied that he would seek an explanation of the universe from laws and phenomena which can be observed, analyzed and measured.

Appraisal

Out of 3 responses, 1 was considered valid(26), and 2 indeterminate(3,21).

B. "Religious" Responses

Criterion

The "religious" person would tend to seek an explanation not governed by physical laws.

Appraisal

Out of 27 responses, 5 were considered valid(2,5,8,19,27), 13 invalid(1,6,7,11,12,14,16,18,20,22,25,29), and 9 indeterminate (4,10,13,15,17,23,24,28,30).

This item has no validity for those of the Catholic faith, at least. For them it is a question of fact, and what should be measured here is an attitude.

It was pointed out by several that the way the item was worded made it appear as if the concept of evolution were incompatible with the concept of a first cause. The word "mechanistic" could be interpreted in more than one way.

Item 14- In your opinion, has general progress been advanced more by: (a) the freeing of slaves, with the enhancement of the value placed on individual life(Social); (b) the discovery of the steam engine, with the consequent industrialization and economic rivalry of European and American countries(Economic)?

A. "Social" Responses

Criterion

The "social" person places the importance of the individual above all other considerations.

Appraisal

Out of 18 responses, 10 were considered valid(2,3,5,6, 10,11,17,19,21,30), and 8 indeterminate(7,9,12,13,15,18,20,22).

No weaknesses are revealed.

B. "Economic" Responses

Criterion

Industrial progress is more significant to the "economic" person than human progress.

Appraisal

Out of 12 responses, 3 were considered valid(23,24,27), 8 invalid(1,4,8,14,25,26,28,29), and 1 indeterminate(16).

Several subjects considered the freeing of slaves as a bad example of an event which helped to enhance the value of individual life, and actually thought that the discovery of the steam engine as such, did more to enhance individual life and freedom.(1,25,26,28,29). Thus the validity of this part of the item seems to be much weakened. 5 out of 12 "economic" preferences were based on this opinion, and were actually more "social" than "economic".

Item 15- If you had the opportunity, and if nothing of the kind existed in the community or college where you lived, would you prefer to found: (a) a debating society(Political); (b) a classical orchestra(Aesthetic) ?

A. "Political" Responses

Criterion

It is difficult to draw any logical relationship between an interest in debating and the "political" attitude beyond the observation that the power seeking person usually uses public speaking as the medium of obtaining and exercising influence over others, and like to bring others to his own way of thinking.

Appraisal

Out of 15 responses, 2 were considered valid(1,5), 8 invalid(12,13,15,22,24,25,27,30) and 5 indeterminate(4,11,17,19,20).

There seem to be factors entering into the "debating situation" other than the "political". 5 subjects said it developed the mind and was more educational than a classical orchestra, indicating more of a "theoretical" attitude(13,22,24, 25,30). 3 subjects based their preference on the benefit to the community as a whole, resulting from the interplay and clarification of ideas, indicating more of a "social" attitude(12,15,27).

B. "Aesthetic" Responses

Criterion

The person who likes music is naturally "aesthetic".

Appraisal

Out of 15 responses, 12 were considered valid(2,3,7,8,9, 10,14,18,21,23,28,29), 2 invalid(16,26) and 1 indeterminate(6).

The 2 invalid responses were based on the opinion that the classical orchestra would benefit more people, rather than a personal liking for music.

Item 16- At an exposition, do you chiefly like to go to the buildings where you can see: (a) automobiles(Economic); (b) scientific apparatus or chemical products(Theoretical)?

A. "Economic" Responses

Criterion

Automobiles should be seen in some industrial context, such as mechanical improvement, a symbol of the modern age, a product of mass-production, or a mode of comfortable conveyance.

Appraisal

Out of 16 responses, 5 were considered valid(1,13,16,21, 25), 7 invalid(8,10,12,18,19,20,26), and 4 indeterminate(2,15,24, 30).

6 out of 7 invalid responses were simply an expression of liking to look at a new automobile because it was nice to look at. This is more of an "aesthetic" preference than anything else(8,10,12,19,20,26). No "Economic" considerations entered their minds.

B. "Theoretical" Responses

Criterion

This alternative should stimulate an interest in science, scientific progress, with possible reference to advancing the field of knowledge.

Appraisal

Out of 14 responses, 5 were considered valid(3,6,17,27, 28), 2 invalid(9,29) and 7 indeterminate(4,5,7,11,14,22,23).

Although the proportion of determinable responses here is not as high as it might be, the trend, if maintained, would indicate that this part of the item provokes, on the whole, the type of response that should be expected.

Item 17- Would you prefer to hear a series of popular lectures on: (a) the progress and needs of social service work in the cities of your part of the country(Social); (b) contemporary painters (Aesthetic) ?

A. "Social" Responses

Criterion

The response should indicate that the subject is more concerned with the lives of individuals and their welfare, than with the appreciation of art.

Appraisal

Out of 16 responses, 9 were considered valid(2,3,13,22, 25,26,27,29,30), 2 invalid(1,19) and 5 indeterminate(5,6,14,17,24).

B. "Aesthetic" Responses

Criterion

This alternative should call forth some response which denotes a personal interest in art.

Appraisal

Out of 14 responses, 7 were considered valid(4,7,8,12,15, 18,28), 2 invalid(16,20) and 5 indeterminate(9,10,11,21,23).

Item 18- Under similar circumstances, would you choose: (a) the comparative development of the great religious faiths(Religious), or (b) the comparative merits of the forms of government in Britain and in the United States(Political) ?

A. "Religious" Responses

Criterion

The reason why one prefers to hear a lecture on this subject must be a "religious" reason, and not something that pertains to the particular situation.

Appraisal

Out of 13 responses, 0 were considered valid, 9 invalid (8,10,16,20,21,23,27,28,30), and 4 indeterminate(5,9,12,14).

It should have been expected that there would have been very few responses relating positively with an aspect of the

"religious" attitude. However, there is definite indications that this alternative has little, if any, relation to this attitude. 4 of the 9 invalid responses felt that this was a topic which they happened to know less about than forms of government and would want to fill in some of the gaps in their knowledge(16,20,21,30). 2 others were curious about discovering the differences between the Catholic and Protestant faiths. The remaining three had miscellaneous motives; a preacher would have a nicer voice than a politician(28), it would be closer to his interest in personalities(10), and it was seen as a philosophical, academic problem(8).

B. "Political" Responses

Criterion

The response should express more than an academic interest in this topic, and should reveal in some fashion, the subject's personal concern with power or dominance over others.

Appraisal

Out of 16 responses 3 were considered valid(1,4,25), 8 invalid(6,11,15,17,18,22,24,26), and 5 indeterminate(2,3,7,19,29).

Again the alternative seems to have no specific reference to the "political" attitude. Of the 8 invalid responses, 3 were interested solely in the historical or philosophical aspects(11, 12,15). 1 thought governmental knowledge could be of more practical use than religious information(6), 1 felt that already he knew sufficiently about religious matters(17). 1 took a social meaning from this alternative(26), and 2 were simply negative choices(18,24).

Item 19- If you had some time to spend in a waiting room, and there were only these two magazines to choose from, would you prefer: (a) The Scientific American(Theoretical); (b) Arts and Decorations(Aesthetic)?

A. "Theoretical" Responses

Criterion

Scientific progress, intellectual achievement, interest in new ideas and theories, should be the type of concepts brought out in the responses.

Appraisal

Out of 12 responses, 3 were considered valid(4,24,25), 4 invalid(5,13,14,26), and 5 indeterminate(3,17,22,27,30).

3 out of 4 invalid responses found some socio-economic value in this alternative(13,14,26).

B. "Aesthetic" Responses

Criterion

"Arts and Decorations" should appeal to those who are "aesthetically" inclined.

Appraisal

Out of 18 responses, 8 were considered valid(7,8,10,11,12,15,18,28), 8 invalid(1,2,6,9,16,20,21,29), and 2 indeterminate(19,23).

The striking weakness in this alternative is that it pertains to the home as well as to artistic interests, since it is natural, especially for those who are married, to take a personal interest in making their living quarters attractive to the eye. 5 out of 8 responses were really preoccupied with this, rather than any artistic consideration(1,2,20,22,29). The other 3 responses were negative choices.

Item 20- Would you encourage your children, while at school, to: (a) try to make several teams(Political); (b) have vocational training(supposing that they interfered with one another) (Economic) ?

A. "Political" Responses

Criterion

The competitive spirit of the "political" person is hoped to be stimulated by this alternative. "Making several teams" could be considered as a personal success which would be more satisfying to the "political" person than to others.

Appraisal

Out of 11 responses, 6 were considered valid(4,6,10,15, 24,25), 4 invalid(12,13,21,23), and 1 indeterminate(16).

The invalid responses were all characterized by their tendency to see sports as a developer of character and maturity, which tendencies would be by no means exclusively "political," and in fact lean more toward the "social" attitude.

B. "Economic" Responses

Criterion

Vocational training would, in the eyes of the "economic" person represent opportunities to develop one's talents, and would be regarded, therefore, as a more useful activity.

Appraisal

Out of 19 responses, 4 were considered valid(7,14,28, 29), 11 invalid(1,2,3,5,8,17,18,19,20,26,30), and 4 indeterminate(9,11,22,27).

7 out of the 11 invalid responses were caused by a misinterpretation of the words "vocational training" as being synonymous with vocational guidance(1,3,5,8,18,20,30). Possibly a contributing factor to this misinterpretation was the presence

of a considerable number of psychology students among those who were interviewed. Such persons may have possessed something akin to a "mental set" which influenced their perception of the item. However even when the item was interpreted correctly, it stimulated such non-economic motives as enabling people to make a better contribution to society(2), aiding mental development(17), balancing studies, hobbies, and recreation(19) and providing an opportunity for expression and creation(26).

Item 21- The aim of the churches at the present time should be: (a) to bring out altruistic and charitable tendencies and to urge people to think more of the good of others(Social); (b) to convey spiritual worship, and a sense of communion with the highest(Religious).

A. "Social" Responses

Criterion

The "social" person would feel either that human life possesses the highest possible value, or that to love God is to love your fellow man.

Appraisal

Out of 13 responses, 10 were considered valid(3,4,15, 17,18,21,25,26,27,30), 2 invalid(9,10), and 1 indeterminate(20).

B. "Religious" Responses

Criterion

The "religious" person should feel that concern for the welfare of others is secondary to the all-important striving to know God directly, and that increasing awareness of Him would in turn inspire love for mankind.

Appraisal

Out of 17 responses, 8 were considered valid(1,2,5,6, 12,23,28,29), and 9 indeterminate(7,8,11,13,14,16,19,22,24).

The large number of indeterminate responses was due to the difficulty of separating personal tendencies from religious training.

Item 22- Are our modern industrial and scientific developments signs of a greater degree of civilization and culture than those attained by any previous race, the Greeks, for example ?
(a) Yes (Economic); (b) No (Aesthetic).

A. "Economic" Responses

Criterion

The item attempts to distinguish between those who judge the level of civilization and culture on the basis of economic wealth and achievement and the material standard of living on the one hand, and those who judge the level of civilization and culture by artistic achievements in poetry, drama, music, painting, etc.

Appraisal

Out of 12 responses, 6 were considered valid(3,9,10,21, 24,30), 4 invalid(2,7,13,15), and 2 indeterminate(4,26).

The item as a whole seemed open to more than one interpretation. Some subjects ignored "industrial and scientific developments" and based their answers on their own personal interpretation of what was civilization and what was culture(13, 15). Another made the comparison solely between ancient and modern science(7). Subject No. 2 preferred industrial and scientific achievements merely because they allowed man more time for cultural development.

B. "Aesthetic" Responses

Criterion

See above.

Appraisal

Out of 18 responses, 5 were considered valid(6,11,22, 23,29), 7 invalid(1,5,12,14,16,25,27), and 6 indeterminate(8, 17,18,19,20,28).

Again, the civilization and culture of previous races meant different things to different people --- intellectual development(1,5), personal and spiritual development(12,16,25), or political development(14). The total of such responses was greater than those concerned with the artistic side of culture. 6 other responses cited several of these aspects of culture in the one response, of which art or literature was only one aspect.

Item 23- You are asked to wait for a few minutes in a strange living-room; are you more likely to judge(a) the owner's knowledge and intellectuality as shown by the books in his book cases(Theoretical) ; (b) his friendliness and hospitality as shown by the photographs on the walls, and the general comforts of the room(Social) ?

A. "Theoretical" Responses

Criterion

The comparison is essentially between knowledge and intellectuality on the one hand, and friendliness and hospitality on the other. These two sets of attributes can be said to be one way of distinguishing the "theoretical" and "social" types.

Appraisal

Out of 15 responses, 7 were considered valid(3,4,6,15, 18,24,26), 4 invalid(11,12,16,23), and 4 indeterminate(13,17,20, 22).

Many of the responses to both alternatives were chiefly influenced by the examples cited in this item and proceeded to make a choice based on the merits of the examples rather than

the fundamental attitudes involved. This factor accounted for all of the invalid responses in this part of the item.

B. "Social" Responses

Criterion

See above.

Appraisal

Out of 15 responses, 4 were considered valid(1,2,21, 29), 9 invalid(8,9,10,14,19,25,27,28,29), and 2 indeterminate (5,7).

The same limitation encountered above prevails here. (8,10,25,27,29). Furthermore, 3 subjects were of the opinion that "photographs" and "general comforts" would be better indicators of artistic tastes than of friendliness and hospitality(9,14,28).

Item 24- The world would be a much better place if we took to heart the teaching, "Lay not up for yourselves treasures upon earth but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (a) Yes(Religious); (b) No(Economic).

A. "Religious" Responses

Criterion

The attitude toward life and the daily conduct of the "religious" person is determined more by spiritual values, while the philosophy and behavior of the "economic" person are more intimately linked with materialistic motives.

Appraisal

Out of 27 responses, 6 were considered valid(6,10,13, 18,20,24), 9 invalid(7,17,22,23,25,27,28,29,30), and 12 Indeterminate(1,2,4,5,8,9,11,12,14,16,19,26).

This part of the item seems to be chiefly invalidated

by the fact that many subjects thought the quotation referred to "social", rather than "religious" ends. Such responses were based on such concepts as duty toward one's fellow-man, charity, unselfishness, and similar "social" qualities(7,17,22,23,25,27, 28,29,30).

The overlapping of religious training with personal inclinations was responsible for a considerable proportion of the large number of indeterminate responses(2,8,9,11,14).

The overwhelming majority of "religious" preferences (27 out of 30) might bear evidence for the fact that this Biblical quotation has become too popularized and platitudinous, having real personal significance for only a few.

B. "Economic" Responses

Criterion

See above.

Appraisal

Out of 3 responses, 3 were considered valid(3,15,21).

Item 25- Are you more interested in reading accounts of the lives and works of men such as: (a) Aristotle, Plato and Socrates(Theoretical); (b) Alexander, Julius Caesar, and Charlemagne (Political). ?

A. "Theoretical" Responses

Criterion

The three figures named pertain to thinkers and intellectualists.

Appraisal

Out of 22 responses, 15 were considered valid(5,6,8,9, 15,16,17,18,19,20,22,24,25,26,28), 2 invalid(13,29) and 5

indeterminate(4,10,11,23,30).

B. "Political" Responses

Criterion

The three figures named pertain to men of action, achievers, conquerors of others.

Appraisal

Out of 8 responses, 4 were considered valid(1,2,3,21), 1 invalid(12), and 3 indeterminate(7,14,27).

Nearly all the responses seem to group themselves according to the division made above.

Item 26.- Taking the Bible as a whole, one should regard it from the point of view of its beautiful mythology and literary style rather than as a spiritual revelation. (a) Yes(Aesthetic); (b) No (Religious).

A. "Aesthetic" Responses

Criterion

There must be a positive aesthetic basis for this preference, rather than a negative agnostic attitude toward the Bible.

Appraisal

Out of 3 responses, 2 were considered valid(4,28) and 1 indeterminate.(20).

B. "Religious" Responses

Criterion

It would be necessary here to distinguish the religious attitude as defined by Spranger from a more or less passive acceptance of the Bible behind which there is no deep religious feeling.

Appraisal

Out of 27 responses, 7 were considered valid(2,3,10,11, 14,27,30), 17 invalid(1,6,7,8,9,12,13,15,17,18,19,22,23,24,25, 26,29), and 3 indeterminate(5,16,21).

The validity of this item is affected by the fact that it refers to the Bible, which, while accepted as having religious meaning for most people, should not exclude the possibility of others receiving religious inspiration from other sources. The concept of the religious attitude that Spranger defined, whether rightly or wrongly, does not have its roots in adherence to the teachings of any particular faith, but rather in an attitude which seeks out the value which for that person represents the highest meaning of life, which value may or may not be manifested in one of the religious faiths. If such is the religious attitude of Spranger, references to objects which have not universal religious meaning should be avoided, as they tend to attract those who have been brought up according to a particular religious tradition, and exclude those who are more unorthodox in their approach to religion. Also, faith is not equivalent to attitude, and may not necessarily be the result of attitude, so that when an item introduces a matter of religious faith, as it does here, then it makes it impossible to determine whether or not there is an attitude lying behind the faith, and calls for an arbitrary answer. 15 out of 27 subjects had no choice in answering this alternative.

Item 27- Since the class or social status to which a man belongs depends mainly upon his push and ability, it is just that a small proportion of the population should be very rich. (a) Yes (Political); (b) No (Social).

A. "Political" Responses

Criterion

The "political" person should respond positively to this situation since power is intimately linked with competition and struggle, and the "every man for himself" idea. The idea of cooperation is foreign to such a person, and there is no division of the spoils.

Appraisal

Out of 15 responses, 11 were considered valid(4,8,10, 14,15,18,21,22,24,28,29), and 4 indeterminate(3,9,12,23).

This part of the item seems to have very good validity.

B. "Social" Responses

Criterion

The distinguishing characteristics of the "social" person in this situation should be the direct antithesis of those of the "political" person. Riches should not be measured so much by ability as by what is contributed to society, and perhaps there should be no opportunity to accumulate great wealth. Personal prestige is secondary to the guaranteeing of personal happiness for all members of society, whatever abilities they may possess.

Appraisal

Out of 15 responses, 6 were considered valid(2,6,17,25, 26,30), 1 invalid(20), and 8 indeterminate(1,5,7,11,13,16,19,27).

The subjects experienced difficulty in answering either part of the item, because it had actually two distinct clauses, which many saw as having no relation to each other. Some accepted the first and rejected the second, and vice versa.

This surface difficulty, although evoking numerous complaints, did not seem to affect seriously the validity of the item. It did tend to produce a number of vague answers especially among those who had "social" preferences. Most of

such answers were concerned with rejecting one or the other clauses in the statement, and it was difficult in such cases to ascertain exactly what the subjects meant. It is quite possible that these subjects had a "political" leaning, but turned "social" because of a disagreement with either one of the clauses. It is suggested that if the items had been confined to a single idea, the answers in general would have been more clear-cut.

Item 28- If you were given certain topics on which to write an essay, would you choose: (a) the role of church-going in religion, (Religious) or (b) the defects of our present educational systems? (Theoretical).

A. "Religious" Responses

Criterion

There could be more than one acceptable motive for writing on such a topic. What all responses should have in common is an underlying conviction that going to church helps one achieve a closer sense of unity with God.

Appraisal

Out of 5 responses, 2 were considered valid(5,27), 1 invalid(15) and 2 indeterminate(14,22).

Unlike other "religious" items, it was not a popular item. It is perhaps due to the fact that it is in competition with a topic which may be closer to the hearts of many of the subjects of this particular sample.

Apart from that comment, it has to be admitted that church-going is considered by many today as not essential to being "religious".

B. "Theoretical" Responses

Criterion

It is difficult to see how this part of the item can be traced back to any aspect of the "theoretical" attitude. What is probably hoped for here is an indication of a liking for analyzing a problem, picking it to pieces, and coming up with a solution.

Appraisal

Out of 25 responses, 2 were considered valid(21,24), 13 invalid(1,6,7,8,10,13,16,17,18,25,26,28,30), and 10 indeterminate(2,3,9,11,12,19,20,23,29,4).

The great majority of subjects were influenced by "social" considerations(such as the future of the child, the development of character, leading a full life, benefits to society, and developing potentialities) rather than "theoretical" considerations. The item would be extremely valid as a measurer of the "social" attitude -- at least for this sample.

Item 29- Under similar circumstances would you choose to write about: (a) the best way to distribute one's income between, say, the necessities of life, luxuries, and savings,(Economic) or (b) the personality of some close friend of yours(Social).

A. "Economic" Responses

Criterion

This is the "consumption" aspect of the "economic" attitude. If the "economic" attitude is consistent, it should be revealed in consumptive, as well as productive, activities. This situation deals with material, monetary considerations which are supposed to be usually foremost in the mind of the "economic" type.

Appraisal

Out of 8 responses, 5 were considered valid(18,20,25, 27,29), and 3 indeterminate(7,13,15).

Although few answered to this alternative, it seems to stimulate the proper response.

B. "Social" Responses

Criterion

The responses presumably should refer to an interest in people rather than financial problems. Moreover, this interest in people should have some personalized, emotional quality about it, over and above a scientific, objective interest.

Appraisal

Out of 22 responses, 6 were considered valid(3,5,16,¹⁷23, 26), 9 invalid(1,4,6,8,12,14,21,28,30), and 7 indeterminate(2, 9,10,11,18,22,24).

This is a difficult situation to assess, due to the fact that an interest in personality could be "theoretical" as well as "social". It is necessary in each case to distinguish between objective curiosity concerning human behavior and a more positive interest in human beings as distinct entities in themselves, for whom one feels a certain affinity and sympathy. Perhaps the test authors intended the phrase "close friend" to be the central idea, rather than the word "personality". If so, this phrase was ignored by the majority of the subjects, and the preference turned on a general interest in personality. As such it was judged to be more of a scientific interest than a "social" interest, from which it is concluded that this alternative has not much bearing on the "social" type as defined by Spranger.

Item 30- When witnessing a gorgeous ceremony (ecclesiastical or academic, induction into office, etc.) are you more impressed: (a) by the unified idea or institution which the group represents (Political), or (b) by the color and pageantry of the occasion itself? (Aesthetic).

A. "Political" Responses

Criterion

This was another situation where the writer found it difficult to establish any rationale. It is probable that the "political" person, since he is dependent on institutions for the exercise of his power, would tend to identify himself more with such, than with other aspects of a ceremony.

Appraisal

Out of 17 responses, 1 was considered valid (17), and 16 indeterminate.

The subjects found it impossible to express themselves much beyond the point of agreement with the statement. Without a considerable amount of introspection, no reason could be expected. This is one instance where statistical methods would be the only practical approach, because it cannot be logically assumed that there is a specific relationship between the "political" attitude and the content of this alternative.

B. "Aesthetic" Responses

Criterion

Color and pageantry has a direct emotional appeal which can only be classed as "aesthetic".

Appraisal

Out of 13 responses, 6 were considered valid (1,2,3,5, 8,23), and 7 indeterminate (6,9,15,18,20,24,29).

This part of the item also did not lend itself to

much elaboration(as is the case with most "aesthetic" items),
but not much comment is needed in such cases. The answers
speak for themselves.

CHAPTER IV

ANALYSIS OF RESULTS - PART II

Preliminary Remarks

This chapter continues the item analysis of the responses and deals with the items in Part II of the questionnaire. All of the items in Part II have four alternatives instead of two, and there are four attitudes to be considered. As a rule, the subjects were asked to explain only their first two choices because the last two alternatives would be merely "leftovers", concerning which there would be no real positive basis for choosing. In some cases the subject considered that there was only one alternative which he really liked and on which he could enlarge. For this reason there are not sufficient responses covering all alternatives to make an appraisal worthwhile in every case. Only the more popular alternatives, that is, those alternatives which attracted an adequate number of responses, will be treated.

It was noticed that, the items in this part of the questionnaire did not, as a rule, produce as much explanation or elaboration as in Part I. This is due, probably, to the fact that most of the items in Part II are put in the form of preferences, while in Part I, the subject is usually asked to state an opinion, which requires more of an argument to substantiate.

Item 1- Do you think that a good government should aim chiefly at: (a) more aid for the poor, sick, and old (Social); (b) the development of manufacturing and trade (Economic); (c) introducing more ethical principles into its policies and diplomacy (Religious); (d) establishing a position of prestige and respect among nations (Political).

A. "Social" Responses

Criterion

What is looked for here is an answer that implies that the social welfare objectives of a government should be its most important.

Appraisal

Out of 8 responses, 6 were considered valid (1,2,3,6,9, 18) and 2 indeterminate (25,28).

B. "Religious" Responses

Criterion and Appraisal

It is difficult to see how this part of the item pertains specifically to the "religious" attitude. The word "ethical" refers to a moral quality which has not necessarily "religious" significance, as Spranger defined it. The search for the highest value experience may have a close connection with morality, but it does not exclude the possibility of morality for the other attitudes. "Ethical" was generally interpreted as some sort of social and political morality, being fair and just, and being motivated by high principles. This alternative was preferred by the great majority of subjects and it seems to be a desirable quality for a government to have, from any point of view. The responses produced only vague generalities which are meaningless as far as the purpose of this research is concerned.

Item 2- In your opinion, can a man who works in business for his living all week best spend Sunday in: (a) trying to educate himself by reading serious books(Theoretical); (b) trying to win at golf, or racing(Political); (c) going to an orchestral concert(Aesthetic); (d) hearing a really good sermon(Religious).

A. "Theoretical" Responses

Criterion

The motive in reading serious books should be concerned with a desire to increase one's knowledge, pursue a specific problem with the intention of getting to the heart of it, or such other intellectual concepts as general culture, learning, or education.

Appraisal

Out of 15 responses, 3 were considered valid(1,24,26), 6 invalid(13,20,25,27,29,30) and 6 indeterminate(4,6,7,18,19,28).

As far as can be learned from this particular sample, people read serious books for a variety of reasons beside that of a desire to expand their learning. 3 subjects were concerned with aesthetic enjoyment(13,25,28). Some sort of spiritual motivation entered 5 responses(6,13,19,25,30). The "political" attitude was clearly evident in No. 29. 2 subjects declared they would not be reading anything "serious"; they would just be relaxing.

B. "Aesthetic" Responses

Criterion

The alternative is self-explanatory.

Appraisal

Out of 7 responses, 6 were considered valid(2,8,9,14,28,23) and 1 invalid(15).

C. "Religious" Responses

Criterion

The responses should in some way be related to the good life, or some aspect of spiritual values.

Appraisal

Out of 13 responses, 9 were considered valid(1,2,5,6,7,8,16,17,29), and 4 indeterminate(11,16,23,30).

Item 3- If you could influence the educational policies of the public schools of some city, would you undertake: (a) to promote the study and the performance of drama(Aesthetic); (b) to develop cooperativeness and the spirit of service(Social); (c) to provide additional laboratory facilities(Theoretical); (d) to promote school savings banks for education in thrift(Economic).

A. "Aesthetic" Responses

Criterion

Drama is another form of art, but it has broader associations than other forms, such as music and painting. The responses should be an aesthetic appreciation of drama.

Appraisal

Out of 6 responses, 1 was considered valid(28), 2 invalid(11,19) and 3 indeterminate(4,5,16).

Although nothing can be indicated from 6 responses, the 2 invalid responses did reveal the possibility that drama is useful in ways other than developing an appreciation of art.

B. "Social" Responses

Criterion

The purpose in developing such qualities should be explained in such a manner as to indicate the subject's concern with the proper attitude toward one's fellow man.

Appraisal

Out of 23 responses, 11 were considered valid(2,3,5,7,10,13,21,23,24,26,30), 4 invalid(1,8,27,29), and 8 indeterminate(6,15,17,18,19,20,22,25).

Many subjects considered these qualities as aiding a person to be a good citizen and to realize his social responsibilities. Such responses were classed as "indeterminate" because it was felt that the "social" person should have a more positive attitude toward the members of society than an acknowledgement of responsibilities, or social duties.

G. "Theoretical" Responses

Criterion

The subject should be struck by the "laboratory facilities" as relating in some way to scientific progress or the search for truth.

Appraisal

Out of 10 responses, 4 were considered valid(1,2,7,9), 3 invalid(8,29,30), and 3 indeterminate(3,4,28).

The worth of this alternative may be open to question although it is difficult to make any prediction from the small number of responses. Of the 3 invalid responses, one was based on the feeling that laboratories would provide training in the "know-how", instead of "them getting all theory(8: the "economic" attitude); another felt that laboratories would produce "better trained people with more services to sell"(29: the "economic" attitude); the third was concerned with laboratories only as an example of bettering education in general and thus the individual turned out.(30: the "Social" attitude).

Item 4- Do you prefer a friend(of your own sex) who: (a) is efficient, industrious, and of a practical turn of mind(Economic); (b) is seriously interested in thinking out his attitude toward life as a whole(Religious); (c) possesses qualities of leadership and organizing ability(Political); (d) shows refinement and emotional sensitivity(Aesthetic).

A. "Religious" Responses

Criterion

According to Spranger, one of the main attributes of the "religious" person is his incessant striving to know the totality of reality, and the relation of man to that reality. "Thinking out his attitude toward life" is a simpler, more convenient way of saying the same thing.

Appraisal

Out of 12 responses, 6 were considered valid(1,2,6,7, 24,28), 1 invalid(17) and 5 indeterminate(9,12,13,15,16).

B. "Aesthetic" Responses

Criterion

The words "refinement" and "emotional sensitivity" must carry some aesthetic significance.

Appraisal

Out of 18 responses, 6 were considered valid(4,6,7,10, 11,28), 8 invalid(2,5,8,14,22,23,25,30), and 4 indeterminate (12,18,19,26).

There seems to be a definite weakness here. The responses which considered the alternative from the "aesthetic" point of view were in the minority. 5 subjects gave the alternative a social meaning which related to qualities of love, sympathy, or understanding.(8,14,23,25,30). 2 others thought the alternative pertained to personal qualities of character of morals(5,22). Another took a spiritual interpretation(2).

Item 5- If you lived in a small town and had more than enough income for your needs, would you prefer to: (a) apply it productively to industrial development(Economic); (b) help to endow the church to which you belong(Religious); (c) give it to a university for the development of scientific research(Theoretical); (d) devote it to hospitals(Social).

A. "Religious" Responses

Criterion

It would be expected that the majority of those who preferred this alternative did so on the basis of some religious interest, but it cannot be logically inferred whether or not it is the "religious" interest of Spranger.

Appraisal

Out of 10 responses, 2 were considered valid(6,10), 1 invalid(30) and 7 indeterminate(1,5,9,11,16,22,29).

Nothing could be gained from the interviewing. Most of the subjects gave specific reasons for wanting to support the church, which may or may not relate to the ultimate "religious" attitude.

B. "Theoretical" Responses

Criterion

The same criterion as that of Qu. 4(c), Part II, applies here.

Appraisal

Out of 18 responses, 5 were considered valid(1,6,7,13, 24), 10 invalid(3,8,16,17,22,25,26,27,28,29), and 3 indeterminate(4,21,23).

The key words in this alternative were "scientific research" because it was designed to bring out the "theoretical" attitude. Most of the subjects emphasized "university" in their responses, and "scientific research" was made incidental to the main purpose of furthering university education in general. Thus the subjects were answering to an entirely different situation. Answers mainly centred round the university

being the cultural centre of any nation or community. When the subject did have "scientific research" in mind as the central idea of the situation, it was not necessarily preferred as a foundation for the study of truth or advancement of knowledge, but the social, economic, and political benefits of research were seen as the motivating factors(3,27,29).

G. "Social" Responses

Criterion

The response should put the accent on the welfare of human beings.

Appraisal

Out of 12 responses, 10 were considered valid(2,3,7,8, 10,14,18,19,20,30), 1 invalid(15), and 1 indeterminate(5).

Item 6- When you go to the theatre do you, as a rule, enjoy most: (a) plays that treat the lives of great men(Political); (b) ballet or similar imaginative performances(Aesthetic); (c) plays with a theme of human suffering and love(Social); (d) problem plays that argue consistently for some point of view(Theoretical).

A. "Political" Responses

Criterion

What should be looked for here is an interest in the achievements of these great men. The "political" person would be more prone to be moved by the struggle and success themes in their lives.

Appraisal

Out of 11 responses, 3 were considered valid(1,4,7), 3 invalid(5,11,17), and 5 indeterminate(3,14,19,25,28).

There seemed to be two main ways in which the subjects

interpreted this alternative; first, from the point of view of their achievements, and secondly, from the point of view of their interesting personalities. It is doubtful whether a preference based on the latter type of interest indicates the "political" attitude.

B. "Aesthetic" Responses

Criterion

Ballet is one of the purest of art forms.

Appraisal

Out of 8 responses, 8 were considered valid(4,9,11,18, 22,28,29,30).

C. "Social" Responses

Criterion

Themes of human suffering and love would certainly appeal to the "social" person, but they should be on a higher plane than the routine "tear-jerker" which infests the picture houses and the radio dial.

Appraisal

Out of 16 responses, 5 were considered valid(8,20,26, 29,30), 5 invalid(1,6,7,12,27), and 6 indeterminate(2,5,13,14, 17,20).

Though it was not brought out clearly in the answers, there is an indication that a theme of "human suffering and love" is a broad theme which covers the light entertainment of a lot of movie-goers as well as probing the deeper instincts from which the "social" attitude might arise. Practically everyone brought out the point that such plays appealed to their

emotions in some way, but could not elaborate further. One person(21) cited Hamlet and MacBeth as examples of plays having this emotional appeal. These certainly are not plays where the "social" type of emotion prevails.

D. "Theoretical" Responses

Criterion

This alternative should appeal to the intellect in some manner, possibly as a desire to accumulate as many points of view as possible in order to obtain a balanced, objective conception of a problem.

Appraisal

Out of 9 responses, 6 were considered valid(2,6,10,15, 16,24), 1 invalid(8), and two indeterminate.

Most subjects here contrasted the intellect with the emotions, or ideas with action, which should be the normal reaction of the "theorist".

Item 7- Assuming that you are a man with the necessary ability, and that the salary for each of the following occupations is the same, would you prefer to be a: (a) mathematician(Theoretical); (b) Sales manager(Economics); (c) clergyman(Religious); (d) politician(Political).

A. "Theoretical" Responses

Criterion

Mathematics is a discipline of the intellect, and refers to concepts and principles which are purely theoretical and abstract.

Appraisal

Out of 13 responses, 7 were considered valid(7,9,17, 22,24,27,29), 3 invalid(4,20,30), and 3 indeterminate(8,18,23).

Most people preferred this alternative because of the logic and precision of mathematics, and the resulting stimulus to the intellect.

B. "Religious" Responses

Criterion

It cannot be logically established how a preference for "clergyman" relates to the "religious" attitude.

Appraisal

The responses were too few to gain much information from their analysis. Out of 7 responses, 1 was considered valid (10), 3 invalid(5,11,17), and 3 indeterminate(1,6,14). 2 of the 3 invalid responses emphasized the social usefulness of this profession rather than its spiritual implications(5,17).

C. "Political" Responses

Criterion

A political career is one of the main outlets for the "political" person in his quest for power and control over others. What will have to be determined here is whether this alternative is chosen for the same motives.

Appraisal

Out of 15 responses, 7 were considered valid(1,4,5,19, 21,25,29), 5 invalid(2,6,7,10,30), and 3 indeterminate(15,16,26).

The problem here was to separate those choices which were based on prestige, power, and social service from those choices based on social service alone. It was found that there were almost as many responses based on social service as there were those with the additional power element. The subjects were asked, as subtly as possible, to distinguish if they could

between these two sets of motives, and one can only assume (as in several other items) that their responses are truly representative.

Item 8- If you had unlimited leisure and money, would you prefer to: (a) make a collection of fine sculptures and paintings. (Aesthetic); (b) establish a mental hygiene clinic for taking care of the maladjusted and mentally deficient (Social); (c) aim at a senatorship, or a seat in the Cabinet (Political); (d) enter into banking and high finance (Economic).

A. "Aesthetic" Responses

Criterion

This alternative should stimulate the artistic side of man, if present.

Appraisal

Out of 9 responses, 8 were considered valid (5,6,7,9,10, 18,28,29), and 1 invalid (24).

B. "Social" Responses

Criterion

Preferring this alternative supposes a real interest in helping people, in contrast with an interest in art, personal power, or financial power.

Appraisal

Out of 20 responses, 10 were considered valid (3,5,7,8, 10,13,14,17,24,30), 2 invalid (4,23), and 8 indeterminate (9,15, 20,22,26,27,28,29).

C. "Political" Responses

Criterion

The same considerations presented in Qu.7(d), Part II, apply to this alternative.

Appraisal

Out of 8 responses, 6 were considered valid(1,4,6,16, 19,25), and 2 invalid(2,30).

Item 9- At an evening discussion with intimate friends of your own sex, are you most interested when you talk about: (a) the "meaning" of life(Religious); (b) philosophy and psychology (Theoretical); (c) literature(Aesthetic); (d) socialism and social amelioration(Social).

A. "Religious" Responses

Criterion

This is essentially the same type of alternative as Qu.4(b), Part II.

Appraisal

Out of 11 responses, 6 were considered valid(1,2,5,6, 19,24), and 5 indeterminate(7,10,27,29,30).

B. "Theoretical" Responses

Criterion

The study of philosophy is basically theoretical and embraces the world of ideas. Psychology, in so far as it is concerned with the study of the mind in itself, would also be of interest to the "theoretical" person.

Appraisal

Out of 16 responses, 4 were considered valid(4,5,24,30), 5 invalid(3,8,13,22,29), and 7 indeterminate(7,11,14,16,17,20,28).

The subjects had difficulty in distinguishing between alternatives (a) and (b). Many of them thought that the "meaning of life" was bound up with philosophy. This did not necessarily destroy the validity of these two alternatives, but it was found that several of those subjects who preferred "philosophy and psychology" had the "meaning of life" in mind, whether

consciously or unconsciously(3,8,13). Other subjects because of this ambiguity could not decide which was foremost in their minds when answering(14,16,17).

C. "Aesthetic" Responses

Criterion

Literature presents different appeals to different individuals. The appeal here should be from the "aesthetic" point of view.

Appraisal

Out of 8 responses, 6 were considered valid(4,8,10,12, 18,28) and 2 invalid(1,23).

D. "Social" Responses

Criterion

The response should indicate a personal interest in human welfare and improvement in social standards.

Appraisal

Out of 7 responses, 2 were considered valid(2,3), 1 invalid(21) and 4 indeterminate(6,15,25,26).

Not much can be said about the results. The one invalid response revealed an interesting point of view, that this alternative has some appeal for those who are interested in politics and governmental policies. If there had been more responses to be examined, this point might have become more significant, because it seems as logical a way to look at this situation as the humanitarian approach.

Item 10- Which of the following would you prefer to do during part of your next summer vacation(if your ability and other conditions would permit); (a) write and publish an original biological essay or article(Theoretical); (b) stay in some

secluded part of the country where you can appreciate fine scenery(Aesthetic); (c) go in for a local tennis or other athletic tournament(Political); (d) get experience in some new line of business.(Economics).

A. "Theoretical" Responses

Criterion

This alternative is expected to have some relationship to a person's interest in research, in seeking out new data which would contribute toward the understanding of scientific problems. Of the six evaluated attitudes, such an interest would come closest to the "theoretical" attitude.

Appraisal

Out of 9 responses, 4 were considered valid(7,22,24,27), 2 invalid(1,23), and 3 indeterminate(4,13,30).

B. "Aesthetic" Responses

Criterion

If this alternative is chosen because of the subject's liking for fine scenery, this should be sufficient to indicate the presence of some "aesthetic" feeling.

Appraisal

Out of 13 responses, 4 were considered valid(3,10,18,28), 8 invalid(2,5,8,9,11,16,20,24) and 1 indeterminate(29).

This is a distinctly invalid alternative. It is too closely linked with the usual summer vacations of most people. The majority of subjects considered this alternative from the point of view of getting out of the city and relaxing. They went to the country for peace and quiet and not for the scenery.

C. "Political" Responses

Criterion

What should be responded to here is the word "tournament" which conveys the idea of competition, which is close to the heart of the "political" person.

Appraisal

Out of 5 responses, 2 were considered valid(21,29), and 3 indeterminate(4,10,15).

Only 2 of the 5 responses stressed the competitive side of sport, and the remainder enjoyed sport as a means of relaxing for its own sake. It is highly probable, were there more responses, that this situation should prove similar to that of (b) above.

D. "Economic" Responses

Criterion

The "economic" person would presumably want to "get experience in some new line of business" because of his concern in acquiring more practical techniques whereby he can increase his monetary value to industry in general, and ultimately his personal wealth.

Appraisal

Out of 7 responses, 2 were considered valid(1,25), 4 invalid(7,8,17,30) and 1 indeterminate(3).

The majority of responses interpreted the word "business" as any kind of new experience, and they sought out this new experience for its own sake, for new adventure, or to get more enjoyment out of life. The truly "economic" person will no doubt read the expected meaning into the question, but even from this very small sample, it is contended that others could read a different situation into the alternative and find something appealing in it.

Item 11- Do great exploits and adventures of discovery such as Lindberg's and Byrd's seem to you significant because: (a) they represent conquests by man over the difficult forces of nature(Political); (b) they add to our knowledge of mechanics, geography, meteorology, etc.(Theoretical); (c) they weld human interests and international feelings throughout the world(Social); (d) they contribute to the ultimate revelation of the meaning of the universe(Religious).

A. "Political" Responses

Criterion

The idea of conquest and achievement is something to which the "political" person responds strongly.

Appraisal

Out of 15 responses, 9 were considered valid(1,2,5,7, 12,21,24,25,29), 1 invalid(3), and 5 indeterminate(4,13,22,28, 30).

Although results seem to be very good, the writer has a slight suspicion that the results do not indicate the true worth of this alternative. This alternative is the most popular in this item, and it is rare to find "political" responses exceeding "social" responses in this particular sample. Perhaps it is a more natural reaction to think of the exploits of Lindberg and Byrd as conquests over nature, and if such is the case, an unrealistic bias in favor of the "political" attitude is introduced.

B. "Theoretical" Responses

Criterion

The "theoretical" person would take an interest in any new information produced which would help him understand or knew more about the earth or the laws of nature.

Appraisal

Out of 12 responses, 4 were considered valid(10,15,20,27), 4 invalid(1,3,8,23), and 4 indeterminate(2,4,24,30).

From these responses, there does not seem any tendency to choose from the "theoretical" point of view. 2 responses were based on practical considerations and the consequent benefit to civilization(8,23). 2 responses were based on the same motives as the "political" responses in (a).

C. "Social" Responses

Criterion

It is natural to think that the "social" person would respond more to the social implications of any event.

Appraisal

Out of 7 responses, 1 was considered valid(5), and 6 indeterminate(8,13,19,23,26,30).

The responses to this alternative seem to support the suspicions declared in part (a). 5 out of the 7 subjects thought such a reaction never happened after such achievements. This might be a clue to the fact that this alternative was much less popular than other "social" alternatives have been.

D. "Religious" Responses

Criterion

Logically speaking, this alternative, more than any other "religious" alternative in this test, falls in line with Spranger's conception of the "religious" attitude. To the "religious" person every act or event or added truth, no matter how microscopic it may be, has for him some significance in the divine scheme of things, which, when able to be perceived in its true light, help him gain insight and/a sense of unity with reality. achieve

Appraisal

Out of 6 responses 3 were considered valid(11,17,28), and 3 indeterminate(10,23,29).

Item 12- Should one guide one's conduct according to, or develop one's chief loyalties toward: (a) one's religious faith(Religious); (b) ideals of beauty(Aesthetic); (c) one's business organizations and associates(Economic); (d) society as a whole(Social).

A. "Religious" Responses

Criterion

The responses should bring out idealistic tendencies, resulting in convictions that certain ideals and ends should be striven for above everything else.

Appraisal

Out of 16 responses, 4 were considered valid(10,11,16, 17), 5 invalid(1,8,9,14,25), and 7 indeterminate(2,5,7,22,23, 24,29).

Over half of the determinable responses and probably some of the indeterminable responses were dictated arbitrarily by the laws of their religious faith.

B. "Social" Responses

Criterion

The relationship between the "social" person and society should tend toward an emotional bond. Society should, for this individual, be represented by such a concept as the brotherhood of man, in which people are drawn together to work altruistically for the best interests of each other, motivated by feelings of sympathy and selfless service.

Appraisal

Out of 15 responses, 6 were considered valid(3,5,20,24, 26,30), 6 invalid(1,2,7,8,15,19), and 3 indeterminate(13,27,29).

All of the invalid responses indicated that the

motivating factor is preferring this alternative was necessity, rather than kinship or a genuine desire to cooperate with one's fellow man. People simply had to get along with each other, in order for everyone to survive. "Society" carries too broad a meaning to be of much use in specifying the "social" attitude.

Item 13- To what extent do the following famous persons interest or attract you: (a) Florence Nightingale(Social); (b) Napoleon (Political); (c) Henry Ford(Economic); (d) Charles Darwin (Theoretical).

A. "Social" Responses

Criterion

Florence Nightingale should represent a symbol of sacrifice and service to humanity.

Appraisal

Out of 22 responses, 11 were considered valid(7,8,10,11, 13,14,17,18,21,29,30), 4 invalid(1,4,25,26) and 7 indeterminate (2,5,12,22,23,24,28).

The responses of those who answered contrary to expectations were mainly centred round her will-power and her courage in the face of odds. Such qualities are more "political" than "social".

B. "Political" Responses

Criterion

Napoleon should represent a symbol of struggle, conquest, and power.

Appraisal

Out of 27 responses, 13 were considered valid(1,4,8,10, 11,17,19,21,22,23,24,25,28), 8 invalid(2,3,12,13,14,18,26,30), and 6 indeterminate(5,15,16,20,29,7).

The subjects saw qualities other than his "political" attributes. To some, he was a fascinating personality from the psychological point of view(12,13,18). Others saw him as a symbol of the new spirit of democracy(2,26). He was seen also as being involved in the midst of an interesting period of European history and were not attracted particularly by the man (14,30). One person saw him as introducing social changes which aided rural areas of France(3).

C. "Economic" Responses

Criterion

Henry Ford should represent a symbol of economic power, modern industrial techniques, and the application of knowledge in the interests of business and industry.

Appraisal

Out of 25 responses, 12 were considered valid(1,4,5,6,8, 11,13,18,23,24,26,28), 7 invalid(9,10,17,19,20,25,29), and 6 indeterminate(2,7,12,15,21,22).

Ford seems to have considerable "political" stimulus. 5 subjects perceived him as a man who overcame all obstacles to achieve success(2,19,9,25,29). Others saw him as a humanitarian(10,17), a fascinating person(20).

D. "Theoretical" Responses

Criterion

Charles Darwin should represent a symbol of intellectual achievement as a man, and his theory of evolution would arouse the imagination of the "theoretical" person.

Appraisal

Out of 26 responses, 15 were considered valid(3,4,6, 7,

8,13,15,19,23,24,25,27,28,29,30), 1 invalid(11), and 10 indeterminate(2,9,10,12,16,18,20,21,22,26).

Item 14- If you should marry(or are married) do you prefer a wife who: (Women answer the alternative form below) (a) can achieve social prestige commanding admiration from others (Political); (b) likes to stay at home and keep house(Social); (c) is fundamentally spiritual in her attitude toward life (Religious); (d) is gifted along artistic lines(Aesthetic). (For Women)- Do you prefer a husband who: (a) is successful in his profession, commanding admiration from others(Political); (b) is domestic in his tastes(Social); (c) is fundamentally spiritual in his attitude toward life(Religious); (d) is gifted along artistic lines(Aesthetic).

A. "Political" Responses

Criterion

It is expected that the "political" person would wish to identify himself or herself with one who has prestige and has been acknowledged by others as successful, since that identification would itself enhance his or her own reputation in the eyes of others.

Appraisal

Out of 8 responses, 3 were considered valid(4,7,8), 1 invalid(23), and 4 indeterminate.

B. "Social" Responses

Criterion and Appraisal

It was impossible to establish any rationale for this alternative being appealing to the "social" person. Perhaps he is essentially a family man who achieves the highest satisfaction in building his life around the human relationships of the home, where love and understanding can be developed to a high level. The responses did not reveal anything conclusive, so again the solution must be left to statistical methods.

C. "Religious" Responses

Criterion

Again, it is expected that those who themselves are "religious", would prefer to be married to a person possessing a similar outlook on life. A person who is "fundamentally spiritual", however, may not be spiritual according to the concept of Spranger.

Appraisal

Out of 12 responses, 5 were considered valid(6,13,14,17,30), 3 invalid(2,11,29), and 5 indeterminate(1,5,22,24,27).

D. "Aesthetic" Responses

Criterion

The person preferring an artistically gifted spouse, must be shown to be himself artistically inclined.

Appraisal

Out of 6 responses, 4 were considered valid(8,15,18,29), 1 invalid(16), and 1 indeterminate(4).

Item 15- Viewing Leonardo da Vinci's picture-"The Last Supper"- would you tend to think of it: (a) as expressing the highest spiritual tendencies and emotions(Religious); (b) as one of the most priceless and irreplaceable pictures ever painted(Economic); (c) in relation to Leonardo's versatility and its place in history(Theoretical); (d) as a masterpiece of design(Aesthetic).

A. "Religious" Responses

Criterion

There are people whose religious concepts are not based on formal Christian doctrine, and for them this alternative would not be capable of projecting a "religious" meaning, as far as this questionnaire is concerned.

Appraisal

Out of 16 responses, 2 were considered valid(13,29), and 14 indeterminate(1,5,6,7,8,10,11,17,19,22,23,24,27,28).

The clarity of most of the responses was obscured by

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the fact that they referred to a particular aspect of religious faith, as in Qu. 26, Part I. This picture portrays a religious symbol, which may or may not have equal significance for "religious" persons, depending on how they have specifically channeled their own "religious" attitudes.

B. "Economic" ResponsesCriterion

This alternative should bring out some materialistic viewpoint.

Appraisal

Out of 7 responses, 1 was considered valid(5), 3 invalid (1,17,18), and 3 indeterminate(2,21,30).

The 3 invalid responses saw this alternative as having "aesthetic" significance. The word "priceless" was not interpreted in monetary terms, but was perceived as having some "aesthetic" aura.

C. "Aesthetic" ResponsesCriterion

An adequate response should indicate in some manner that the subject appreciates the aesthetic qualities of the picture.

Appraisal

Out of 10 responses, 6 were considered valid(4,9,10,15, 25,28), 1 invalid(24), and 3 indeterminate(8,3,14).

CHAPTER V

GENERALIZATIONS

In the two preceding chapters, each item has been analyzed separately. The study, however, would be incomplete without organizing the information derived from the item analysis to throw some light on the validity of the questionnaire as a whole. The questions of what and why specific weaknesses have been disclosed are not now so important as the import of these weaknesses.

Yet it would be difficult, on the strength of this research alone, to pass final judgement as to its worth. Much more clinical evidence is required to make the picture complete. Furthermore, precision is not one of the qualities of a logical analysis. Only statistical methods can provide precise (if not necessarily accurate) answers. A qualitative study attempts to interpret mathematical quantities in terms of the mental dispositions giving rise to those quantities. The results of this research, although they cannot be reduced to degrees of "significance" in the statistical sense of the word, can be used as a check on too uncritical an acceptance of statistical data.

A. Types of Error

Before proceeding to the main conclusions, it might be of interest to categorize the types of errors to which the test was found subject. They are as follows:

1. Errors of content - These are errors which arise because the particular situation, although understood by the subject in the way in which it was intended to be understood, provokes a response other than that which should be expected.
2. Errors of form - These errors result from the item containing some superficial element which diverts the attention of the subject away from the main body of the item containing the central idea, and prevents him from interpreting properly the meaning of item.
3. Errors due to restriction of choice - These errors arise when an item includes one alternative which the subject is "compelled" to answer arbitrarily to the exclusion of the other alternative, because to him it is either a matter of fact or faith. An attitude can come into play only when a situation is presented for which there is no final absolute answer.
4. Errors due to unpopularity of situation - Such errors arise when none of the alternatives of an item appeal to the subject and he is unable to make a real positive choice on any of them, being more influenced by some transient mood than by any permanent disposition. This is likely to happen when the item refers to situations which are too specific and particular, being beyond the range of stimuli which will tap the attitude of that individual.

One or more of these types of errors were found in nearly all of the items. Some items attracted certain types of errors

more than other types. Table I shows the distribution of these errors throughout the items. Items in which only isolated occurrences were found were not included.

B. Significance of Results

As has been mentioned before, the subjective nature of a qualitative test analysis requires that all conclusions be drawn cautiously, and that considerable allowance be made for the personal bias and fallibility which can enter into all critical judgments. With this note of warning in mind, it was decided that before any alternative be considered invalid, the number of invalid responses should exceed the number of valid responses. Even given this wide margin for error, it was found that out of 120 alternatives in the test, 35 of them, or over one alternative in 4, were found to be invalid. The results are shown in Table II.

A less striking but less crude approach is that taken in Table III. Here all the valid and invalid responses for each attitude are totalled separately and the ratio of valid to invalid responses is determined for each attitude. What is significant here is that the attitude with the highest ratio has only $2\frac{1}{4}$ times as many valid responses as invalid responses. The lowest ratio is 1.02, indicating that the alternatives for this attitude contribute almost as many invalid responses as valid responses. The average ratio for the entire test is 1.60. Having no known standard or precedent on which to rely for the interpretation of these

TABLE I

Distribution of Errors Throughout the Test Items
According to the Type of Error Found

Errors in Content		Errors in Form		Unpopularity of Situation		Restriction of Choice	
Item No.	Item No.	Item No.	Item No.	Item No.	Item No.	Item No.	Item No.
4	32 ^a	3		7		2	^b
	^a		^a				^b
5	33 ^c	10		9		13	^a
	^b		^d				^a
5	34 ^d	12				24	^b
	^b		^a				^b
9	36 ^a	14				26	^a
	^c		^b				^a
11	36 ^c	20				42	^a
	^a		^d				^a
15	37 ^d	22				45	
	^a		^a				
16	40 ^b	23					
	^a		^a				
18	40 ^d	23					
	^b		^b				
18	41 ^b	35					
	^a		^c				
19	42 ^d						
	^b						
19	43 ^b						
	^a						
20	43 ^c						
	^b						
22	39 ^b						
	^a						
24							
	^b						
28							
	^b						
29							

results, the writer can only venture the personal opinion that, for a test to be useful for individual diagnosis, the ratio of valid to invalid responses should be considerably higher.

Table II also shows the distribution of the invalid alternatives according to the attitude they represent. It seems to indicate that the items measuring the "Economic" and "Religious" attitudes are the worst offenders, and that the attitude which is best measured is the "Social" attitude (the latter conclusion admittedly being in direct opposition to the findings of the test authors).

Supporting evidence for this preceding statement is provided in Table III, which shows the ratios between the total number of valid and invalid responses for each attitude. Here again the "Social" attitude is apparently demonstrated to be the best measured, and the "Economic" and "Religious" attitudes the weakest. Placing relatively high are the "Aesthetic" and "Theoretical" attitudes, while the "Political" attitude falls close to the average ratio for the test. This rank order is of some interest since, with the exception of the "Aesthetic" attitude, it conflicts considerably with the authors' judgement of the relative merits of the attitudes.¹ Allport and Vernon conclude from their validation studies that the "Religious" and "Aesthetic"

1. See Table IV.

- (a) The first figure denotes the number of valid responses and the second figure denotes the number of invalid responses.
- (b) The underlining denotes all alternatives where the invalid responses exceed the valid responses.

TABLE II

Distribution of Valid and Invalid Responses According to Test Item Alternatives

Item	Theoretical	Economic	Aesthetic	Social	Political	Religious
1	11 - 1 ^(a)	10 - 2	—	3-7 ^(b)		
2					10 - 1	<u>3 - 5</u>
3						
4	7 - 3		11 - 4		<u>0 - 6</u>	1 - 1
5		<u>5 - 7</u>		11-0		
6		2 - 0	<u>9 - 12</u>			
7				2-0		
8	13 - 0					10 - 7
9		<u>3 - 6</u>				
10	8 - 6				<u>2 - 4</u>	
11			16 - 0			1 - 0
12				3-3	2 - 0	
13	1 - 0					<u>5 - 13</u>
14		<u>3 - 8</u>		10-0		
15			12 - 2		<u>2 - 8</u>	
16	5 - 2	<u>5 - 7</u>				
17			7 - 2	9-2		
18					<u>3 - 8</u>	<u>0 - 9</u>
19	<u>3 - 4</u>		8 - 8			
20		<u>4 - 11</u>			6 - 4	
21				10-2		8 - 0
22		6 - 4	<u>5 - 7</u>			
23	7 - 4			<u>4-9</u>		
24		3 - 0				<u>6 - 9</u>
25	15 - 2				4 - 1	
26			2 - 0			<u>7 - 17</u>
27				6-1	11 - 0	
28	<u>2 - 13</u>					2 - 1
29		5 - 0		<u>6-9</u>		
30			6 - 0		1 - 0	
31		2 - 1		6-0	2 - 1	<u>0 - 2</u>
32	<u>3 - 6</u>		6 - 1		1 - 1	<u>9 - 0</u>
33	<u>4 - 3</u>	---	<u>1 - 2</u>	11-4		
34		---	<u>6 - 8</u>		3 - 2	6 - 1
35	<u>5 - 10</u>	<u>0 - 1</u>		10-1		2 - 1
36	<u>6 - 1</u>		8 - 0	5-5	3 - 3	
37	7 - 3	<u>0 - 1</u>			7 - 5	<u>1 - 3</u>
38		<u>1 - 2</u>	8 - 1	10-2	6 - 2	
39	<u>4 - 5</u>		6 - 2	2-1		6 - 0
40	<u>4 - 2</u>	<u>2 - 4</u>	<u>4 - 8</u>		2 - 0	
41	4 - 4			1-0	9 - 1	3 - 0
42		1 - 0	3 - 1	6-6		<u>4 - 5</u>
43	15 - 1	12 - 7		11-4	13 - 8	
44			4 - 1	---	3 - 1	5 - 3

TABLE III

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Ratios of Valid to Invalid Responses Grouped According to Attitude.

Attitude	Responses				Ratio
	Part I Valid	Part I Invalid	Part II Valid	Part II Invalid	
Theoretical	72	35	54	36	1.77
Economic	46	45	19	19	1.02
Aesthetic	76	35	52	25	2.13
Social	64	33	62	23	2.25
Political	41	32	49	24	1.61
Religious	43	62	38	15	1.05
Totals	342	242	274	142	1.60

TABLE IV

Validation Data of Allport and Vernon Compared With
Findings Derived From This Research

Attitude	Allport and Vernon		Present Research
	(a) Reliability	(b) Validity	(c) Validity Ratio
Religious	.84	.69	1.05
Aesthetic	.84	.57	2.13
Economic	.72	.57	1.02
Theoretical	.62	.40	1.77
Political	.53	.44	1.61
Social	.49	-.06	2.25

(a) Allport and Vernon, p.243.

(b) Allport and Vernon, p.245.

(c) Term used to designate the ratio of valid to invalid responses. See Table III.

attitudes have the highest validity, while at the same time they have gone so far as to concede that the "Social" attitude either receives totally inadequate treatment or else is non-existent.²

In the case of the "Religious" attitude it is submitted that the conflicting results can be reconciled but that the results obtained from this research represent a truer picture. The key factor here is the disclosure that several of the "religious" items measured one's adherence to specific religious beliefs rather than probing the fundamental attitude.^a (13^b, 26^b, 24^a, 42^a, 45^a). This problem was discussed more fully under the appraisal of Item 26. The statistical validation of the test authors demonstrated, then, the high validity not of the test measurement of the "Religious" attitude, but of another variable, in which the influence of Christian traditions and dogma are predominant.

The problem of the "Social" attitude cannot be disposed of so readily. It is conceivable, however, that this attitude, if there be such, is a disposition of a different nature than other evaluative attitudes. To most people such a characteristic is of moral, rather than psychological, significance, and as such is a characteristic which they would always regard as something which should be, rather than is, within themselves. Whatever

2. See pg. 3 .
2^a. See pg. 52 .

our cultural background, social morality has always impressed upon us the desirability of certain patterns of social behavior. Thus, if any of these test situations appear to possess some moral coloring, the subject is more likely to respond favorably to them, even though their actual behavior might not parallel their verbal behavior. It would be impossible to reveal such discrepancies in the time available for interviewing any one person. It is not difficult for the average person to spot the "social" items on the test, and society has long since dictated the uniform response which must be made to these situations. Such a suggestion would account more for the high logical validity of the "social" attitude than for its low statistical validity, but it is not clear whether the authors discredit the "Social" attitude on the basis of the validation results or on other findings which do not appear in the journals.³ What has been reported in the journals seems to be not much more than duplications of the authors' validation studies with minor variations.

If the above surmise has some substance, it is possible to contrast the comparative results of the "Aesthetic" attitude with those of the Social attitude precisely on those terms. Although many of the items here are even more transparent and obvious than those of the "Social" attitude, there is no social

3. Vernon and Allport, p. 245.
Allport and Cantril, p. 261-2.

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pressure to be "Aesthetic", especially amongst those of the male sex. In fact, there could be a slight tendency for "non-aesthetics" to regard with suspicion those who demonstrate their sympathy with any form of art too openly, and to withhold from them, however imperceptibly, complete social acceptance. It was considered safe, therefore, to assume that in the case of "aesthetic" responses, appearances were not too deceiving. This is put forth as the reason why for this attitude there is a fairly close correspondence between the results of this study and the claims of the authors, at least with regard to their relative, if not to their absolute, validity.

The remarks concerning the "Social" and the "Aesthetic" attitudes are in the realm of pure conjecture. They are thrown out merely as tentative explanations which may or may not appear reasonable when further scientific data is obtained. None of the remaining attitudes (Theoretical, Political, and Economic) appear to be subject to any particular factor or factors from which generalizations could be made at this level. All the relevant information concerning them can be gathered by referring either to the Tables, or to the analyses of the items themselves.

C. Final Estimate

This study has been aimed at discovering the degree of efficiency with which A Study of Values discriminates between individuals according to the postulated evaluative attitudes of

Spranger. Unquestionably, defects have been uncovered, but the subjective cast of this research requires that considerable caution be exercised in evaluating their significance. The following points, nevertheless, should be borne in mind.

1. Over $\frac{1}{2}$ of all the alternatives were found to have been given more invalid responses than valid responses (Table II).

2. The "Social" and "Aesthetic" attitudes were found to have the highest validity ratio, while the "Economic" and "Religious" attitudes were found to have the lowest validity ratio (Table III).

3. In view of the findings of the test authors and of the previous comments concerning the "Social" attitude, it would be more realistic not to attach much importance to the results of this research where it concerns this attitude.

4. Taking the questionnaire as a whole, it was found that in evaluating the responses of 30 persons of superior intelligence and education, valid responses occurred only 1.6 times more frequently than invalid responses (Table III).

It should be remembered that this research may have been more academic than practical, since it is based on a typology which might not exist. Also, assuming for the moment that it does exist at least in part, it does not necessarily follow that its components exist in the way that Spranger conceived of them. The questionnaire is designed to measure certain specific

variables but in fact the responses to it could be motivated by existing variables which, though bearing some resemblance to the theoretical variables, are not essentially identical with them. If such were actually the case, a statistical analysis would tend to emphasize the similarities while a logical analysis would tend to emphasize the differences. This could account, possibly, for the statistical results being seemingly more favorable to the test than those of this research, taking into account the stricter standards required for establishing individual validity. At the same time, however, the statistical results would, in a sense, be more realistic since they would reveal the presence of some personality characteristic which, though it was not being properly measured, might still be of some use, and even in some circumstances, sufficient. Ironically enough, the greater discriminating powers of logical analysis could prove to be a drawback in such cases, since by setting its sights too fixedly on specific objectives, it is apt to become unable to "see the woods for the trees".

No other similar study of this test has been reported. More clinical evidence is needed before these findings can be placed in their proper perspective. Research directed toward verifying the existence or the nature of these evaluative attitudes might prove worth while. In any event there might now be grounds for saying that the burden of proof has been slightly shifted

again back toward those who originally claimed for this test⁴ the ability to measure individuals as well as groups. In the meantime it is hoped that the findings can be of some limited use in assessing individual test scores, possibly in cases where interest is focussed on one or two particular value areas.

4. See pg. 4 .

Anderson, Rose G., Some Technological Aspects of Counseling Adult Women in The Journal of Applied Psychology, Vol. XXII, No. 5, issue of October 1938, p. 455-469.

26 Y.W.C.A. secretaries were given the "A Study of Values" and were found to have high "Social" and "Religious" scores.

Barrett, Dorothy M., Aptitude and Interest Patterns of Art Majors in a Liberal Arts College in The Journal of Applied Psychology, Vol. XXIX, No. 6, issue of December 1945, p.483-492.

An experiment was carried out to discover whether through the use of certain tests, including "A Study of Values" it could be possible to predict the number of those entering college who would eventually major in Art.

Cantril, Hadley and G.W. Allport, Recent Applications of the Study of Values in The Journal of Abnormal and Social Psychology, Vol. XXVIII, issue of October 1933, p.259-273.

This article summarizes studies of "A Study of Values" made in the two years subsequent to its publication.

Darley, John G., Tested Maladjustment Related to Clinically Diagnosed Maladjustment in The Journal of Applied Psychology, Vol. XXI, No.6, issue of December 1937, p.632-642.

A study is made for the purpose of comparing the maladjustment of college students as indicated by certain personality questionnaires with the maladjustment of the same students revealed by clinical diagnoses.

Duffy, E. and W.J.E. Crissy, Evaluative Attitudes as Related to Vocational Interests and Academic Achievement in The Journal of Abnormal and Social Psychology, Vol. XXXV, issue of April 1940, p.226-245.

An experiment to determine the relationship between evaluative attitudes and vocational interests as revealed by the Strong Vocational Interest Blank for women.

Eisenberg, Philip, Individual Interpretation of Psycho-Neurotic Inventory Items in the Journal of General Psychology, Vol. XXV, issue of July 1941, p. 19-40.

A clinical inquiry into the validity of certain items of the Thurstone Neurotic Inventory to ascertain whether their proven internal consistency was actually indicative of the power of the items to describe individual tendencies accurately.

Ellis, Albert, The Validity of Personality Questionnaires in the Psychological Bulletin, Vol. XLIII, No. 5, issue of September 1946, p.385-440.

A summary of the studies on personality questionnaires which have reported both statistical and clinical validations is presented critically.

Fromme, Allan, On the Use of Certain Qualitative Methods of Attitude Research; A Study of Opinions on the Methods of Preventing War in the Journal of Social Psychology, Vol. XIII, issue of May 1941, p. 429-459.

An exploratory study to determine the value of the clinical interview, amongst other qualitative techniques, in probing the attitudes of individuals. Prevailing statistical methods are held open to question.

Frank, Benjamin, Stability of Questionnaire Response in The Journal of Abnormal and Social Psychology, Vol. XXX, No. 3, issue of October-December 1935, p. 320-324.

A study is made of successive administrations of the Bernreuter Personality Inventory to determine the consistency of response to each item.

Feder, D.D. and L. Opal Baer, A Comparison of Test Records and Clinical Evaluations of Personality Adjustment in The Journal of Educational Psychology, Vol. XXXII, No. 2, issue of February 1941, p. 133-144.

A study similar to that of Darley in which the Bernreuter Personality Inventory is used as the basis for comparing the results of this questionnaire with the findings from clinical examinations and behavior records.

Ford, C. A., The Allport-Vernon "Study of Values Test" Applied to 465 Entering Freshmen in the Psychological Bulletin, Vol. XXX, No. 7, issue of July 1933, p. 557.

A study to investigate whether evaluative attitudes play a part in the choice of college subjects at the entrance level.

Hampton, Peter, Language Difficulties of the Bernreuter Personality Inventory in The Journal of Educational Psychology, Vol. XXXII, No. 6, issue of September 1941, p. 471-473.

An experiment in which the Bernreuter Personality Inventory is twice given to a group of grocers, the first being a normal administration, and the second time substituting single words in various items with synonyms.

Harding, Lowry T., The Value-Type Problemmaire in the Journal of Social Psychology, Vol. XIX, issue of February 1944, p. 115-144.

Describes the construction of a value scale in which values are to be revealed through the selection of a certain answer to a given problem elaborated at paragraph length. In doing so, the author recommends certain criteria for the selection of value items.

Harris, D., Group Differences in "Values" Within a University in the Psychological Bulletin, Vol. XXX, No. 7, issue of July 1933, p. 555-557.

A study undertaken with "A Study of Values" to ascertain what relationships existed between this scale and various college faculties, college juniors and seniors, and students and professors.

Landis, Carney and S.E. Katz, The Validity of Certain Questions which Purport to Measure Neurotic Tendencies in The Journal of Applied Psychology, Vol. XVIII, No. 3, issue of June 1934, p. 343-356.

A study made of the neurotic tendency scale of the Bernreuter Personality Inventory to see whether it revealed neurotic tendencies in individual psychiatric patients.

McNemar, Quinn, Opinion-Attitude Methodology in the Psychological Bulletin, Vol. XLIII, No. 4, issue of July 1946, p. 289-374.

A critical review is presented of the techniques and methods used in the study of attitudes.

Pederson, Ruth A., Validity of the Bell Adjustment Inventory When Applied to College Women in The Journal of Psychology, Vol. IX, issue of April 1940, p. 227-236.

A similar study to that of Darley and Feder using the Bell Adjustment Inventory as the basis of the investigation.

Pinter, R., Comparison of Interests, Abilities and Attitudes in The Journal of Abnormal and Social Psychology, Vol. XXVII, issue of January 1933, p. 351-357.

"A Study of Values" is used with graduate students to confirm expectations as to the correlation between the value profiles and the type of graduate work engaged in.

Rugg, Donald and Hadley Cantril, The Wording of Questions in Public Opinion Polls in The Journal of Abnormal and Social Psychology, Vol. XXXVII, No. 4, issue of October 1942, p. 469-495.

An ordering and summarization of data in existing studies on this topic to define the problems more clearly.

Roslow, Sydney, Wallace H. Wulfeck and Philip G. Corby, Consumer and Opinion Research: Experimental Studies on the Form of the Question in The Journal of Applied Psychology, Vol. XXIV, No. 3, issue of June 1940, p. 334-346.

A field interview study conducted by the Psychological Corporation concerning the efficacy of alternate forms of questions.

Rundquest, Edward A., Form of Statement in Personality Inventory in The Journal of Educational Psychology, Vol. XXXI, No. 2, issue of February 1940, p. 134-147.

An experiment demonstrating the difference in the validity of items presented in different forms.

Schaefer, B.R., Validity and Utility of the Allport-Vernon Study of Values Test in The Journal of Abnormal and Social Psychology, Vol. XXX, issue of January 1936, p. 419-422.

An exploratory attempt to discover whether the educational policy of a university has some influence on the evaluative attitudes of its students.

Spranger, Eduard, Lebensformen (Types of Men), Halle, Niemeyer, 1922. (English translation from 5th. edition, 1928, American agent, Steckert).

The work in which Spranger presents his typological theory of evaluative attitudes, with accompanying descriptions of each ideal type.

Sarbin, Theodore R. and Ralph F. Berdie, Relation of Measured Interests to the Allport-Vernon Study of Values in The Journal of Applied Psychology, Vol. XXIV, issue of June 1940, p. 287-296.

Is an attempt to find relationships between scores on "A Study of Values" and the Strong Vocational Interest Blank.

Stone, C.L., The Personality Factor in Vocational Guidance in The Journal of Abnormal and Social Psychology, Vol. XXVIII, issue of October 1935, p. 274-275.

A study is conducted with "A Study of Values" to draw some conclusions as to the existing relationship between results on the test and the chosen study programs of groups of undergraduate students.

Super, Donald E., Appraising Vocational Fitness, Harper and Brothers, New York, 1949, p. XXI - 727.

Formally a text, but actually the bulk of the material is concerned with an up-to-date critical review of the more prominent aptitude and personality tests. The author summarizes the research done on each test and presents his own appraisal.

Vernon, P.E. and Gordon W. Allport, A Test of Personality Values in The Journal of Abnormal and Social Psychology, Vol. XXVI, issue of December 1931, p. 231-248.

The original article, which sets out the construction, description, and validation of "A Study of Values".

Wang, C.K., Criteria for Writing Attitude Statements in the Journal of Social Psychology, Vol.III, No. 3, issue of August 1932, p. 367-373.

A list of criteria to be followed when devising attitude statements. The author cites the following monograph as the source of the material for the present article:

Thurstone, L.L. and E.J. Chave, The Measurement of Attitude, Chicago, University of Chicago Press, 1929, p. 98.

Zubin, Joseph, The Method of Internal Consistency for Selecting Test Items in The Journal of Educational Psychology, Vol. XXV, No. 5, issue of May 1934, p. 345-356.

Describes and appraises existing statistical methods of establishing the internal consistency of test items.

INTERVIEW DATA

The following is a record of the verbal responses obtained from each of the thirty subjects as a result of the clinical inquiry. These responses are grouped together according to each item in turn. To permit an analysis of the total responses of any individual over the entire forty-five items, the responses of each subject are maintained in the same order in each item. To be more specific, response No.3 would refer to the responses of the same individual throughout all of the forty-five items.

Part I

Item 1 - The main object of scientific research should be the discovery of pure truth rather than its practical applications. (a) Yes (theoretical); (b) No (economic).

1. Yes - Theoretical

I am convinced that pure truth is the main thing. But can you ever find pure truth without relating it with applied truth in some way. In finding a new star, you may tend to ask whether there is life on it, what effect it may have on our planet, and what relation it has to the universe.

2. Yes - Theoretical

The first reason is for finding truth itself. Practical applications are important too. Man should know as much about his universe as possible.

3. No - Economic

Pure truth too abstract. I favour the practical rather than the theoretical. It is like having a goal in sight and never reaching it. Knowledge is wasted unless put to a purpose.

4. No - Economic

I am a practical person trained in a practical world. I think science is a practical concept. It should be applied for comfort to give more leisure time for aesthetic pursuits. Pure theory is useless as such.

5. No - Economic

Any knowledge should be put to practical use - something beneficial to mankind.

6. No - Economic

When I use the term scientific research I mean experimenting in the physical sciences, and if so, it should have a practical use, not necessarily for the good of humanity, but for the development of civilization. The practical scientist should follow up the results of his experiments no matter where they seem to lead, and the intellectual effort involved in working out all the ramifications is good for civilization. The scientist should not ignore what appears to be a scientific fact, just because at the moment it appears to be bad for society.

7. No - Economic

What is the good of scientific research if you are not going to apply it practically, although you can't apply it practically unless you have made the research work.

8. No - Economic

I don't feel that pure truth is the whole thing. Scientific research should make a contribution to humanity. It is not science for science's sake. It provides more comforts at home, it raises the standard of living, there is a better understanding among people because inventions are spread around the world.

9. Yes - Theoretical

Because of my background of philosophy, "main" means something. The main object has to be pure truth. The question is better for the lower educated. There is no alternative for me.

10. Yes - Theoretical

It stems from philosophy, but I have some pragmatic values. If we had pure truth applied, then we wouldn't have the same grasping economic situation we have today.

11. Yes - Theoretical

It is as a result of my training in Catholic philosophy. It makes you become more idealistic about truth in itself.

12. No - Economic

If I had lived 50 years ago, pure science would be the main thing, because then it was believed that science could obtain pure truth. But now I believe that certain aspects of the psyche cannot be discovered by the scientist. We must also consider the social consequences of scientific discovery. I identify the moral implications with the practical.

13. Yes - Theoretical

It is of more use to humanity. Significant truth is often kept back, creating a good deal of tragedy.

14. No - Economic

Practical applications are necessary, but truth comes first and then you apply what you find. You can't put the cart before the horse.

15. No - Economic

The main object of science is to serve man, and however ultimate it may be, the practical application is much more beneficial.

16. Yes - Theoretical

I don't approve of the top men being employed by Dupont for example to work out the application of some innovation. Original men should spend their time in research which will ultimately be more important for themselves and society.

17. Yes - Theoretical

My answer is influenced by what I have read and by current opinions.

18. No - Economic

There should be some practical use for research. Some immediate benefit.

19. Yes - Theoretical

It is easier to apply principles than to discover them.

20. Yes - Theoretical

Practicality is of some importance, but research should be geared mainly for the discovery of truth which will have more impact on society eventually.

21. No - Economic

In the kind of world we are living in, practical applications are very important and are necessary for survival. If it were a different sort of world idealistic, pure truth would be more important.

22. Yes - Theoretical

If one is doing scientific research, what we are after is to clarify the point. We need analysis and proof.

23. No - Economic

Theoretically yes, but practically, research is conducted to meet the demands of current situations. Applied science has a social value, working with people. Pure science is associated with test tubes. Human contact is wanted.

24. Yes - Theoretical

I like probing into a thing for the sake of knowing why it works.

25. Yes - Theoretical

It is self-evident to me because of my philosophical training.

26. Yes - Theoretical

The discovery of "pure truth" in the scientific field is not an end in itself. If it was in the philosophical field it would be more preferable in my mind.

27. Yes - Theoretical

By looking for pure truth you get to understand the universe better. The true scientist tries to understand how nature works.

28. No - Economic

I myself would be interested in just finding out truths without any further application, but the main body of research should be directed towards practical humanitarian uses.

29. Yes - Theoretical

The noblest thing in man is truth. He is a seeker after truth. When he recognizes truth he will admit it, no matter how much it may affect him personally. Practical application is the effect of scientific research, and pure truth is the cause.

30. No - Economic

Science is not concerned with pure truth per se. By pure truth I mean the philosophical conjecture of truth and seeking after the ultimate. Scientific research, as research, is an attempt to find uses, practical uses, for its discoveries.

Item 2 - Do you think it is justifiable for the greatest artists such as Beethoven, Wagner, Byron, etc., to be selfish and negligent of the feelings of others? (a) Yes (Aesthetic); (b) No (Social).

1. No - Social

I am influenced by religion, which teaches that no man is a law unto himself, and that we have a direct responsibility towards those around us.

2. No - Social

Genius in any form, regardless of what good they may give to the rest of mankind, should not mistreat their fellow man. Self-respect in individuals is extremely desirable and not something to be trod on lightly by other people. All men are equal and are entitled to live their lives as they see fit, but their opinions are still, to them, very important.

3. No - Social

No man has any right to be selfish, and it is impudence to use genius as an excuse.

4. Yes - Aesthetic

A genius is set apart by his special creative abilities. His originality makes it difficult for him to fit into social customs and mores.

5. No - Social

Genius does not justify the lack of charity, thoughtlessness, and arrogance, towards others. The individual personality of anybody is always more important than creative works of genius.

6. Yes - Aesthetic

People who are great artists are often psychologically immature and it seems that very often they are misfits in society. It is possible that whatever psychological trait it is that makes them selfish, etc., might have something to do with creative ability and so, stifling their personality, might stifle their genius.

7. Yes - Aesthetic

Artists are human beings like everybody else and can become overworked and irritable and be at times selfish and negligent.

8. Yes - Aesthetic

Artists are people apart. They live in a world of their own. People ask so much of them, and as a consequence they are not able to do as much as expected. Possibly a defence mechanism.

9. No - Social

The end will never justify the means in this case. Never justifiable on ethical grounds. Must have respect for human beings at all times.

10. No - Social

In spite of being great artists they are not justified, according to Christian thought, which always places the dignity of the human being first.

11. No - Social

No amount of art ever justifies such a condition. The mere fact that man is an artist does not mean that he can break the moral law. Greatness is better measured by magnanimity.

12. Yes - Aesthetic

A great artist has to be someone with a particularly acute sense of his environment, and if so, he can't bother about the feelings of others. They express something more than themselves. They have a higher sense of perception and must follow their own dictates. Society is not able to offer them advice.

13. No - Social

It is not justifiable, but the question is not fair to artists. Beethoven, etc., did not realize they were selfish or negligent, but the question assumes that. It is accusing those who cannot defend themselves.

14. No - Social

Any person, whether a musician or artist, should be a Christian and have consideration for the feelings of others. If they had used the word "excusable" rather than "justifiable" I might have changed my answer, because I think it is a question of upbringing and education. My ethical principles rather than my feelings.

15. Yes - Aesthetic

A restraint on their nature might have exercised a restraint on their genius. The means justified by the end.

16. Yes-Aesthetic

The value of their work is much more important to the world than any harm that could be done to individuals by selfishness and negligence.

17. No - Social

The means does not justify the end. Selfishness is never justified towards others. A matter of Christian ethics.

18. Yes - Aesthetic

Their works are useful to thousands. Their personalities are going to annoy very few.

19. Yes - Aesthetic

Artists live in a world of their own. Their make-up is peculiar - apart from fellow men - values distorted.

20. No - Social

Not completely no, because their work requires that they be negligent of others. However it is a different matter with their ordinary lives.

21. No - Social

I am prejudiced. I have met some artists whom I did not like for their selfishness and arrogance. Their contributions don't impress me.

22. Yes-Aesthetic

Talent is most important. Artists are not essentially selfish, because they are making a contribution which nobody else can give.

23. No - Social

Great artists are great because of constitutional factors tending to make them selfish at the same time. but my ethical training doesn't permit them to ride over the necks of everybody.

24. No - Social

Regardless of artist's achievements, they have no superior rights over other human beings. Not much interested in music.

25. No - Social

Nobody should be selfish, no matter who they are. Fame is not sufficient. Part of Christian teaching.

26. Yes - Aesthetic

The value of their contributions offsets other bad qualities.

27. No - Social

You can be unselfish and understanding and still be creative. Other people would like to be egoistic and selfish but artists, since they are acknowledged to be eccentrics, think they have an excuse to be such without being condemned by society.

28. Yes - Aesthetic

Creative works of art are worth more than momentarily injured feelings of people.

29. Yes - Aesthetic

What artists gave the world in music was a necessity for them. They had it in them and they had to find expression. They weren't selfish and negligent purposely. Their talent had priority and demanded expression.

30. No - Social

Because a person is a great artist, it does not inhere his right to contravene the rules of conduct of other people and be selfish. Being tied up in their work is not a good reason.

Item 3 - Because of the aggressive and self-assertive nature of man the abolition of war is an illusory ideal. (a) Yes (political); (b) No (religious).

1. Yes - Political

Man as a political animal is aggressive and self-assertive, prone to falling prey to a good leader, who always desires power, and which leader will eventually fall afoul of another leader who possesses a different viewpoint, and conflict results.

2. No - Religious

Man is striving towards a perfect society, and although he is possessed with certain faults, they still might over a period of time, with the proper education and environment, be eliminated, and when we reach the millenium, man will be satisfied with his lot and the lot of those around him to such an extent that these faults in his nature will have no meaning, because the qualities of aggressiveness and self-assertiveness will serve no purpose. Being meaningless, and man being fundamentally rational, these faults will vanish.

3. Yes - Political

War is the result of man's aggressiveness and self-assertiveness, in fact his selfishness more than his aggressiveness. But there is still a chance yet. It is up to man.

4. Yes - Political

I am a pacifist, but a certain portion of society has a lust for power. I am basically aggressive myself so I don't worry about war as far as myself is concerned, but I worry about other people.

5. No - Religious

War is more pride and selfishness than aggressiveness and self-assertiveness. The fault lies in the individual. Unless you can make a change in man, there will always be war. But I think it possible to change man.

6. No - Religious

I could answer this in two ways, and they should decide which way they want it answered. Man is only partly aggressive, but even so, there are other things which make war inevitable. But for these reasons alone, I would lean towards saying "no".

7. Yes - Political

People are naturally aggressive and self-assertive. To avoid war they would have to be very submissive.

8. No - Religious

I believe in the inherent good of man and humanity. The perfect society will come yet.

9. Yes - Political

There are two questions in one here. Man is basically aggressive and self-assertive, not necessarily on philosophical grounds, but on theological grounds.

10. Yes - Political

We should be able to abolish war, but I am kind of pessimistic. I think war stems from the idea of racial superiority, rather than man being fundamentally aggressive and self-assertive.

11. No - Religious

We have succeeded in abolishing war between individuals in states. There is only one further step to be taken. Man may be aggressive at the moment, but that is due to his education rather than to his basic qualities.

12. Yes - Political

Avoidance of war requires understanding and maturity. I feel that man will never reach this state all over the planet. Man's aggressiveness, however, is environmental rather than natural.

13. No - Religious

Centuries to come, people will be different, and each existing in a more perfect state, through the evolution of man and society.

14. Yes - Political

Looking at history I do not see how war can be abolished. There is something peculiar about man; probably it is his aggressiveness.

15. No - Religious

I am opposed to absolute statements. I refuse to believe it impossible. I believe, however, that man is basically aggressive and self-assertive.

16. No - Religious

I believe war can be eventually abolished, and that there is not any necessary connection between war and aggressiveness on the part of the individual.

17. No - Religious

Man is basically aggressive, but it does not follow that war is illusory.

18. Yes - Political

I am a bit cynical where humans are concerned. I agree that he is basically aggressive and self assertive, and there is little reform that one can do.

19. Yes - Political

Man is predatory by nature and you cannot change him. You can control conflict only up to a certain point.

20. No - Religious

I do not agree that man is basically aggressive and self-assertive. Even if he were, that would not be the cause of war. But it is still possible to have world peace.

21. No - Religious

Abolition of war is possible in spite of man being aggressive. It will happen because of fundamental political changes, moving towards a world federation.

22. No - Religious

If we admit man is basically aggressive and self-assertive then it becomes an excuse for everybody to make war. Man is not so. A few at the head of the country are responsible.

23. Yes - Political

Man is fundamentally aggressive and self-assertive.

24. Yes - Political

Men are fighting all the time and have different opinions. Their opinions are at war with other opinions. Their intellectual thinking is always at odds. The ideas gathering around the ego make them want to reach out and take things. Aggression and self-assertion are basic to all men.

25. Yes - Political

We will always have war. The individual mightn't want war, but other forces are stronger, such as national aspirations, both political and economic.

26. No - Religious

Man is not basically aggressive. Eventually he will become more altruistic.

27. No - Religious

Man will from necessity be forced to abolish war and suppress aggression, but man is basically aggressive and self-assertive.

28. Yes - Political

Man is basically aggressive and self-assertive and these qualities are the cause of war. You can't change human nature.

29. Yes - Political

War is a necessary effect in the world so that man may express his primitive and instinctive emotions and feelings. The desire for power is inherent in us.

30. Yes - Political

Because man is self-assertive, war need not always follow. It is not man's assertiveness that is the root cause of war. If aggression refers to self-assertion, the desire to get ahead, then he is aggressive. But he is not hostile. The abolition of war is illusory, but it is not due to self-assertion.

Item 4 - If you were a university professor and had the necessary ability, would you prefer to teach: (a) poetry (aesthetic); (b) chemistry and physics (theoretical)?

1. (a) - Aesthetic

I wouldn't like to teach either. But poetry is more in the literary line, and I have had more contact with literature than science.

2. (a) - Aesthetic

Poetry, as such, deals with the sensitivities of man and mirror his mind, his yearnings and his soul. I prefer to teach something that deals with the basic feelings of man, the hopes and dreams that are expressed in his poetry.

(b) - Theoretical

Though extremely valuable, they deal with the immutable laws of nature, and which while extremely useful, nevertheless reflect material progress, rather than moral progress.

Poetry deals with things as they ought to be; chemistry, etc., with things as they are.

3. (b) - Theoretical

(Refers to his answer in Item 1, in which he favours the practical over the theoretical). Chemistry and physics is more practical, more in touch with present day necessities.

4. (a) - Aesthetic

There is more realm for self-expression. Physics ties one down to rules - can't form your own opinion. Self-expression gives aesthetic self-satisfaction.

5. (a) - Aesthetic

Poetry is a vehicle for ideas. Ideas have as much influence on humanity as chemistry, etc. I am thinking of the thought content more than the way the thoughts are expressed.

6. (a) - Aesthetic

I just dislike chemistry and physics more than I dislike poetry.

7. (b) - Theoretical

You have a chance of learning something. More deep thinking is required.

8. (a) - Aesthetic

I like literature and poetry because of its appeal to the emotions and the high ideals I usually find there.

9. (b) - Theoretical

I have more aptitude to teach positive sciences than languages. Deductive methods appeal to me.

10. (a) - Aesthetic

There is nothing in chemistry or physics to fire my imagination. In poetry I like trying to find out what the man had in mind. Its natural rhythm and grace appeal to me.

11. (a) - Aesthetic

I dislike science. My tastes are distinctly with the fine arts. I find it difficult to grasp detailed concepts and prefer dealing with generalities. A matter of temperament.

12. (a) - Aesthetic

Poetry perfectly integrates thought and form content.

13. (a) - Aesthetic

I didn't like the way the alternatives were put. I don't like teaching. I would tell but I would not teach. I could never fail a person.

14. (a) - Aesthetic

I could never imagine myself knowing enough about physics. I am an idealist more than a practicalist. I don't like reality too much.

15. (b) - Theoretical

I enjoy physics. I get satisfaction out of wrestling with schemes capable of precise determination.

16. (a) - Aesthetic

Just a matter of preference and aesthetic appeal.

17. (a) - Aesthetic

I have had more contact with poetry than chemistry and physics. My preference is due to lack of knowledge in chemistry, etc.

18. (a) - Aesthetic

I like both, but I like teaching literature more. If it were writing or research, I would take chemistry.

19. (a) - Aesthetic

I like the "humanities" content of poetry - its broadening influence - what other men have to say about life and how to live it.

20. (a) - Aesthetic

Poetry has emotional meaning. Chemistry and physics seem cold, although I do like order. I like the imaginativeness of poetry more.

21. (a) - Aesthetic

I haven't the inquiring, scientific turn of mind. I am not interested in pursuing things simply for the sake of knowing them. Poetry appeals to my aesthetic sense.

22. (b) - Theoretical

I am always interested in science because I worked in a laboratory for 6 years.

23. (a) - Aesthetic

Poetry is about people. I am more interested in people than in things.

24. (b) - Theoretical

Poetry is rather nonsensical. It is only a means of expression. There is very little truth in it. I prefer pure theoretical subjects.

25. (b) - Theoretical

I was good at chemistry and physics. It was practical work and I thought they were of some use. In poetry the interpretation was often dictated by the teacher.

26. (a) - Aesthetic

I would like to teach poetry, but because of the philosophical content rather than its aesthetic qualities.

27. (b) - Theoretical

Poetry is too imaginative and vague. I like something definite and real, something which states facts and gives reasons why. You have to be down to earth.

28. (a) - Aesthetic

I find beauty in poetry.

29. (b) - Theoretical

From an economic point of view you are giving more to man, because through teaching you are providing others with tools for discovery. This is a materialistic world and so there is more good for the whole than poetry. Because of our nature we are, while on this earth, more materialistic than spiritualistic.

30. (b) - Theoretical

I would prefer to teach neither. Chemistry and physics is essentially practical, and deals with concrete things. People can use them in a practical way. The benefits accruing from chemistry are of greater use than poetry. If (a) were the humanities I would prefer to teach them. I am not particularly in favour of the practical element.

Item 5 - Under circumstances similar to those of Q.4, would you prefer: (a) Economics (economic); (b) Law (political).

1. (a) - Economic

There is a need for someone who feels that economics is more than a science of making money. There are many practical applications that have been overlooked, especially in the humanitarian field. There is more scope for individual interpretation of the whole course.

2. (b) - Political

I know very little about economics, whereas law and its development demonstrate the progress which man is making and has made in the organization of society. Economics deals with things as they are, whereas law, in addition to dealing with things as they are, can, by a comparison with things as they have been, with the development to the stage reached at this time, point to things as they should be, in a well-regulated society. I am thinking of the social implications of law, reflecting man's social progress.

3. (b) - Political

I chose purely on a knowledge basis. I know more about law than economics. Law is something the average man can see more plainly than economics.

4. (a) - Economic

Economics is a more varied field than law. I am not fond of social customs and necessities. Economics is a science which can be used to one's advantage. You can expand economics. It is more a subject of ideas. It deals with expansion, development, organization of people. Law means limitation. Economics means expansion.

5. (a) - Economic

Economics is basic to work in the social sciences. To do good for people is not to teach them how, but how to solve their own difficulties.

6. (b) - Political

Law has a moral link with society, and because it is more of a practical subject and more of a social subject. Economics is almost in the nature of a theoretical science.

7. (a) - Economic

Economics affects people more directly, e.g., the cost of living. Law is already man-made facts. It is only for the few.

8. (a) - Economic

I didn't care for either. I have some interest in the field of money, and how it works. Theoretically law is good; practically, it leaves me a bit cynical.

9. (a) - Economic

I have no positive choice here. Law has too much clerical, bookish work.

10. (b) - Political

I prefer law because it deals mostly with people. It is more interesting than cold facts.

11. (b) - Political

Law is related to philosophy. I like niceties of definitions and distinctions. Economics is more like the sciences.

12. (b) - Political

Law is abstract in nature. It is the distilled wisdom of the ages, but the fact that it is distilled brings it too remote from direct human experience. There is more emphasis on idea than society.

Economics has interest for me because it deals with the human element. But not interested in economic problems as much as social problems.

13. (b) - Political

I interpret law as protecting society more than holding it down, so that people can live good lives. If a person works hard and decently, and doesn't squander his money, he is entitled to protection through the law.

14. (b) - Political

Law has more basic principles, more lofty and fundamental than economics, which is more materialistic. Law is much broader.

15. (a) - Economic

I am influenced by my own studies. The theoretical aspect of economics has always attracted me.

16. (a) - Economic

When comparing here, I did not think of law in any "political" aspect. When thinking of economics, I do not necessarily associate it with utility and practicality. An interest in economics can be inspired by idealistic considerations rather than practical ones. My interest in economics originated in social problems.

17. (b) - Political

I tie in law with the common good. People need law in order to live together harmoniously. The word "teach" implies economic theory, and means something idealistic to me.

18. (b) - Political

Law is more flexible. There is more possibility of evolving some system of thought. I associate law with debating, trials, corporations, not the government aspect.

19. (b) - Political

Law, in the broad sense, gives a greater field of scope. It deals with human behaviour, is nearer to the make-up of man. I would rather practice it than teach it.

20. (a) - Economic

I like economics as a social science, somewhat connected with psychology, not the cold, economic, utilitarian part.

21. (a) - Economic

I like it because it is not an exact science. In teaching it, there is more opportunity to excite the curiosity of a class and their intellectual abilities, than in law, which is more closely allied to an exact science, which is facts, facts and more facts.

22. (a) - Economic

Law is too involved. Economics is more practical. There are too many little tricks of the trade involved in law.

23. (a) - Economic

Economics involves social factors. It deals more with people than things. Law is pretty abstract, too much like dry, dusty books.

24. (a) - Economic

Economics is a theoretical subject. Law is more practical.

25. (b) - Political

Law requires more intellectual development. I associate it with abstract thinking.

26. (a) - Economic

Law is a necessary evil. It grows into itself. Economics is more positive and vital for the community. I would like to see economists as more than a science.

27. (b) - Political

In law you deal with a lot of cases revealing human nature, the study of which appeals to me. I like to study crime cases and figure out how the minds of people worked, and how they came to commit them. You get a picture of their background and see how environment affects people.

28. (b) - Political

Economics is too general. Law can be narrowed down to specific case histories.

29. (b) - Political

I have a personal interest in law. Also, there is a tremendous need for reformation of our present judicial set-up to make law more consistent and just, for the betterment of the individuals with whom the law comes in contact.

30. (b) - Political

Because you are dealing with people and their problems. Economics is rather dull. In law, you are teaching people how to deal with other people. You can interject a lot of your experience with people.

Item 6 - Which of these character traits do you consider the more desirable: (a) high ideals and reverence (religious); (b) unselfishness and sympathy (social).

1. (a) - Religious

A person who aims at high ideals and reverence will be in the long run unselfish and sympathetic.

2. (b) - Social

Although I realize that both of these are worthy traits, I can see that the possession of high ideals and reverence for a supreme being can leave an individual blind to the faults of his fellow man, and can lead to a great deal of misguided harm, whereas if a person is possessed of unselfishness and sympathy he would be more prone to tolerate the minor faults of his fellow man and to sympathize with his weaknesses, and hence would in my mind be the better member of a community.

3. (b) - Social

These are things in a more tangible form that enter into everyday life. If we practice these virtues we will fulfill some of our high ideals.

4. (b) - Social

High ideals and reverence are apt to make a person narrow-minded. We need an expansive gesture towards the rest of society in which we live. It is almost like the practical application of high ideals.

5. (b) - Social

I feel you cannot divide one from the other. High ideals without virtue are not of much use in Christian charity.

6. (b) - Social

When I answered I did not concern myself with reverence. High ideals is a very theoretical term which covers a multitude of sins that need not have any good influence on society. Spontaneous unselfishness (not unselfishness in relation to an ideal) cannot fail to do a lot of good for society. A person may have high ideals and may not live up to them, whereas a person who is unselfish is an essentially good person.

7. (a) - Religious

People who have high ideals and reverence would naturally be more sympathetic. You cannot have much of (b) without (a).

8. (b) - Social

High ideals are embodied in unselfishness. The amount of unselfishness one has indicates one's amount of understanding of his fellow man.

9. (b) - Social

I am social-minded. The first alternative has no relationship to society at all.

10. (b) - Social

I can't make a clear-cut decision. They are bound up with each other. (b) is more in keeping with Christ's teachings. You have to have (b) to have (a).

11. (b) - Social

If one's ideals are not practical the effects can be very devastating.

12. (a) - Religious

If one is known as an unselfish man, it is either spurious, or a sign of deficiency in the man. It means something is lacking in him which he finds in others and is dependent on them. One should not be unselfish until he reaches maturity. We must first build up our maturity and high ideals until we are better able to help our fellow man.

13. (b) - Social

I don't see how the two alternatives can be separated. If one has high ideals, one must at the same time be unselfish.

14. (b) - Social

High ideals are not worth much unless they are put into practice.

15. (b) - Social

I feel that a real moral code is more real than something that stems from convention and superstition. The two choices are not mutually exclusive.

16. (b) - Social

I found difficulty in connecting high ideals with reverence, and wondered whether ideals could not go with unselfishness just as well.

17. (a) - Religious

If one has high ideals and reverence, he already has to have unselfishness and sympathy. (b) is a step towards (a).

18. (b) - Social

Both are necessary, but social qualities are more immediately useful. But I would say that high ideals can go along with unselfishness.

19. (b) - Social

I was not clear as to what they meant by reverence. The two alternatives are not mutually exclusive. I don't get the distinction between the two. Anybody with high ideals should have a make-up of unselfishness and sympathy.

20. (b) - Social

Attitudes towards others are more important. High ideals are important, but unless they are practical they are not much good.

21. (b) - Social

I prefer a person whose relations with me are sympathetic and amiable, rather than a man whose relations with himself are good. Those who have high ideals and reverence are a bit of a bore and continually impress their ideals upon others. I prefer those ideals which cause you to value your fellow-man rather than be at peace with yourself.

22. (a) - Religious

I think reverence would go with unselfishness. If people have unselfishness and sympathy without judgment they are not of much use. High ideals can be acquired by one thinking properly.

23. (b) - Social

They are socially more valuable.

24. (a) - Religious

I am having difficulty with this aspect of life. High ideals are more permanent, less influenced by the worldly. They are my core of values.

25. (b) - Social

You can't put high ideals into practice. Unselfishness is more like being charitable. Reverence is frequently just on the surface.

26. (b) - Social

The categories are not mutually exclusive. High ideals and reverence is only an inevitable product of unselfishness and sympathy.

27. (b) - Social

It is not right to classify high ideals and reverence together. Reverence won't get you very far. Reverence for what? If you have unselfishness and sympathy you will have high ideals too. It is the tangible things that matter more than the intangible. Reverence doesn't get you very far with the tangible things, things that are down to earth, that one can define. Reverence is just an attitude; unselfishness is an act, possessing visible results.

28. (a) - Religious

People with high ideals are more interesting in a way. It makes them more mature. I would rather know a person with an interesting, stimulating personality than one who was

unselfish and sympathetic. The latter may be narrowed down to pettiness. They are smaller concepts, acts around the home. I don't want anybody to be concerned about me all the time.

29. (b) - Social

Unselfishness and sympathy enable you to give more to society in a materialistic way than high ideals and reverence. The latter are just words. Unless there is an eye to read them and a mouth to express them they are no good. Friendship and understanding are something in themselves.

30. (a) - Religious

It is an ambiguous question. From the very fact that one has high ideals, he will have unselfishness and sympathy. By reverence, I mean reverence in a broad sense. You can be unselfish but have no ideals.

Item 7 - In a paper such as the New York Sunday Times, are you more interested in the section on picture galleries and exhibitions than in the real estate sections and the account of the stock market? (a) Yes (aesthetic); (b) No (economic).

1. Yes - Aesthetic

There was no real choice, for I don't care about either. A lot of my friends converse on art and exhibitions.

2. Yes - Aesthetic

I am not interested in either. If I have to make a choice, picture galleries display to me an expression of an ideal or of things as they should be.

A similar answer to Q.4.

3. Yes - Aesthetic

I lean towards the artistic and away from the world of finance and economics. Although I am biased towards the practical, I am not interested in economics as a study.

4. Yes - Aesthetic

It is my aesthetic interest.

5. Yes - Aesthetic

I have always wanted to appreciate art but I never could. I would rather learn about art than real estate.

6. Yes - Aesthetic

I am not especially interested in either. (a) has more universal appeal.

7. Yes - Aesthetic

I am not particularly interested in either, although I can see the value of the stock market to industry.

8. Yes - Aesthetic

I prefer the artistic approach.

9. Yes - Aesthetic

These are two particular cases which refer to more general concepts. I am more artistically minded.

10. Yes - Aesthetic

I like artistic things, their emotional appeal, their sense of colour.

11. Yes - Aesthetic

I like looking at pictures.

12. No - Economic

I am interested in real estate and stocks because I am interested in making money. The theoretical implications of the stock market are fascinating, not the utilitarian.

13. Yes - Aesthetic

I love pictures.

14. Yes - Aesthetic

I am not much interested in either. I would have a more general interest in the picture section.

15. Yes - Aesthetic

I have an interest in painting and sculpture, and the Times covers pictures which are fairly rare. Although I am an economist by profession, I wouldn't get much economic theory out of studying the stock market. It refers more to human traits and expectancy than economic theory.

16. Yes - Aesthetic

I think that a person interested in economics would not necessarily be interested in the stock market page. For anyone interested in getting an industrial analysis, he would turn to a bank letter, or the Financial Post. (Note: Is himself an economist).

17. Yes - Aesthetic

I just know more about picture galleries.

18. Yes - Aesthetic

I just am not interested in real estate.

19. Yes - Aesthetic

Real estate is something which carries some interest, but pictures galleries bring more pleasure. Real estate and stock markets do not show an economic interest, to my mind. (Note: is himself an economist).

20. Yes - Aesthetic

I have an interest in art, and a positive dislike for stock markets.

21. Yes - Aesthetic

Real estate sections are pretty well much the interest of those engaged in real estate. They represent nothing of fundamental economic significance. (Note: majored in economics at university).

22. Yes - Aesthetic

I am not much interested in either. I am never interested in the stock market. If I had stocks it might be different.

23. Yes - Aesthetic

I am not interested in either.

24. No - Economic

I have often looked at the stock market page to find out what is going on in the economic world.

25. No - Economic

My work entails the stock market and so I am more interested. In leisure time, however, it would be more difficult to choose.

26. Yes - Aesthetic

I don't get much economic knowledge out of the stock market. I would like to read articles of more fundamental economic interest.

27. Yes - Aesthetic

I would not read either, except as a last resort. If I had to I would read about picture galleries.

28. Yes - Aesthetic

I prefer art to economics.

29. Yes - Aesthetic

Concentration is not required for me to read picture gallery sections - more enjoyment with less effort. The stock market section is presented in a more difficult way than the picture gallery section. I am actually more interested in economics, and art is a luxury, while at the moment security is more important to me.

30. Yes - Aesthetic

I am only interested in (b) because keeping in touch with such is essential to keeping up with the world of finance and business. I am more interested in art galleries. I have an interest in art more than in real estate.

Item 8 - Is a person who analyzes his emotions likely to be less sincere in his feelings than one who is not so reflective?
(a) Yes (social); (b) No (theoretical).

1. No - Theoretical

When a person analyzes his emotions, he considers, and as a result of such consideration he will be more frank with himself.

2. Yes - Social

A person who analyzes his emotions is likely to be prompted by a false sense of what he should do, rather than the person who acts impulsively and who will do. The chances of hypocrisy are apt to appear in the case of a person who feels that he should do something because it is socially correct and will increase his stature in his own mind because he does such a thing, whereas a person who does a thing without reflection does so because it springs from his heart and not from his mind.

3. No - Theoretical

One can be perfectly sincere whether one analyzes his emotions or not. You cannot question sincerity when one acts from intuition. Perhaps he may be impulsive a bit, though past experience would always be brought in. I would analyze the problem after acting.

4. Yes - Social

You can't measure an emotion, because if you go around picking out every little gesture and everybody apart, you are likely to ruin the meaning of the gesture. Two conflicting sources may cause the same emotion.

5. No - Theoretical

If you are one type or the other you will respond accordingly. If one did examine his emotions before giving expression to them, one might be less sincere, but it is hard to say.

6. No - Theoretical

A person can be sincere even though he is still fooling himself in a way. It is also a matter of intelligence. A person can honestly believe a thing, while not realizing that he unconsciously wants to believe in a thing because it helps him. Thus a person who tries to relate his emotions to what he believes will be more sincere and not likely to let his personal motives influence him.

7. No - Theoretical

Analyzing feelings might lead to becoming more sincere.

8. No - Theoretical

He is likely to have a better understanding of his emotions, and may be more sincere. He would know just how he felt on certain things.

9. Yes - Social

One is apt to cover up those emotions which he discovers not commendable, and exaggerate those that are. If knew the scientific answer it would no longer be a matter of attitudes but a matter of cold fact.

10. No - Theoretical

I can't say exactly why. I think everybody does to a given extent. Those who don't can be just as sincere, but not so academic.

11. No - Theoretical

The mere fact that one analyzes his emotions should not leave one's sincerity open to suspicion. He is probably more sincere, because he now has an intellectual basis for action.

12. No - Theoretical

If he does not analyze, he is liable to act irrationally. If he does, he can check his behaviour and be more sincere.

13. No - Theoretical

An intelligent person usually analyzes his emotions. If a man is really analytical and concerned with himself, the more sincere he is apt to become. The most important thing is how the man thinks of himself. If he is sincere in his reflections he will think of himself the way other people do.

14. No - Theoretical

He would be more sincere if he analyzes. But he should analyze his motives and his actions rather than his feelings.

15. No - Theoretical

A person who analyzes himself is likely to have his feelings more firmly based. The feeling may be dictated by some unconscious superstition.

16. No - Theoretical

No comments that I can make. A matter of personal preference. Those who act from instinct or impulse can be just as sincere.

17. No - Theoretical

I cannot say why, but I believe it strongly.

18. No - Theoretical

I feel that there is not a real choice here. I can see both types existing.

19. No - Theoretical

Once you know why and understand your feelings, those feelings are likely to be more sincere, not just a creature of emotions.

20. No - Theoretical

A reflective person is more sincere. If you do analyze, you analyze to see if your emotions are sincere.

21. No - Theoretical

You are likely at least to be as sincere, and probably more. But sincerity is more fundamental than analysis of emotions.

22. No - Theoretical

It means that one is just a little more psychological by nature. Also, you might be able to understand others more and be more sincere.

23. No - Theoretical

Not if one really analyzed them. I have taken the word "analyze" literally, with all that the word implies.

24. Yes - Social

One can be very sincere in his emotions without analyzing. Sincerity not dependent on self-analysis.

25. No - Theoretical

He might even be more sincere. He tries to control his emotions when he does manifest them, because he is more appreciative of them.

26. No - Theoretical

I feel the wording is bad. It does not ask you to say whether the analyzer can be more sincere. If the person who prefers not to analyze personally, he may still acknowledge that other types can be just as sincere.

27. No - Theoretical

If you can analyze your emotions and still feel the same after finding out why, you are likely to feel more sincere. I doubt if anybody can consistently feel sincere emotions instinctively.

28. No - Theoretical

It does not affect one's sincerity to know the content of, or the reasons for having, an emotion. You might not be more sincere, but you would be more sure. The impulsive person may have sincere feelings at the moment of doing it, but they may not be as strong as a person who has analyzed his emotions.

29. No - Theoretical

In analyzing emotions you see what emotions caused you to say, or feel, or think. Thus it develops understanding and you recognize a situation in the future because of the emotional props, and tend to be less swayed by them. Then when you recognize these same symptoms in others, you can understand them better and help them get rid of them.

30. No - Theoretical

The analyzer has a better grasp of himself. A person who doesn't analyze is inclined to be a tactless individual. Unreflective implies being rash and inconsiderate. Analysis of emotions means being more considerate and careful of others.

Item 9 - If you should see the following news items with headlines of equal size in your morning paper, which would you read the more attentively: (a) Great improvements in market conditions (economic); (b) Protestant leaders to consult on reconciliation (religious).

1. (b) - Religious

I have a general religious interest. It may be a result of my particular friends, and my education.

2. (a) - Economic

The conditions of the economic welfare of the country are more interesting to me than a union of Protestant leaders whose beliefs I do not share.

3. (a) - Economic

I have a religious antipathy because of too much church attendance in early days. I pride myself on taking an interest in market conditions as a part of world happenings.

4. (a) - Economic

I am not interested in organized religion. If I had money I might be interested in the stock market.

5. (b) - Religious

Just as shop talk - a philosophical, religious problem. It would be interesting to see what the methods were, and what the parties would have to back down on.

6. (b) - Religious

I am not especially interested in either. I prefer (b) because I am interested in religion, though not in this particular problem as such.

7. (b) - Religious

I am interested in the philosophical content of the item. I would find more background and comparison in philosophy and religion.

8. (b) - Religious

I am more interested in religion than stock market conditions.

9. (b) - Religious

I just picked the one I disliked the less.

10. (b) - Religious

I have no economic interest whatsoever.

11. (b) - Religious

I am very interested in religion.

12. (b) - Religious

I have a personal interest in the spiritual problem of bringing beliefs together. Market conditions are of a more passing nature.

13. -----

I can't make a choice. Neither of them appeals to me in any way.

14. (b) - Religious

I am more inclined to read something with a religious flavour than something in the stock market.

15. (a) - Economic

Protestant leaders always seem to talk a lot and get nowhere. In (a) something has happened and you can see the results. In (b) something is going to happen, but it may never happen.

16. (a) - Economic

There is a difference in quality between Q.9 and Q.7. A headline on the stock market would be indicative of something which would hold interest for the economist from which he might draw some implications.

17. (a) - Economic

I am interested in market conditions, because I connect them with the idea of social betterment. That is the way I think about economics.

18. (b) - Religious

It is a forced choice, and it is not from a religious point of view. I am not particularly interested in the problem.

19. (a) - Economic

Neither headline is striking to me. I am interested in religion, but that headline doesn't evoke any religious response for me.

20. (b) - Religious

It would be an amazing thing to see in a newspaper, but on the whole I am not particularly interested in religious doings.

21. (b) - Religious

It is a result of lack of interest in market conditions rather than a positive interest in (b). The possibility of religious union has interested me, because I never could see why we would be so divided on religious lines when the aims are the same.

22. (b) - Religious

It is to me of higher importance, because religion is closely associated with human ideals and a way of living.

23. (b) - Religious

I have no knowledge or experience in market conditions. I had to choose the other one, but it was a negative choice. It suggested people's problems. Close to sociology and philosophy.

24. (a) - Economic

I am not interested in the least about what Protestant leaders think about. I am interested in religious topics, but the title of the headline doesn't appeal to me.

25. (b) - Religious

Just what did they mean by that word "reconciliation"? I have some religious interest and the headline would have some attraction for me. At present we are more or less in contact with them anyway.

26. (b) - Religious

My interest in ecclesiastical discourses is greater than in market conditions. I am interested in the discussion of religion, rather than religion itself. It brings out the social implications of religion.

27. (b) - Religious

It is a necessary thing if we are going to make any strides at all in gathering unity with Protestantism. We need strength to hold our own in the conflict between the Protestant and Roman Catholic faiths.

28. (a) - Economic

I do not consider religion from the point of view of sects or dogma, but you can be religious without adhering to any one form. (a) came first by (b)'s default.

29. (a) - Economic

Economics is a prime factor in keeping the body properly in tune with the materialistic world. I like this materialistic world. It affects me more than what happens in the Protestant church. Today we are more dependent on economics than ever before. The goal is to get on top of the heap and have security. Then we can let our children step off at a higher level and go further.

30. (b) - Religious

I am vitally interested in that particular thing. I am not deeply religious, but it is just that I feel the present state of our church is bad, and a little order would put us on the right path. I am concerned with the unification of the church, per se.

Item 10. - Under circumstances similar to those of Q.9 -
 (a) Laws not opposed to liberties, says Senator (political);
 (b) Curiosity the basis of knowledge, educator declares (theoretical).

1. (a) - Political

I am definitely more interested in government than education. -Politics in particular - party politics.

2. (a) - Political

The fact that curiosity is the basis of all knowledge is a fundamental belief to me, and believing it, I would feel that I could glean nothing from reading the article, whereas the fact that laws might conflict with liberties and the dissertation thereon would arouse a curiosity in me and impel me to seek further knowledge on that subject. I would like to know where the conflict lies and where he reconciles a basic freedom on the one hand with a restriction of it on the other. I am not interested in the political aspects of the statement. I just feel that I would learn something.

3. (b) - Theoretical

I have been an educator myself, and you tend to pick out things you had most contact with yourself.

4. (a) - Political

I am interested in liberties - the problem of application of law to society and as a product of society. I am interested in Human freedom.

5. (a) - Political

This is a philosophical problem, and I like philosophy.

6. (a) - Political

What a senator says is of no interest to me. I am interested in liberty and to what extent liberty can exist within the framework of laws which restrict it.

7. (b) - Theoretical

It is curiosity which leads to research work and new knowledge.

8. (b) - Theoretical

It is the psychological approach - what spurs men on to learn. Laws merely keep us living harmoniously.

9. (b) - Theoretical

I have an interest in psychology, and a non-interest in politics. The word "senator" provokes an antipathy.

10. (a) - Political

Neither appeals to me - just felt the necessity of putting some answer down. Laws and liberty bring in people somehow and I prefer that.

11. (b) - Theoretical

Education interests me as a major factor in developing the character of children.

12. (b) - Theoretical

The problem of law and liberty is more basic than curiosity, but a senator will never speak without reference to a temporary situation. The educator deals with permanent problems. If a philosopher had been giving the talk in (a), it would have been different.

13. (b) - Theoretical

I am more interested in what an educator says than a senator.

14. (a) - Political

I like both topics equally. Both are abstract and philosophical.

15. (a) - Political

I have an interest in political science, and the problem is a real one these days. The word "senator" introduces an unfavourable bias.

16. (b) - Theoretical

The word "senator" aroused an unfavourable reaction in the item. If another word had been used I might have reversed preference. It sounded like so much wind.

17. (b) - Theoretical

Because I am a graduate student doing research. Both are important, but (b) strikes closer at home to my personal situation at the moment.

18. (b) - Theoretical

I am interested from a psychological point of view. Just what is curiosity and how does it come about? I am curious myself.

19. (a) - Political

Both statements are platitudes, but I would read (a) to see if the senator would give it a new twist. The field of law, as regulating human behaviour, is more attractive. When I speak of laws, I refer to the restraints and obligations put on people by political authority. I would not be interested in having an active part in the making of these laws.

20. (b) - Theoretical

"Senator" raises an antagonistic attitude. I therefore just took the other one.

21. (b) - Theoretical

It is a matter of personal preference. I never had the inquiring turn of mind, so I want to find out whether my lack of interest in inanimate things has lessened my knowledge in general.

22. (b) - Theoretical

Because of the class in Methodology, curiosity is an essential quality here. Also, I am more interested in what an educator would say than what a senator would say. An educator is more scientific, a senator just talks.

23. (b) - Theoretical

(a) reminds me of those dry, dusty books. Curiosity is an unknown quantity to me, but I will take my chances with that.

24. (b) - Theoretical

Curiosity is a drive which leads people to explore, and ask why things happen the way they do.

25. (a) - Political

I am interested in politics, and the different legislation in different countries which try to balance laws and liberties.

26. (a) - Political

Despite my gloating over the inadequacies of senators, I am still interested in the subject matter. The implications of a law affecting one's liberties are much wider than education.

27. (b) - Theoretical

I have a sort of scientific approach to everything and the basis of scientific interest is curiosity, the finding out of the how and why of everything.

28. (b) - Theoretical

Education interests me more than politics or law. It has a wider application to me in life and in knowing the truth. Knowledge implies education, the acquiring of truths.

29. (b) - Theoretical

One of the basic constituents of a better world is knowledge. It will remove ignorance, superstitions, warped concepts. If the mind is unhindered by these barricades, they will see the right road to take.

30. (b) - Theoretical

This would be a more lively and controversial subject. (a) is a self-evident truth. I feel that (b) is more concerned with my own field. There is more to be learned here, and there are more points of view on the matter.

Item 11 - When you visit a cathedral are you more impressed by a pervading sense of reverence and worship than by the architectural features and stained glass? (a) Yes (religious); (b) No (aesthetic).

1. No - Aesthetic

Cathedral architecture is a hobby with me. Stems from an historical interest - the historical development of cathedral architecture through the ages and what function it served.

2. No - Aesthetic

Normally when I visit a cathedral I go to see the structure, and to my mind, although it is constructed for the purpose of reverence and worship, I personally could do that just as well in a field surrounded by flowers or in the quiet of a great wood. It is the workmanship, the effort, and the earnestness of the people, past or present, to create a structure dedicated to the service of God.

3. No - Aesthetic

I am strongly interested in the artistic, including architectural designs. I have visited a good number of cathedrals.

4. No - Aesthetic

There might be something in the church as a social force in society, but I am more impressed slightly by the architectural features.

5. Yes - Religious

(No explanation could be made)

6. No - Aesthetic

When I visit a cathedral I visit it to say my prayers and therefore I am not interested in getting a "sense" of reverence and worship. I would expect to find that in any church and would not expect to be impressed by it. I am interested in the architectural features because a beautiful church is more conducive to helping one attain the frame of mind necessary to pray.

7. Yes - Religious

The fact of being in a church gives a feeling of reverence.

8. Yes - Religious

The reason why I was impressed by a sense of reverence was because of the architectural features and stained glass. To me, they appealed to my emotions.

9. Yes - Religious

Reverence is different from worship. They don't go together as far as I'm concerned. I haven't had the opportunity to visit cathedrals, so I don't know anything about their architectural features.

10. No - Aesthetic

Does it mean for the first time or every Sunday? If it means for the first time, I am more impressed by the beauty of it than by the fact that it is a place of worship.

11. No - Aesthetic

I am always interested first by sensuous features.

12. No - Aesthetic

I am aware of collective hypnosis in a cathedral. The architect of a truly religious cathedral makes a true form of prayer. I think (a) is a more momentary aspect of the religious feeling. (b) for me has more religious meaning. It is an equivocal question because if it is good architecture it will also convey a sense of worship.

13. Yes - Religious

To comprehend God and religion depends on individual spiritual intelligence. Not everybody is able to go to God directly. Architecture is not appreciated for itself, but as an intermediary of God.

14. Yes - Religious

Do you go to church because it is the nicest church to go to or because it is the house of God? It comes down to fundamentals - you go to church because of religion, or because it is the thing to do. It is religious duty rather than feeling.

15. No - Aesthetic

I am more interested in architecture, and church architecture is one of the richest fields.

16. Yes - Religious

I might have answered it differently another time. I had been talking about religion the night before. The question does not probe enough.

17. Yes - Religious

(Subject could not explain why).

18. No - Aesthetic

My sense of reverence would be more on the emotional level. I am more interested in art.

19. No - Aesthetic

I feel it is a funny question. A cathedral does not bring out more reverence than a small chapel. As a tourist I would be more interested in the architecture and the displays.

20. No - Aesthetic

For me, reverence is bound up with architectural features. I cannot find a sense of reverence in a small country church.

21. Yes - Religious

I cannot reason on that one. It is the fact that you're there, rather than the architectural features.

22. Yes - Religious

I have never been in a place where there is a pervading sense of reverence, but if there were I would be more impressed by that.

23. Yes - Religious

I appreciate the aesthetic value of the atmosphere and quiet more than a noisy place with beautiful windows.

24. Yes - Religious

When I visited Gothic cathedrals in France and Germany I found that the amount of work and the magnificent edifice brought reverence.

25. No - Aesthetic

In a big cathedral I would be impressed by it more as a work of art. The vastness is not conducive to religion.

26. No - Aesthetic

I am more impressed by the physical than the spiritual.

27. No - Aesthetic

When I was in England I saw a number of cathedrals. I felt they were so large that I was in a museum. I was more impressed by the distractions than by the purpose of the thing; the tombs, the chapels, the vaults.

28. Yes - Religious

I can pray better when the cathedral is beautiful and artistic than when its architectural features are not so well done. The architectural features would influence my sense of reverence.

29. No - Aesthetic

In architectural features, I feel in them a manifestation of reverence and spiritual qualities in a material form. In looking back on the history of architectural styles, you can see the evolution of the churches. I need a visual medium to get contact with the spiritual.

30. No - Aesthetic

The feeling of reverence comes from within and the church itself doesn't produce reverence. You can get reverence anywhere. I have an artistic leaning.

Item 12 - Do you believe that contemporary charitable policies should be curtailed because they tend to undermine individual initiative? (a) Yes (political); (b) No (Social).

1. No - Social

(The subject took the interpretation that the question was asking whether the initiative of the charities themselves was being undermined rather than the beneficiaries of charity.)

2. No - Social

Unfortunately, man is not endowed with equal gifts and a great many people are so afflicted mentally and physically that they are unable to maintain for themselves or for their families a decent standard of existence, and the burden falls on those who have been gifted to assist their less fortunate fellow-men in the struggle for survival.

3. No - Social

Charity is very deserving. It enables progress to be made in a number of fields that might never have been scratched.

4. No - Social

I don't want to see any person in the world suffering, regardless of how good or bad they are.

5. No - Social

I do not like contemporary charitable organizations because they are too business-like. You can work your neck off in charity and have no sense of charity at all. On the other hand they don't undermine initiative. People have a right to charity according to their dignity as human beings.

6. No - Social

There are times when they should be curtailed, not because they undermine individual initiative, but because they are inefficient. Charities are necessary for the people who give to encourage them to be self-sacrificing and concerned for their fellow-man, and they are necessary for poor people because of the inequalities which exist in our society and because they are not capable of looking after themselves as well as other people are able to do. Initiative does not enter the picture.

7. No - Social

Charity in some cases undermines initiative but the overall benefit is great.

8. No - Social

I am thinking especially of handicapped people, who need some support.

9. No - Social

The word "contemporary" should not be in there. There is not enough at the moment. If exaggerated in application, the spirit of charity might be lost and initiative undermined. I feel that charity fosters initiative.

10. No. - Social

When I answered this question I thought I was comparing individual charity and organized charity. If it had been taken the other way, there is no out-and-dried answer. I believe there are always people who will just sit back and wait for a handout.

11. No - Social

I did social work for a while, and I feel it tries to establish initiative in people who don't have it.

12. No - Social

If this question refers to state charitable policies, then everybody depends on the state, and initiative is undermined, and in the long run would be a worse social evil. But I don't approve of the competitive spirit of every man for himself - only if one is mature, because then everybody is independent.

13. Yes - Political

Charity doesn't necessarily undermine individual initiative, but personally, that is what would happen to me, I think.

14. No - Social

I feel they do more good than harm, but they could possibly undermine initiative.

15. No - Social

When considering government payments it is a good argument for saying that incentive driving man onwards is lost. If restricted to private charities, the effect on loss of initiative would be negligible. Complete absence of charities would cause less initiative. The question could change with the times.

16. No - Social

I can't see the meaning of the question. I can't see the relationship between individual initiative and charitable policies.

17. No - Social

They don't necessarily undermine initiative. Not all people have an equal chance.

18. No - Social

For some people it would undermine their initiative, but there is more benefit than harm. It is the lesser of the two evils.

19. No - Social

The people they do help are either infirm or incapable of helping themselves. They do more good than harm.

20. No - Social

Charity is aimed at assisting down-and-outers. Initiative is not just based on money.

21. Yes - Political

It pertains to economic philosophy. The welfare state does undermine initiative. Man must have some incentive.

22. No - Social

Where the needs are great it is better to pull together, though individuals will be affected differently.

23. No - Social

I put the emphasis on "should be curtailed" rather than "undermine individual initiative". There is more good than harm done.

24. No - Social

Charity is needed to help over rough spots.

25. No - Social

A work of Christian duty. Economic conditions are such that a certain percentage of the population will require assistance under the existing system.

26. No - Social

The problem is created today by our economic system. Most people don't consider the basic implications of the problem and go along with current fashions in thought. If this question had been asked 15 or 20 years ago, everybody would have frowned on charity and upheld the go-getter and the great entrepreneur as the model to follow.

27. No - Social

It affects things on which individual initiative is not dependent. It goes to schools for crippled children, hospitals for unmarried mothers, homes for the aged. It would help more to develop initiative than to curtail it.

28. No - Social

There are people who have no other means of help, and more good is done than harm. No matter how hard people try, sometimes they are adversely taken by the times.

29. Yes - Political

Because of the complexity and centralization of modern times, there is a tendency for regimentation. The danger is that if it prevails, it tends to grow upon itself and makes people less independent and rely more upon the central power.

30. No - Social

I don't believe in the blatant American idea of free enterprise where everybody may have opportunity, but not everybody has the ability. Yet I am not a socialist. Charitable policies help those who cannot help themselves.

Item 13 - All the evidence that has been impartially accumulated goes to show that the universe has evolved to its present state in accordance with mechanistic principles, so that there is no need to assume a first cause, cosmic purpose, or God behind it. (a) Yes (theoretical); (b) No (religious).

1. No - Religious

There is no real choice. Just a question of fact.

2. No - Religious

I dispute the evidence that the universe has evolved to its present state in accordance with mechanistic principles, primarily because there is no principle in existence that can account for the soul of man. To my mind the laws of nature, the order of the universe, are such that there must be a single mind somewhere directing it.

3. Yes - Theoretical

I have studied a good deal of science. This question gets into the field of faith. If you want a driving faith, you must go beyond mechanistic principles and assume some power beyond a mechanistic state. I am satisfied to have a theory of evolution without a God.

4. No - Religious

I believe that there is a God, a cosmic force, but I do not know more than that. There is a personal need for every individual to assume a first cause, but there is not necessarily a God in human form.

5. No - Religious

Not from religious conviction, but from a study made in philosophy.

6. No - Religious

I just don't believe it.

7. No - Religious

It is contrary to all teaching. One would have to be an atheist not to assume a first cause.

8. No - Religious

As a student of philosophy I have proved to my satisfaction that there has to be a God.

9. No - Religious

It is an absolute answer. There is no evidence to indicate otherwise, and there is no possibility of there ever being any evidence.

10. No - Religious

It is a personal belief. Evolution does not explain everything. There must be a first cause.

11. No - Religious

There is no choice involved.

12. No - Religious

This is not a good question for Catholics.

13. No - Religious

Nothing is proved by mechanistic principles. God created the earth.

14. No - Religious

It is fundamentally opposed to everything she believes. There is no alternative for me.

15. No - Religious

I don't feel that the principle of evolution necessarily refutes God. But I attach some weight to the statement because of the popular conception of God. I incline towards Darwinism. By mechanistic, it means that the world is not miraculously created. It pertains to the laws of nature.

16. No - Religious

There is no problem here.

17. No - Religious

As far as I can reason, and as I feel in my own mind, there is a first cause of the world.

18. No - Religious

This is a matter of my own belief, as much as a religious belief, but probably a matter of education rather than personal feeling. There is no choice possible for me.

19. No - Religious

I follow Voltaire - when you see the universe and its clockwork, you cannot but wonder whether there is a clockmaker.

20. No - Religious

My religion doesn't make me believe that there is a first cause.

21. Yes - Theoretical

I believe in Darwin's theory.

22. No - Religious

There is no choice. It is self-evident. Mechanistic to me means physical, chemical and geological changes happening by chance.

23. No - Religious

There is not much choice for me, because of training that I have had in philosophy. It is an intellectual belief.

24. No - Religious

It is an intellectual belief that there is, rather than a feeling that there must be.

25. No - Religious

There is no choice here. It is a straight intellectual belief.

26. Yes - Theoretical

There are pure physical laws over which man has no control. I equate "need" with "desirability".

27. No - Religious

I certainly believe in evolution and not literally in the Old Testament. Great scientists and thinkers have been able to reconcile these two ideas. I am inclined to believe that there is a first cause, because there must be a final ultimate cause beyond which you cannot go.

28. No - Religious

My studies tell me that the evidence accumulated does not show that. I would still feel basically the same way.

29. No - Religious

It is a firm belief which has been proven to me and founded on irrefutable truth.

30. No - Religious

In my education, it would seem scientifically that the universe has evolved mechanistically, but I feel there is some ultimate cause. It is difficult to account for this feeling.

Item 14 - In your opinion, has general progress been advanced more by: (a) The freeing of the slaves, with the enhancement of the value placed on individual life; (b) The discovery of the steam engine, with the consequent industrialization and economic rivalry of European and American countries? (a) Social; (b) Economic.

1. (b) - Economic

I feel that the freeing of the slaves did not enhance the value of individual life, but did in fact place more importance in individual advancement than in material advancement.

2. (a) - Social

Although industrial progress as initiated by the steam engine and its concomitant and subsequent industrial discoveries, has raised the standard of living and hence has contributed to the general progress of mankind, it is nevertheless overshadowed by the recognition of the human race that a fellow-man is a creature of God with a soul, entitled to live according to his lights on the face of the earth, and not a chattel to be dealt with on the open market.

3. (a) - Social

My work has always been with fellow human beings rather than things. The freeing of slaves is more in line with this. The steam engine may tie their hands.

4. (b) - Economic

There have always been people in some form of slavery. The steam engine opened up a whole new world of freedom. It gave people more time for aesthetic pursuits - a whole new form of civilization and culture.

5. (a) - Social

Progress is human progress above all, and any measure designed to protect the rights of human beings is better than material progress. The industrial revolution did nothing to better the masses.

6. (a) - Social

True progress means progress towards a more civilized way of life. By civilization I mean prevalence of ideas which contribute to a higher type of society. Slavery is degrading and so their freedom is uplifting to society. The invention of the steam engine hasn't as much connection. The idea that all men are entitled to be treated as human beings is a much better idea.

7. (a) - Social

It was a relief to intense suffering. The steam engine helped, but it did not help where there was as great a need as the slaves.

8. (b) - Economic

It is a question of the contribution to the advancement of science, which is of use to humanity. The freeing of slaves is a gradual process which would have come about anyway. I did not have the economic aspect in the back of my mind.

9. (a) - Social

General progress includes psychological and more material values. Since psychological values are superior ones they will influence other ones.

10. (a) - Social

Personality is a certain intangible thing, a more moving force than anything material. Without that we would not have any material things.

11. (a) - Social

Individual liberty is far more important than any mechanical discovery.

12. (a) - Social

It permitted freedom to think out the laws behind the steam engine. We couldn't have (b) without (a). The freeing of slaves was the first step towards freedom of thought.

13. (a) - Social

(Could not get a relevant statement.)

14. (b) - Economic

I took "general progress" to mean the material growing of a nation, rather than a better nation spiritually. The question should have been more specific.

15. (a) - Social

I feel more progress will be made through (a) at the present time, but I don't think (a) and (b) are mutually exclusive. Humanism is compatible with productiveness. I was thinking in terms of human satisfactions when considering the alternatives.

16. (b) - Economic

I don't think I can explain any further.

17. (a) - Social

Freeing of slaves brings more progress. The value of life is ahead of material growth.

18. (a) - Social

Material advancement has some part to play, but changes of ideas are more important.

19. (a) - Social

I am supposing it is the general principle of freeing slaves in all ages. More accent is put on the person as an individual, with the consequent opportunity to express himself.

20. (a) - Social

It is a funny question. It is not the freeing of slaves but the Christian religion which set the ideals for freeing.

21. (a) - Social

Humanities and human relations are more important than material advances.

22. (a) - Social

When I think of progress, I think more of the human part, rather than material things. It would involve more people.

23. (b) - Economic

Western civilization is based more on scientific discoveries than on value of individual life.

24. (b) - Economic

It enabled man to conquer the environment. It was a tool in the hand of man that enabled him to win over nature.

25. (b) - Economics

The sudden freeing of slaves in the United States threw the economic situation into turmoil and caused economic hardships. The steam engine permitted human beings greater leisure time and enhanced the value of individual life.

26. (b) - Economic

The two alternatives are inter-related. One was the inevitable result of the other. The slaves would have been freed from the economic change of structure. Slaves are no longer of economic use.

27. (b) - Economic

The steam engine was the first application of scientific knowledge to industry and it brought about such a change in people's lives that it gave an impetus to inventors to devise other ways of benefiting people. There has to be a first in anything, and this was the "first" which gave them the drive which opened up the Modern Age. Before that there had been no basis for change and progress, and people's lives had been slow and dull. Such scientific discoveries gave birth to competition and rivalry as a basis of progress, and this competition proved to be of advantage to people. This particular discovery was the driving force behind the Industrial Revolution.

28. (b) - Economic

Just by freeing slaves alone, we would not have developed as much. I consider progress as betterment in every way - contact with other peoples - stimulation of thinking, exchange of ideas, broadening of horizons - more people getting together and trying to understand each other's ways.

29. (b) - Economic

The freeing of the slaves was brought about more by industrialization and economic rivalry than anything else. The principle of freedom is one of the basic economic principles. It is more of an economic principle than a humanitarian principle.

30. (a) - Social

General progress does not just infer industrial development. It is only one aspect of the whole situation. What about moral characteristics? I do not think much of the example given, but the principle of enhancement of the value of individual life is good. The fact that importance is placed on the individual and is free, means that he is capable of educating himself and evolving some sort of purpose in life, which would not be possible if he were a mere slave of the state. The individualism of the past 100 years

has definitely given us the ability to develop ourselves and advance morally and spiritually. Economic individualism is now passing out. We would not have had the Industrial Revolution if we did not have the ideal of individualism originally.

Item 15 - If you had the opportunity, and if nothing of the kind existed in the community or college where you lived, would you prefer to found: (a) a debating society (political); (b) a classical orchestra (aesthetic).

1. (a) - Political

Public speaking is an essential to politics. I like to lead people and have personal power. I do not like to be a follower.

2. (b) - Aesthetic

Although it is a desirable thing that an individual should be prepared to defend his principles and to argue reasonably on most given subjects, which qualities are developed by debating societies, I think that in the present tempo of our existence, there is too much argument going on, and that people in a community or college should seek out an opportunity to find a means of entertainment, which, while stimulating, is also relaxing, which qualities we would discover in listening to classical music and develop an appreciation of.

3. (b) - Aesthetic

I am always interested in music. I do not like debating.

4. (a) - Political

I am tone deaf, and do not like music. Ideas are more appealing. I argue for the sake of arguing. I like to talk and clarify the point and the opinions of others.

5. (a) - Political

I was not considering any benefit to the community. I am interested in convincing people to my way of thinking.

6. (b) - Aesthetic

The founding of an orchestra would do more for most of the people by enriching their culture. Debating would not attract as many people. It seldom has much of an impact even upon those people who do listen. It is only good for the debaters.

7. (b) - Aesthetic

I would rather listen to an orchestra.

8. (b) - Aesthetic

I do not care too much for public speaking - speaking in front of groups. I like music.

9. (b) - Aesthetic

I like the dialectical side of debating - finding arguments to support my case. But I like music better.

10. (b) - Aesthetic

Music appeals to me. Debating gives a sense of power over people through oratory, but I like to be moved by music.

11. (a) - Political

I like to argue for the sake of arriving at a sensible conclusion.

12. (a) - Political

Debating is more useful to the community. It permits a quicker evolution of ideas towards the social ideal. Actually I am more interested in orchestras than debating, but was thinking of the good of the community.

13. (a) - Political

I believe in the Greek scholastic system as a great form of education.

14. (b) - Aesthetic

I like music better than arguing. Music can reach more people than debating.

15. (a) - Political

A debating society will be more lasting. It leads people to think more. The results are more enduring. A classical orchestra would not last long in a small place. If the communities were of equal size I would have more difficulty in making a choice.

16. (b) - Aesthetic

A classical orchestra is more important for the cultural life of the community. I personally prefer a debating society.

17. (a) - Political

My knowledge of music is limited. I like dance music. I love an argument for the sake of arguing, rather than for winning.

18. (b) - Aesthetic

I am interested in debating, but more so in music. I see debating as some sort of chess game. To French people it is a matter of making a discourse following certain rules - matching wits on an intellectual level.

19. (a) - Political

It is a personal preference. It has something to do with my liking for talking. Debating gives more opportunity for rounded activity and better expression.

20. (a) - Political

Debating gives a valuable training to a lot of people. The benefits of classical music are limited to a few. If I had to speak I would prefer the orchestra.

21. (b) - Aesthetic

There is some aesthetic pleasure in listening to a classical orchestra. Too much importance is being placed on words and talk. I mean argumentation for the sake of argumentation. Winning an argument does not contribute anything to progress.

22. (a) - Political

In debating people think and exchange ideas. More people talk and develop their minds.

23. (b) - Aesthetic

I like to listen to music or perform in music. It has an emotional, aesthetic value for me.

24. (a) - Political

It does not leave me much choice. I have no great love for either. I prefer the value of debating because there is knowledge to be gained and one can arrive at a certain truth.

25. (a) - Political

I have no musical inclination. Debating provides a means of intellectual development and a source for clarification of ideas.

26. (b) - Aesthetic

I never have debated much. It benefits the participants almost exclusively. The latter benefits more people.

27. (a) - Political

Debating societies would benefit the most people. You need specialized people with previous training to develop an orchestra, and this would cut down on the number of people you could have in it. In debating, you give more people a chance of expressing themselves, not necessarily verbally, but their whole personality, and with less time and trouble.

28. (b) - Aesthetic

I like music better, but I would not like organizing an orchestra. I would like a good debating society better than a poor orchestra. I am quite critical as to the quality of the music.

29. (b) - Aesthetic

Classical music is to me the material manifestation of the spiritual. Thus cultivation of such is a much greater goal, and people will be much farther ahead than with mere use of words.

30. (a) - Political

Neither are worth very much to me. (a) would have the most value, because you could treat of a great many more topics in a debate, and it would be more practical and educational than a classical orchestra.

Item 16 - At an exposition, do you chiefly like to go to the buildings where you can see:

(a) automobiles (Economic); (b) scientific apparatus or chemical products (Theoretical).

1.(a) Economic

Automobiles represent dollars and cents in the bank-wealth.

2.(a) Economic

In automobiles I find interest in the study of their development, how they've progressed from year to year, and in the beauty of their appearance.

3.(b) Theoretical

Automobiles affect life in a relatively minor way. There is no comparison between the problems involved. Autos are something material; scientific apparatus represents great unsolved problems and offers a challenge.

4.(b) Theoretical

It represents practical training in science. I am interested in new forms of glassware, and ovenware. I have a great curiosity about scientific stuff. Some apparatus is quite beautiful and is highly utilitarian. Scientific progress is more apt to depend on scientific apparatus.

5.(b) Theoretical

There is more to arouse the curiosity in a scientific display. I have no passion for the advancement of science, but I would be attracted by the mechanical intricacies of the apparatus.

6.(b) Theoretical

I prefer this, because there is more variety, more things to stimulate the mind in trying to understand how they are made and for what they are made.

7.(b) Theoretical

It depends on what kind of scientific apparatus is being displayed.

8.(a) Economic

Cars are nice to look at. They interest me from an aesthetic, emotional viewpoint.

9.(b) Theoretical

If it had just said chemical products I would have reversed the score. I am interested in the functionalism of scientific apparatus - not because they are used in physics or chemistry, but because they are man-made.

10.(a) Economic

Automobiles appeal to the eye and to the senses.

11.(b) Theoretical

(Subject couldn't give a reason).

12.(a) Economic

I just like to look at them.

13.(a) Economic

I would consider the usefulness of an automobile and then look at the shape.

14.(b) Theoretical

Automobiles are too limited.

15.(a) Economic

I can understand automobiles. They affect our way of life, and it refers more to my personal life at the moment.

16.(a) Economic

I look on them primarily as economic products, to see what various competitors have put out this year.

17.(b) Theoretical

Scientific apparatus makes me wonder more than the creation of an automobile. I wonder about the progress in science and the latest scientific discoveries. I see automobiles every day.

18.(a) Economic

I like cars but not as an economic product. I don't understand scientific apparatus and it wouldn't be too interesting.

19.(a) Economic

I understand them more than scientific apparatus. I prefer the aesthetic end to the scientific.

20.(a) Economic

They are nice-looking gadgets.

21.(a) Economic

It is simply a matter of lack of interest in scientific subjects. In automobiles, the mechanical aspects, improvements or latest models, impress me most.

22.(b) Theoretical

(No reason given).

23.(b) Theoretical

I haven't much choice here. Automobiles are kinds of engines with mechanical workings - another kind of scientific apparatus and I don't know much about either.

24.(a) Economic

The Canadian National Exhibition at Toronto influenced me. Automobiles are appealing because they are nice and shiny, and because I think I ought to own one.

25.(a) Economic

I know more about automobiles. They are a sign of economic achievement. They are also a nice piece of workmanship.

26.(a) Economic

Automobiles have an aesthetic appeal for me.

27.(b) Theoretical

It affects my profession directly. If I were married and not working I might be more interested in automobiles, but since it is my job at the moment, I am naturally very interested in such.

28.(b) Theoretical

I like to know what goes on in the scientific and chemical world. It is associated with the advancement of learning. It helps us to know things we don't know now.

29.(b) Theoretical

Scientific apparatus benefits mankind and not just an industry. It provides a better way of life, a higher standard of living, and freedom against disease.

30.(a) Economic

I have a car and am consequently interested in new improvements in cars, how they run, why they run.

Item- 17 - Would you prefer to hear a series of popular lectures on; (a) the progress and needs of social service work in the cities of your part of the country. (Social); (b) contemporary painters (Aesthetic).

1.(a) Social

Am interested in social service, because any politician has to be interested in social service, because government is becoming more paternalistic.

2.(a) Social

The necessity of taking part in an organized community must fall on every member of that community, and the progress and needs that arise therein must interest each individual of the community.

3.(a) Social

I have chosen social service for my life work. Lectures on such would help improve my knowledge.

4.(b) Aesthetic

It appeals to my aesthetic principles. I like painting and art.

5.(a) Social

There is greater need for (a) than (b). It has more value to society and to me.

6.(a) Social

Am more interested in social service work, but I don't know why. The need for this is more pressing.

7.(b) Aesthetic

There is a need for more interest in painting and in art. I like painting and music, but not poetry. I play the violin and have done some painting.

8.(b) Aesthetic

I am interested in art.

9.(b) Aesthetic

I am answering in function of choice of leisure-time activities. Popular lectures to me denote leisure-time activities and avoids my working activities. It is a particular case.

10.(b) Aesthetic

I feel that aesthetic and social interest to together. Any time I see a painting, I wonder about the personality of the artist. I associated social service with a sense of poverty which does not appeal to me. I am not interested in a poor man from the point of view of needing help.

11.(b) Aesthetic

A difficult choice. The painters win out. Are dealing with intangibles. It depends on the mood at the time.

12.(b) Aesthetic

I am more interested in the aesthetic than the social.

13.(a) Social

I prefer (a) because it is concerned with individual development.

14.(a) Social

I don't care about contemporary painters. Social service work appeals more to the public in general.

15.(b) Aesthetic

It depends on who was lecturing. I am interested in painting, but not disinterested in social work.

16.(b) Aesthetic

I had a negative attitude aroused by the thought that the social service lecture might be delivered by the fatuous people who used to get mixed up in this work.

17.(a) Social

It appeals to me because it involves social betterment.

18.(b) Aesthetic

Am more interested in art than in social service, but I have a high degree of interest in both. But there is less chance to hear about contemporary painters.

19.(a) Social

I had trouble deciding. (b) is probably more interesting for me, but (a) is more important, and I would probably get more benefit out of it.

20.(b) Aesthetic

I know less about contemporary painters so I want to hear it. Am more interested in (a) but it wouldn't be interesting for me, because I already know it.

21.(b) Aesthetic

I am influenced by current job factors. I have a fundamental suspicion of anything smacking of socialism and social work. Anybody found in poor circumstances, I suspect it is their own fault.

22.(a) Social

I am doing that kind of work.

23.(b) Aesthetic

If there were lectures on needs in my particular district with a definite view of action and doing something about it, I would probably have picked (a) first.

24.(a) Social

My friends are interested in social service work. I am interested in contemporary painters from the psycho-analytic point of view - how they came to express what they did.

25.(a) Social

The need for this is great. It would enlighten me to the needs of the community, enabling me to serve the community better.

26.(a) Social

I have more interest in social welfare than artistic interest. How people can be helped to become useful members of the community.

27.(a) Social

I am quite interested in such work because there is a crying need for it. I have seen people's lives ruined because of a lack of social services. It serves a greater need to the community as a whole.

28.(b) Aesthetic

I have heard too much about (a). There is too much talk and too little done. In (b) at least there would be something about their life, their history, and their work. The latter is more important to me.

29.(a) Social

My interest lies with the betterment of mankind in general, particularly to have the needs of the people enunciated and put into actual fact, so that the powers that be can act upon them.

30.(a) Social

Am interested in helping people and social service deals with just that. Apart from that, there is always room for improvement in social work. I always have had an interest in people, and particularly the underdog.

Item 18- - Under similar circumstances(As qu.17), would you choose; (a) the comparative development of the great religious faiths.(Religious), or (b) the comparative merits of the forms of government in Britain and in the United States?(Political).

1.(b) Political

Am interested in (b) because of my political interest, and because I get a better treatment of the whole field on such a topic.

2.(b) Political

Although I am interested in religious faiths, their development and the matters in which they differ, nevertheless it would not appeal to me as much as the forms of government arrived at by two vigorous nations such as Britain and the U.S.A.. They are both energetic peoples. It is interesting to see how they have arrived at so similar forms of government in their basic object, and yet are so dissimilar in their methods of carrying out their respective purposes. Why would the British do the thing one way, and the Americans another. Why have the British so different traditions from the U.S.A.?

3.(b) Political

I am interested in movements in general, but the merits of government overshadow the importance of the other, particularly nowadays.

4.(b) Political

I am interested in government more than organized religion. Interested in what the law says and what economic and social developments it makes. Government stimulates ideas, helps form ideals. I am interested in the philosophical thought behind government, and in comparing the advantages and disadvantages of various forms.

5.(a) Religious

Because of my theological interest.

6.(b) Political

(b) is more useful and interesting. (a) has more to do with historical development, and is not as useful to know as what presently are the forms of government.

7.(b) Political

More interested in the forms of government. It interests me somewhat on the basis of democracy vs. communism.

8.(a) Religious

I have a philosophical interest in religion in general. An academic interest in seeing where other religions went wrong.

9.(a) Religious

I feel a need to know other religions beside my own, and there are also social reasons involved. It is not a question of values, but it still doesn't mean that I'm not interested in religion.

10.(a) Religious

Both alternatives deal with personalities, and (a) is on a slightly higher plane than (b). My interest in personality is a curiosity to know what they are like.

11.(b) Political

It was a difficult choice. I am interested both in politics and religion. I majored in history and it is connected with politics. It is the theoretical aspect of politics that interests me. It ties in with my interest in philosophy.

12.(a) Religious

It was a very slight preference. Less interested in politics than a topic with religious implications.

13. (Avoided the item entirely).

14.(a) Religious

Religion is more interesting than government. Governments don't make the laws, laws are made by the courts. I don't associate the government with the law.

15.(b) Political

I am interested in political science. I am interested in religious problems from the philosophical point of view. Both alternatives have philosophical meaning for me. I found it hard to make a choice.

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16.(a) Religious

I am interested in both, but I know more about (b) than (a), so I would tend to seek out (a) more. If I knew equally of both, I would prefer (b).

17.(b) Political

I have satisfied my curiosity about the religious faiths, and now I would like to learn more about the workings and theory of government. I just would like to know about it.

18.(b) Political

I have no interest in either, have less of a dislike for politics. I might consider joining a woman's political club as a member.

19.(b) Political

It ties in with my liking for law, and its implications - people, human behavior.

20.(a) Religious

I know a bit more about (b) than (a), so want to know (a). (a) is more inaccessible, so I would want to take advantage of the chance.

21.(a) Religious

I know enough about (b) already. (a) interests me from the point of view of useful knowledge as to how the church grew up. I would stand to add more to my knowledge by going to (a).

22.(b) Political

If these were popular lectures, then in that case I would prefer the forms of government. I am stimulated by the class discussions in modern history. I prefer to listen to something in which I have had some previous experience or learning.

23.(a) Religious

I didn't care too much for either, but (b) sounded too much like abstract laws, and therefore I had to pick the other one. It would be interesting as showing how the same people thought the same things in different ways.

24.(b) Political

I am not interested in the development of religious faiths in general, only my own. I have not too great an interest in forms of government. Would only be interested from the point of view of the evolution of the idea of government - how it began.

25.(b) Political

I am sufficiently aware of religious matters, so I would like a new topic like government. I like politics, and I like to increase my knowledge.

26.(b) Political

It was difficult to choose here. In fact I like both equally, because both topics have the same amount of social implications for me, which is the only reason I would want to hear them.

27.(a) Religious

Am interested in the differences in the religions and how the original church developed, and how there came to be a schism, and what corruptions caused the various Protestant sects to break off, and how the various Protestant sects differ among themselves and how with each individual sect, their original policies differ now from what they used to be- e.g. form of service, church buildings, use of music.

28.(a) Religious

Neither alternative interests me very much. The only reason why I chose the development of the faiths is because somebody talking about faith might have a nicer voice than a politician. I feel that a talker about (a) would be one-sided in the matter, but I am interested in religious matters in general. I don't like the way the question is put.

29.(b) Political

I am interested in government because it has a very direct relation with professional social work and even more directly with human beings, in that government policy in economics, foreign affairs, internal affairs, will directly affect the individuals of that state.

30.(a) Religious

I already know about the merits of forms of governments. Also, I feel that my views on religion are rather biased and consequently I would like to know more in this field. On general principles I am more interested in humanity, and problems of humanity, than political science.

Item 19- If you had some time to spend in a waiting room, and there were only these two magazines to choose from, would you prefer: (a) The Scientific American (Theoretical); Arts and Decorations (Aesthetic)?

1.(b) Aesthetic

It may be as a result of a number of friends of mine getting married or because I am getting married myself soon, but I want to get some ideas about the home.

2.(b) Aesthetic

I am more interested in what could be used in the home - see what latest styles of home building, and landscaping were.

3.(a) Theoretical

I am primarily interested in the scientific. Interested gadgets, new developments, how they will affect our lives.

4.(a) Theoretical

I like to keep abreast of new scientific developments. I don't like decorations very much. There is more beauty in modern science - more to interest my mind when reading. I would rather see art.

5.(a) Theoretical

Not interested in either. Art is way beyond me.

6.(b) Aesthetic

Not much interested in either. I can't give any reason.

7.(b) Aesthetic

My aesthetic interest overcomes the scientific. The magazine might be too scientific, and concerned with things too mechanical and technical.

8.(b) Aesthetic

I am more interested in art than in science. I like decorations and interior decorating. As to (a) I thought of Popular Science or along those lines - an expose' of what is new in the Scientific field.

9.(b) Aesthetic

When I have only a short time I look at pictures rather than written articles.

10.(b) Aesthetic

Scientific suggests science - physics and chemistry. Social sciences didn't occur to me. I am more interested in color values.

11.(b) Aesthetic

I prefer the aesthetic to the theoretical.

12.(b) Aesthetic

I chose (b) on condition that it did not relate to home arts. If (a) had some social implications would have some interest.

13.(a) Theoretical

I have no artistic interests. Science is of more use to humanity.

14.(a) Theoretical

I was thinking of the medical aspect - how the findings would be of value in curing diseases.

15.(b) Aesthetic

I know nothing about science intensively. I have a definite interest in painting.

16.(b) Aesthetic

A negative choice. I associated (a) with "Popular" Science, and I have no interest in it.

17.(a) Theoretical

My present training has altered my opinion. I can now see the possibilities of science, how far it can go, and what it can do in serving man.

18.(b) Aesthetic

I have a great interest in art. I just like it.

19.(b) Aesthetic

Just a personal preference.

20.(b) Aesthetic

Is more interesting from the home point of view. It is more suited to a waiting room for woman.

21.(b) Aesthetic

I am not interested in science. Social science is not so objectional. I could never be interested in science unless I was called upon to do scientific subjects. Preferred the art magazine by way of default.

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22.(a) Theoretical

If I were married, I would take (b) because of its immediate interest.

23.(b) Aesthetic

I enjoy it more because I know more about it. Physics and chemistry mean nothing to me.

24.(a) Theoretical

It appeals to my theoretical aspect. The advances made in various fields of science.

25.(a) Theoretical

A difficult choice for me. I am interested in scientific things - scientific achievements. It would depend mainly on how magazines would have treated the material. The advances of science forces new interpretations of old facts and pushes forth new theories and ideas.

26.(a) Theoretical

Science has more social use than art.

27.(a) Theoretical

I am a scientist and as long as I am such I want to keep up with scientific progress. If I were married, I would be more interested in Arts and Decorations and keeping up with progress in things pertaining to the home.

28.(b) Aesthetic

There is no time to concentrate on something scientific in a waiting room. I regard Arts and Decorations as something lighter and more pleasant. I like art better anyway.

29.(b) Aesthetic

I intend at one time to have a home and I have been gathering ideas as to how to decorate it. This magazine could directly satisfy my want.

30.(a) Theoretical

Because I would learn something which might be of use to me. Would be cultured as well as practical. I can't dissociate culture and science. Culture to me means broad culture and learning rather than art. Arts and Decorations is rather superficial.

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Item 20- Would you encourage your children, while at school, to: (a) try to make several teams (Political); (b) have vocational training (supposing that they interfered with one another)? (Economic)

1.(b) Economic

It is important to see that your child gets the proper vocation in life. Very important to start in early with the child in helping him develop his material talents, because he will be happiest in the occupation where his abilities are best demonstrated.

2.(b) Economic

It is certainly commendable that children should compete in sports in that it develops in them a will to give all in a common cause, but since the end in school games never amounts to anything, I would prefer that they devoted themselves to learning something that would equip them to take their place in society, and contribute something to it.

3.(b) Economic

I have seen too many kids throwing away opportunities because of their sporting and social life. I am speaking as a teacher. They usually have not a clue as to what they want to do. There should be opportunities for guidance.

4.(a) Political

Present education is not very practical. (a) would be more practical in teaching you how to get along with people - team spirit and physical healthiness. Vocational training is too little to bother about at this time.

5.(b) Economic

It is a greater preparation for life from a practical point of view. Practical in that it helps a boy to realize his abilities and what occupation he should enter.

6.(a) Political

I like athletics and would like my children to enjoy it too. It has good social values. Helps them get along with people - encourages them to be healthy. It would depend a lot on the likes of the child himself.

7.(b) Economic

Vocational training prepares them better for future from the economic standpoint. Helps people achieve security and position, avoids indecision and job-changing.

8.(b) Economic

I think of vocational training as vocational guidance. Your future in life counts more than playing football.

9.(b) Economic

It answers a more fundamental need than making several teams. I see where the wording in (b) can lead to confusion between vocational training and guidance.

10.(a) Political

(a) would give the faculty of working with people which is essential for a successful life. Vocational training suggests the material, and economic security.

11.(b) Economic

Vocational training fits them for later life. Making teams is merely amusement.

12.(a) Political

Team work is more important. It provides emotional maturity, develops the personality.

13.(a) Political

Would develop his character more. Should at this time let them be lively - not so serious. Vocational training comes after.

14.(b) Economic

You have to be able to make a living in the world when you grow up. There is nothing in sports.

15.(a) Political

Team play develops the individual a bit more. It gives self-assurance. Vocational training of much more narrow use.

16.(a) Political

I associate vocational training with the trades, and I feel that my children don't need that kind of training.

17.(b) Economic

I place mental development before physical development. Vocational training helps to develop one's mind.

18.(b) Economic

One doesn't need physical training so much as guidance as to his future vocation. I took the question as a guidance program rather than as strict vocational training.

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19.(b) Economic

It strikes me as crazy, the idea of going to school to forget about anything but sports. By taking vocational training, it is not to rely on later for a living, but it should provide a balance between studies, hobbies and recreation.

20.(b) Economic

I believe in sports for themselves, and not in making teams. Vocational guidance is much more important.

21.(a) Political

It is a good idea to learn lessons that athletics teaches them - fair play - cooperation. If you are taking academic subjects you should not take vocational training at the same time. The all work and no play idea.

22.(b) Economic

Vocational training would not leave them without some team, and would be of more use than one more team, in that it makes the child understand and accept his own responsibility in proportion to his age.

23.(a) Political

It would help in any sort of vocation, and broaden his attitude toward life. It would make me less introverted.

24.(a) Political

Better to let him get out and have some fun - get social contacts - the spirit of cooperation - how to get along with people. (b) is all right in its place, but there is time for that after school.

25.(a) Political

Is a crazy question. You could still do both at one time or other. Sports develop the individual - helps social contacts - gives sense of self assurance.

26.(b) Economic

Vocational training develops their scope and gives an outlet for their nervous energy. It is something that they will carry with them in later years. They are creating something.

27.(b) Economic

In later life it would be of more benefit to them. If for example you had been trained to do woodwork it would be of more use around the house and even be the source of extra income. If you are to look to the future there is no real value attached to making a basketball team unless you later combine commercial sport with a skilled vocation, whereas vocational training provides you with a hobby as a form of individual expression or a means of economic security.

28.(b) Economic

You have to choose something to do. You can't play all your life. It helps to do the thing you want to do more successfully, and you get more satisfaction out of doing the right thing better. It is vocational guidance I'm thinking of.

29.(b) Economic

It is a greater production factor in my ability to acquire more economic units.

30.(b) Economic

It brings out one's natural inclinations and you would be able to learn what they could do best and what kind of a vocation they should go into. Guidance is more fundamental than sporting activities.

Item 21- The aim of the churches at the present time should be: (a) to bring out altruistic and charitable tendencies, and to urge people to think more of the good of others (Social); (b) to convey spiritual worship and a sense of communion with the highest. (Religious).

1.(b) Religious

The development of an inner spiritual life for a Christian cannot but help to lead to charitable tendencies. It is best explained by the phrase "self-sanctification".

2.(b) Religious

A church is a place where men go to worship God and God should be their prime consideration in going to church. If they develop the correct attitude toward God and his teachings, then (a) will follow.

3.(a) Social

The emphasis should be on teaching people to live with other people and not to live with their God. It is in accordance with the principles of Christianity. This is what God would want us to do. One of the biggest problems is getting along with somebody else. Spiritual worship tends to shut you off from the world. It doesn't get you as far.

4.(a) Social

I don't believe at all in spiritual communion. I want to see the practical application of religion in the world today rather than any idealism.

5.(b) Religious

This is the reason why Christ came. If find spiritual communion, the first will follow.

6.(b) Religious

The principal aim should be to help people worship God and other things will flow from that, including charity. Altruism smacks of a material basis for charity, and charity should have a spiritual basis.

7.(b) Religious

You go to church to worship and not just to think of good of others. (b) leads to (a).

8.(b) Religious

(b) takes in (a) in the sense that if you have communion with highest, it will inspire you to be charitable toward fellow men.

9.(a) Social

I answered on needs of the present rather than on an absolute scale of values. My answer is a qualified statement and not depending on my true attitude. Actually, I prefer the latter.

10.(a) Social

I think both alternatives are part of each other. One has communion with the highest through our relationship with our fellow-man, our love for one another, as set down by Christ. Those who try to establish formally some sort of spiritual worship, isolate themselves from others.

11.(b) Religious

It is what my religious training teaches me.

12.(b) Religious

I avoid altruo-maniacs. Spiritual achievement is more important than altruistic achievement. If spiritual, will be altruistic.

13.(b) Religious

The two amount to the same thing. (a) would naturally follow (b). They are inseparable.

14.(b) Religious

The worship of God is fundamental. God first, man next. But you can't have one without the other. Faith without good works is no good. They are bound up together.

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15.(a) Social

Spiritual worship has no value unless it brings out (a). (b) is the medium, and (a) is the end.

16.(b) Religious

I think the churches have failed because of their concentration on the first. It is not enough to justify their existence.

17.(a) Social

I think that religion is the respecting of the dignity of others. With common ideals there is more harmony. The dignity of the self is the main goal. We should strive toward the brotherhood of man.

18.(a) Social

Charity toward others is a higher virtue than spiritual worship. The latter is useful to less people.

19.(b) Religious

This is a difficult question. I couldn't see the contrast. In my religious upbringing, I have been taught that (b) is better. I can't separate my feelings from my beliefs. I feel (a) follows (b). Man is the image of God. If you love God, you love man.

20.(a) Social

The world is in such a mess that emphasis on (a) is needed and justified.

21.(a) Social

I hold this very strongly. It is fundamental to most religions, but is lost in hypocrisy. You can be a Christian without going to church. Religion is no good unless it motivates a man to act.

22.(b) Religious

I looked at the question in terms of what is more lacking at the present time. I feel the second one is more lacking. There is not enough recognition of God in the world.

23.(b) Religious

It is my aesthetic sense coming out. To me, a person who would not have a sense of communion would have no motivation to be charitable. He would have just ordinary tendencies of acquisition and the like.

24.(b) Religious

Charity is important, but the first aim of the church is to help one know God.

25.(a) Social

Religion is not much good unless you put it into practice. It should be a living religion.

26.(a) Social

The end is a development of a society where each has a sense of responsibility toward his fellow men. Spiritual worship is nothing in itself, and usually it is not even a means.

27.(a) Social

(b) is not tangible enough. The way the world is now you want something more tangible. If you preach charity and thinking of good of others, then people will tend to practice what is preached. True religion is acting out one's principles and doing some actual good, and showing the non-believers the actual social good there is in Christianity.

28.(b) Religious

We can't learn this anywhere else. I feel that if we are spiritual and religious, then we also would be charitable.

29.(b) Religious

You can't have (a) unless you have (b). (a) has to do with the Beatitudes, and these are of a lower order than spiritual worship, and are only by-products of spiritual worship.

30.(a) Social

The purpose of the church is to make the world a better place and I don't think that spiritual worship and communion is of much value to this world. The teachings of Christ were directed to this end and were practical, and applicable to any time and state. (b) is more theological than Christian.

Item 22== Are our modern industrial and scientific developments signs of a greater degree of civilization and culture than those attained by any previous race, the Greeks, for example? (a) Yes (Economic); (b) No (Aesthetic).

1.(b) Aesthetic

We have not done as much as the Greeks, intellectually, culturally, artistically, and even materially. The intellectual development is more important to me.

2.(a) Economic

We have attained a greater degree of civilization and culture than any other race because by our modern and industrial and scientific developments we have made life easier for the individual. He is now able, if he so desires, to spend more time studying and thinking. All the wisdom gleaned from previous civilizations are at his finger-tips by the creation of the printing press, and although the peripatetic philosophers may have schooled their disciples to a degree of culture equally as great as that attained at the present day, nevertheless, the radio, the wireless, the telegraph, the movies; when properly used can spread the same information to millions.

3.(a) Economic

I am influenced by what is around me presently, rather than taking into account history. I have admiration for Greek culture, but the discovery of the wheel has lost its significance. I was going more by external criteria, rather than literature and such.

4.(a) Economic

We live in a cleaner world, we live a lot longer, we have the benefit of scientific and industrial inventions, which give us more time to enjoy life.

5.(b) Aesthetic

Civilization means more than mechanical development. Development lies in man's thinking and his ability to live properly.

6.(b) Aesthetic

Civilization is not a material thing, but is cultural and spiritual advancement. There is more untruth, ugliness, and evil in the world today than at other periods.

7.(a) Economic

We are ahead of the Greeks in scientific development and the practical application of science.

8.(b) Aesthetic

Had the Greeks lived in our time, they would have reached the same level of culture. It is just a question of time. From the point of view of arts and philosophy they have made greater contributions anyway.

9.(a) Economic

No matter how good you say Greek civilization was, I believe that quantitatively we have surpassed them. I did not associate the Greeks with any aesthetic values, and I was not answering (a) from economic considerations but from purely theoretical considerations.

10.(a) Economic

The Greeks were cultured more than we were in an aesthetic sense, although today we have greater possibility for culture. I would distinguish between culture and civilization, and I am talking about civilization in this question.

11.(b) Aesthetic

Industrial development is no sign of civilization. The true signs are the humanities, the classics. If a civilization thinks highly, it will produce good art.

12.(b) Aesthetic

The Greeks were our equals in scientific knowledge, but not in practical applications. They produced the most mature type of individual, who had a better chance to develop than now.

13.(d) Economic

It is a complicated question from the intellectual point of view. There is a difference between civilization and culture. Civilization is the collective product of culture, and is above culture. Aristotle and Socrates were both cultured and civilized. If the Roman Empire and Germany had been more civilized they would never have gone to pieces.

14.(b) Aesthetic

Ours is a material progress. They championed the individual rights of man. They had the true democratic spirit. We have just built on what they had.

15.(a) Economic

How do you take civilization, organized knowledge? Interest in arts? Organized knowledge gives rise to men able to think more rationally than the Greeks. I associate (a) with breadth of knowledge and thought. I associate (b) with the arts.

16.(b) Aesthetic

I associated Greek culture with the all-around development of the individual, either in philosophy or art.

17.(a) Aesthetic

I was thinking of all things combined which made up Greek culture, arts, philosophy, spirit of democracy.

18.(b) Aesthetic

I associated Greek culture with philosophy and art.

19. (b) Aesthetic

It brings out the distinction between culture and scientific progress. I prefer a civilization which brings out development in the arts and philosophy.

20. (b) Aesthetic

You can't judge civilization by the number of gadgets. The Greeks were strong on philosophy and literature.

21. (a) Economic

I made a distinction between civilization and culture. In civilization we are miles ahead. Our culture is pretty nearly as good. My idea of civilization is a mixture of material, cultural, and spiritual values. Spiritually and culturally we still have the Greek civilization.

22. (b) Aesthetic

Machines and articles of comfort make life easier but are not of real value. Literature and architecture is more important.

23. (b) Aesthetic

I equate civilization and culture. The literature, philosophy, drama, and architecture of the Greeks was emphasized more than today.

24. (a) Economic

I prefer (a) because of the aggressiveness and thinking of individuals in putting ideas to work. Even though our culture is determined by the industrial powers putting the thing across, it still gives great benefits to mankind.

25. (b) Aesthetic

(a) shows greater material accomplishment, but not spiritual or intellectual development. Americans have no civilization as such.

26. (a) Economic

I didn't like the question. It doesn't differentiate between civilization and culture. Civilization may not be higher but it is much broader.

27. (b) Aesthetic

The Greeks already had discovered many basic scientific principles and all that our civilization has done is to apply them, and many of the things in our culture are basically the same as theirs with just a different twist.

28.(b) Aesthetic

Greek civilization had philosophy which is still good. So is their art. I thought of both philosophy and art at the same time. Also their political life. When I think of civilization I think of the level of culture.

29.(b) Aesthetic

The Greeks particularly attained a much higher degree of civilization as far as culture is concerned. It has been used as a prototype for every succeeding form of culture. Civilization is at its peak when culture is at its peak. Industrial and scientific developments do not necessarily imply culture.

30.(a) Economic

Civilization has a different connotation to me. I feel that there are other things apart from industrial developments but the cultural and humanitarian development cannot exist without industrial development.

Item 23- - You are asked to wait for a few minutes in a strange living-room; are you more likely to judge (a) the owner's knowledge and intellectuality as shown by the books in his book-cases. (Theoretical); (b) his friendliness and hospitality as shown by the photographs on the walls and the general comfort of the room? (Social).

1.(b) Social

The ownership of books is not necessarily any indication of intellectuality. If the room looked "lived in" the chances of his being hospitable would be far greater. Actually more interested in hospitality and friendliness than intellectuality.

2.(b) Social

When I go into a strange living-room the first thing that comes into my mind is what kind of a reception am I going to get. Generally I am more anxious to be received cordially than to be greeted with a quotation from Xenophon's Anabasis. I am more interested in meeting somebody I can talk to and who is approachable, than what he knows.

3.(a) Theoretical

Photographs rarely interest me. I have a tendency to look over books. I ignore the comforts and the chintz drapes. I think there is too much in the question.

4.(a) Theoretical

I judge a person by his books and paintings rather than by the comforts of the room. The former is a reflection of their minds. Pictures on the wall are incidental. If the room was untidy I would not necessarily think he was un hospitable. The greater the genius, the more untidy the room.

5.(b) Social

I am usually impressed by photographs and pictures. Books don't necessarily reflect very much.

6.(a) Theoretical

Friendliness and hospitality are pleasant virtues but are on a lower plane than knowledge and intellectuality.

7.(b) Social

I can't explain why.

8.(b) Social

Books are not indicative necessarily of a person's intellectuality. I think photographs are more reflective of a persons hospitality than books are of one's intellectuality.

9.(b) Social

I would look at pictures and comforts not from point of view of hospitality but from the point of view of artistic tastes. It doesn't reflect the implications of what you do.

10.(b) Social

It is misleading to judge the owner by the books in the bookcase. I would go to the bookcase because of my own interest, not to judge the owner. People show their personality more in the place where they live, but not necessarily in the books they choose.

11.(a) Theoretical

I wouldn't associate anything with his hospitality. I would judge his interest in people and his aesthetic tastes more. He might have these things merely for his own pleasure.

12.(a) Theoretical

There is not necessarily any connection with friendliness and photos and comforts. This is a spurious type of hospitality.

13.(a) Theoretical

If they were good books. I would judge him by that.

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14.(b) Social

It is natural to notice the general atmosphere of the room, but it doesn't reveal his hospitality at all, just his good taste.

15.(a) Theoretical

I always look at a bookcase.

16.(a) Theoretical

I don't see what photographs have to do with friendliness and hospitality. I would refer a comfortable room to one's artistic nature rather than friendliness.

17.(a) Theoretical

I can't give any answer. I like books.

18.(a) Theoretical

It is a matter of professional interest. I read a great deal - practically everything. I can't see how friendliness and hospitality is revealed as shown by pictures on the wall. It depends on the environment.

19.(b) Social

I prefer social qualities to intellectual qualities - social in the "gregarious" sense.

20.(a) Theoretical

I don't like the question. I would look at books first, but I wouldn't be assessing intellectuality, and in the back of my mind would be the general comforts of the room, but I wouldn't be judging friendliness by them.

21.(b) Social

Friendliness and hospitality impresses possibly more than intellectuality. It is hard to choose.

22.(a) Theoretical

I am more inclined to judge his books. I would see whether he had comics, romances or serious works.

23.(a) Theoretical

I am personally more interested in knowing his I. J. and the sort of subjects in which he is interested than in looking at the general comforts of the room because I don't think he got his furniture to show his friendliness and hospitality in the first place.

24. (a) Theoretical

I would see what he reads and thinks about and from that I will get an idea as to what kind of a fellow he is. I prefer finding books on philosophy and psychology in the library.

25. (b) Social

If the furniture were bare and austere, it would reflect his hospitality more. The owner shows his personality more in the way he fills up his place than by his books. Many people buy books and don't read them.

26. (a) Theoretical

I prefer the intellectual side of life.

27. (b) Social

Bookcases may be just a big front. You are better able to judge one's character by the photographs and comforts of the room because they are less likely to present a false front.

28. (b) Social

You can't judge a person too much by his books. Also I can't see how one would tend to think of friendliness and hospitality in connection with photographs and general comforts. I would judge his artistic tastes, his wealth, even whether he entertains a lot.

29. (b) Social

Anyone can buy books and never open one, whereas to me there is more correlation between friendliness and hospitality and the general comforts of the room.

30. (b) Social

Books don't necessarily infer that one is intellectual, but photographs and general comforts can be taken as a good indication of what a person is like. (b) has a better standard than (a). I am more concerned with a person's friendliness than with his intellectuality.

Item 24-- The world would be a much better place if we took to heart the teaching, "Lay not up for yourselves treasures upon earth ... but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (a) Yes (Religious); (b) No (Economic).

1. Yes- Religious

There is no real choice. It is an article of faith.

2. Yes- Religious

The ideal society is where unselfishness is the rule rather than the exception and when men have stopped striving with one another for the treasures of the earth and have put their trust unequivocally in God and their fellow-men, and that millenium for which we are all striving will have been attained.

3. No- Economic

Material things are not all-important, but they cannot be neglected. e.g. autos, frigidaires, money, position, happiness on earth. I don't claim that you should make material possessions a prime objective.

4. Yes- Religious

When I consider treasures on earth, I don't consider money, I mean friends, health, cultural enjoyment. I believe in doing kindness and in the importance of the intangible. I believe that a person should develop his potentialities to the greatest degree possible.

5. Yes- Religious

If it were followed there would be more peace and charity. When the accent is put on material goods, it develops selfishness. Man is just not created to live on this earth and die.

6. Yes- Religious

One of the great evils in the world today is the people's concern with material things, because they breed selfishness and degradation, bringing the animal nature of men to the fore, and making men forget the spiritual side.

7. Yes- Religious

Although there are some necessities which one must look after himself for, it would be a good idea if everybody forgot about themselves and thought about the other person more.

8. Yes- Religious

As a Catholic I responded automatically.

9. Yes- Religious

To me, there is an absolute answer. It may also be too obvious. It would be a good idea to see if everybody answered it the same way.

10. Yes- Religious

Spiritual ends are the true ends.

11. Yes- Religious

This is fundamental Christian teaching.

12. Yes- Religious

I have no strong convictions - undecided. The question is put too broadly.

13. Yes- Religious

I always put the religious over the material.

14. Yes- Religious

It stems from my religious beliefs.

15. No- Economic

A good deal less selfishness would be valuable, but our civilization has come a long way on the incentive and power principle.

16. Yes- Religious

There has been a tendency to institutionalize this saying. If you took the earthly meanings for both, it would make a big difference. I am not clear as to the meaning of the item.

17. Yes- Religious

The core of happiness is losing oneself in others.

18. Yes- Religious

It is a conviction given basically through religion. I would have reached that conclusion anyway.

19. Yes- Religious

It is tied up with wars, and troubles caused by greediness. The intangible is better than the tangible. But the world is a practical place to live in. You can't disregard the facts. Before we live, we must exist.

20. Yes- Religious

The mad rush for wealth is silly. Spiritual things are more important. But one should try to remain financially solvent and look after one's own.

21. No- Economic

I don't think the troubles of the world are due to economic jostling. In fact, proper economic practices are indispensable in creating a fit world to live in.

22. Yes- Religious

You would be cultivating more worth while virtue. Less inclined to be miserly and strike your brethren, and more charitable. You would be more serviceable than destructive.

23. Yes- Religious

Man is happier with himself and a better citizen if he contributes to society rather, than, stay apart from it and doesn't contribute his belongings to anything. For me, it is a social, rather than a religious concept.

24. Yes- Religious

It is one of two great principles around which I guide my life. In the long run everybody ends up in a hole in the ground. Then goods are of no avail to me.

25. Yes- Religious

It is the religious principle of having charity toward others. Material gain should not be the sole purpose. We should remember our responsibility to the community and the people in it.

26. Yes- Religious

The meaning is that work done on this earth are more important than goods acquired in the process.

27. Yes- Religious

It is a good criterion to live by, like the Golden Rule or the Ten Commandments. All the trouble in this world is caused by people wanting personal success, and each country trying to come out on top at the expense of the other. This principle would also eliminate class distinction, and the very rich and the very poor.

28. Yes- Religious

Everybody is far too materialistic these days. I would like to see people more idealistic. Not necessarily religious but more devoted to art or literature, rather than making money or buying houses. But this question has no religious meaning for me. I would still get my religion through my religion.

29. Yes- Religious

Not only from the religious point of view, but if selfishness was taken away from man, everybody would be charitable, and it would lessen the strain of securing security.

30. Yes- Religious

The person who tends to do that sort of thing tends to be a fine character, simple, pleasant, friendly, kind, charitable. Otherwise, if one is more materialistically inclined, with the emphasis on prestige and acquisition, you have the business type, out for the buck.

Item 25-- Are you more interested in reading accounts of the lives and works of men such as: (a) Aristotle, Plato, and Socrates(Theoretical); (b) Alexander, Julius Caesar, and Charlemagne (Political) ?

1.(b) Political

From their place in history as political figures. It is the political aspect which appeals to me.

2.(b) Political

Although I realize that Aristotle, Plato and Socrates have contributed more to the development of men than the latter three, nevertheless I always find it exhilarating to read the exploits of the great conquerors and their lives as such, regardless of their contributions to mankind. They were so mixed up with great events and great adventures that I find the accounts of their lives more interesting. I am more interested in action than in thought.

3.(b) Political

The deeds over the thinkers. I am not thinking of these people as campaigners and military men, but as people who did a lot to build up the social status of the countries they were concerned with in a material, tangible way.

4.(a) Theoretical

I would rather read philosophy than the history of war. Plato didn't believe in war. He developed a theory of art, also political, moral, and social ideals for themselves and not for practical applications. They provide a mixture of intellectual and emotional pleasure.

5.(a) Theoretical

Because of my interest in philosophy. The study of truth is more interesting than reading about interesting personalities.

6.(a) Theoretical

(a) were men of thought - (b) were men of action. What was said about Aristotle and the others is more all-embracing, more universal, and tending to improve a person's mind.

7.(b) Political

You can see more directly a result of the good they have done. I look at them in terms of their contributions to the world.

8.(a) Theoretical

I regard them as philosophers who imparted something to us in the way of knowledge and a way of life. It is the intellectual appeal over the historical aspect - conquests over others, war, drive to power.

9.(a) Theoretical

I have a definite interest in philosophy, because of the urge to philosophize, to know, for the sake of knowing. I have a negative interest in things historical.

10.(a) Theoretical

Philosophic thought has more appeal to me than military thought. It helps me find a way of life.

11.(a) Theoretical

I consider both alternatives from the point of view of philosophy and history - the same point of view.

12.(b) Political

(a) are too abstract - away from immediate daily contact with life, humans. (b) were highly evolved individuals, more mature. I looked at this question from the point of view of types of individuals.

13.(a) Theoretical

I am very much interested in Socrates and his moral teachings.

14.(b) Political

(a) are more philosophical and fundamental. (b) are more historical and are concerned with the development of countries. They are easier to understand.

15. (a) Theoretical

I like reasoning and all these in (a) were great reasoners. I have some interest in (b) from the point of view of international history, not because they were military leaders. It is political science from a philosophical aspect.

16. (a) Theoretical

I would soon get bored with reading the exploits of famous doers. I am more attracted to the thinkers.

17. (a) Theoretical

I have a lot of respect for the early Greeks as great thinkers. (b) were great leaders and great doers. I put the idealistic above the practical.

18. (a) Theoretical

I prefer philosophy to military and political exploits.

19. (a) Theoretical

Aristotle, etc. had more on the ball. In (b) the field is more narrow. I prefer thinkers to warriors.

20. (a) Theoretical

I admire the things they wrote, and like trying to fathom what they said. As to (b), I don't care about the lands they took, but I might be interested in their personal lives.

21. (b) Political

I am more interested in the doers, people who have accomplished something, than in the thinkers.

22. (a) Theoretical

I prefer thinkers and philosophers to those that deal in warfare and government.

23. (a) Theoretical

I am more familiar with what they have written. I have had more training in thinking than in military techniques. I have more respect for what they esteem their highest values than I have for the object of victory. I didn't like the attitude behind "no more worlds to conquer".

24. (a) Theoretical

(a) were thinkers and philosophers, and (b) were great doers.

25. (a) Theoretical

They were more basic than the others. They have had so much influence on other writers that they have to go back to them. I have read (b) for historical background and general education.

26. (a) Theoretical

They are the ultimate in philosophical thought as distinct from men of action.

27. (b) Political

I am not primarily interested in any of them, either as philosophers or conquerors. I might be interested in finding out why they did what they did; also in comparing these leaders to see which philosophy of life stimulated the greatest amount of success.

28. (a) Theoretical

I like philosophy better than good biography. It is deeper and more far-reaching. It has value for everybody. It helps clarify ideas about problems, not necessarily ethical problems.

29. (a) Theoretical

They were primarily thinkers whose thoughts are still held in the world today. Their contributions are more lasting. They give peace of mind and inspiration and help as a guide to living.

30. (a) Theoretical

(b) were more of political figures concerned with war and acquisition, and I don't like these tendencies. (a) made more genuine and lasting contributions to the world, whether through thought or deed. They have altered the course of civilization.

Item 26-- Taking the Bible as a whole, one should regard it from the point of view of its beautiful mythology and literary style rather than as a spiritual revelation. (a) Yes (Aesthetic); (b) No (Religious).

1. No- Religious

There is no real choice - an article of faith.

2. No- Religious

The Bible, being one of the beautifully written of all books, is nevertheless intended to be something more than this, and when we read it we should always keep in mind the message it conveys, rather than how it conveys it.

3. No- Religious

I would not care to judge a book that is meant to be a message on its external appearance. The spiritual revelation should be the main value of the Bible, no matter how that message may be interpreted.

4. Yes- Aesthetic

I read the Bible purely for its poetry and aesthetic appeal.

5. No- Religious

There is no problem at all here, but there is a way of establishing the truth of the Bible, apart from just blind belief.

6. No- Religious

My whole religion is based on the Bible. If you are a Christian, you have to answer (b).

7. No- Religious

Its the way I was taught - a matter of religious belief.

8. No- Religious

As a Catholic, I have no choice.

9. No- Religious

In my case it is an absolute answer.

10. No- Religious

The spiritual always should take preference.

11. No- Religious

The spiritual is more important. The Bible is the source of my faith.

12. No- Religious

I dislike separating literary style from spiritual content. In this case I have no choice in the matter.

13. No- Religious

It is my faith.

14. No- Religious

The Bible is a spiritual revelation, and how it is written is not so important as its essence.

15. No- Religious

The New Testament, intelligently read, is as good a study in social behaviour as you will find in any of the religious doctrines.

16. No- Religious

I was bothered by the word "mythology". If mythology meant philosophy I would have changed my answer.

17. No- Religious

I have no choice. Faith comes in.

18. No- Religious

My religion is based on the Bible.

19. No- Religious

The Bible is a revelation and that is all there is to it, whatever else it may be.

20. Yes- Aesthetic

It is an embarrassing question. I am not a fundamentalist, and I think a lot of the Bible is written in allegorical form. I haven't strong religious beliefs at the moment. It is a deficiency with me.

21. No- Religious

Some of its mythology is questionable as far as beauty is concerned. Its fundamental purpose is as a spiritual revelation.

22. No- Religious

No alternative here.

23. No- Religious

It is my religious training.

24. No- Religious

The question gives me no choice.

25. No- Religious

No choice.

26. No- Religious

I don't care for mythology and there are works of literature quite comparable to the Bible elsewhere. I arrived at (b) by a negative process.

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27. No- Religious

Mythology doesn't appeal to me as a way of putting things across. I prefer something more factual. You should read the Bible to get principles to live by, rather than for its literary style or mythology.

28. Yes- Aesthetic

The Bible expresses so much in a few words. It is magnificently written.

29. No- Religious

Is a point of faith.

30. No- Religious

By spiritual revelation, I mean that as a good work, it reveals to people what they should do and try to be. It is a revelation of a proper way of life, but not of a future existence. As such it is far more important than considered as literary mythology.

Item- 27- Since the class or social status to which a man belongs depends mainly upon his push and ability, it is just that a small proportion of the population should be very rich. (a) Yes (Political); (b) No (Social).

1. No- Social

It is just that men become rich, but not at the expense of some other part of the population. But ordinarily they should be paid according to ability. The point to me is, how he was getting the money. It wouldn't follow that because he was getting rich, somebody else would have to be poor.

2. No- Social

It is a well known fact that a great many people of great ability and with great determination and who have conveyed much to the progress of mankind have wound up in a pauper's shroud, and the fact that some people may capitalize on their ability and the abilities of others to become very rich, it is not a just and equitable, or necessary, conclusion.

Also, the second part doesn't follow from the first. The first is right, and the second is wrong.

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3. Yes- Political

I was thinking of a merit on performance. It should make or break him. A man who works deserves, and a man who sits back, deserves nothing.

4. Yes- Political

Whatever you work in terms of, you should get. The population is not equally talented. No ability - no money. If you work hard, you should get paid a lot. I don't believe in people working for just the satisfaction of working. You must be practical about things.

5. No- Social

I don't believe that social status depends on push and ability. There is a lot of unscrupulousness involve. e.g. the English aristocracy. A man has a right to a living wage. After that he can be paid according to ability.

6. No- Social

To me the second doesn't follow from the first. Even if status depends on push and ability, it has nothing to do with the justice of a small proportion being rich. Man should not be paid according to his abilities after a certain point. Nobody should be very rich because it is not good for people to be rich. Man should learn to work for the advancement of his community and his society.

7. No- Social

I think status depends a lot on heredity and drag. But if it did depend solely on initiative and ability, then he should get ahead. At the same time I think man should not work for money alone but for the satisfaction he gets from working, as well.

8. Yes- Political

The more ability, the greater reward. I don't feel that the chap with no ability should be very poor, but you should be able to reap what you sow. If a man wants to get out and fight for something, he should be able to hold what he gets out of it.

9. Yes- Political

There are really 2 questions here. When one answers No, there can be two explanations to his answer.

My answer is based on my philosophy of ethics, and as such is absolute. Man is born equal in nature, but not equal in talents, and so he is entitled to more.

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10. Yes- Political

I see no reason why a few people should not be rich. The socialist government in Britain is dragging down tradition and grandeur without raising up the poverty-stricken. I am a capitalist. Man is basically too imperfect to try and get him to work without some monetary incentive.

11. No- Social

He should be paid according to his ability and no further. I do not believe in economic jungles and unearned profits.

12. Yes- Political

Society is a pyramid. Man should be paid according to his ability. He should be rich, but not because of his push and ability, but because of his contribution to society.

13. No- Social

I question the first part of the statement. One's social status should not all be due to push. It is an aggressive attitude which I dislike. I accept the second part.

14. Yes- Political

I think the word "natural" is a better word than "just". There will always be the rich and the poor. I don't believe in Communism. Ability doesn't make wealth, but it should. If everybody shared equally, nobody would ever work.

15. Yes- Political

I am not a believer in equal distribution of property. Poor distribution of wealth causes a bad economy.

16. No- Social

The answer should always be the same for any thinking person, whatever his type. The question seems to be too obvious.

17. No- Social

I believe in the greatest good for the greatest number. But competition is healthy. There must be a reasonable standard of living for all.

18. Yes- Political

The person who works the hardest should get the most.

19. No- Social

This is a bad argument. I accept the first, but don't accept the second.

20. No- Social

Is a confusing question. It depends on how you define status. In contemporary American society, it depends on money. If one get rich because he worked hard and honestly I wouldn't take it away from him.

21. Yes- Political

It is fundamental to my economic belief that efforts be materially rewarded. There doesn't have to be a correspondingly poor section. The more total ability there is, the more wealth for all.

22. Yes- Political

The question is ambiguous. It is not necessarily true that man belongs to a class because of his push and ability. I am thinking of business affairs. If he has ability here, it is just that he be very rich, and that people with no ability be poor. And the rich person should share his wealth. Some would work hard for higher motives, but they would be in the minority. You need monetary incentives. Lawyers, storekeepers, and bankers work for money first and people second. The doctor is the other way round.

23. Yes- Political

If every person has the same amount of money, no person has enough to do the extra things that ordinary people couldn't do, e.g. found art galleries. Rich people compensate by shelling out.

24. Yes- Political

You should be rich if you have push and ability. I wasn't thinking of anything else but business. People should be on their own. There has to be an external incentive. Personal satisfaction is not enough. You need fame and fortune.

25. No- Social

It is all right to accumulate wealth because of your ability but you have responsibilities at the same time, and if you have no regard for the welfare and needs of the great section of the population, then there is no justification for wealth. The point is how do they use the riches.

26. No- Social

I have a definite emotional reaction here. Society should be based on something more than ability to acquire wealth. It should be based on one's obligation to one's fellow man.

27. No- Social

A lot of people with push and ability have it in fields which are not rewarding financially. As society exists now, you have to have push and ability in the right spot.

28. Yes- Political

I would not like to share my earnings with some-one who does not have the energy nor ability. I was thinking about the second portion of the statement, mainly. I assumed the first part. I wouldn't like to see anybody starving, but people who have what it takes should get their reward. There would be other incentives than fame and money, but money does enter into the motives of people.

29. Yes- Political

What is lacking in this country is the redistribution of wealth. It is an economic sin for a person to hoard money. Outside of that everybody should receive according to his push and ability. The end is security. If all forces were equal the man who has the most push should get the most reward. I don't agree that social status depends on push and ability.

30. No- Social

The social class doesn't depend on push and ability. This is an American viewpoint, but it is not so in Europe. I would like to have the social status depend on a person's total contribution to society, not just on getting ahead and amassing wealth. The second part of the question is not related at all to the first.

Item 28- If you were given certain topics on which to write an essay, would you choose: (a) the role of church-going in religion. (Religious) or (b) the defects of our present educational systems? (Theoretical).

1.(b) Theoretical

Partly because of its political implications and partly because of a sense of duty to remedy the defects. The government subsidizes education and it should see that it gets a fair return for its money.

2.(b) Theoretical

Is a worthwhile topic in that you could ferret out for yourself the needs of our educational system and pass them on to whoever might read your essay. A greater amount of good could be accomplished by baring the defects of the system which affects all of our people.

3.(b) Theoretical

I have been a teacher for 10 years. I am interested in the defects from a professional point of view. I prefer the educational problem to the religious problem.

4.(b) Theoretical

I would like to give the people some positive philosophical concepts. I am interested in the defects. I am interested in an education which develops the individual to the best of his capacities. I get a satisfaction about developing an argument as a mental exercise.

5.(a) Religious

Church-going is more important than education. It is a thing that has to be clarified. It involves a sacrifice, not just a going through a mixture of motives. It involves the supernatural destiny of man. Education only affects the natural destiny of man.

6.(b) Theoretical

The role of church-going is a topic too academic, too routine, mechanical, superficial. If the subject had been "the value of prayer", it might have been different. (b) sounds like a more useful topic to write about. It would be read by more people and it sounds like a more relevant subject to present conditions about.

7.(b) Theoretical

I have several improvements in mind when writing about this. Education is an interesting topic from the point of view of the pupil and the future of the child. It may make or break him.

8.(b) Theoretical

If education is improved intellectual standards would be improved. It should give the necessary capacities to cope with life, and lead a full life.

9.(b) Theoretical

I answered on the basis of immediate interests, but I am still interested in church-going. (b) presents both social and intellectual aspects to me.

10.(b) Theoretical

Is more of a challenge because it has more of an influence on society than church-going. It stems from my interest in people.

11.(b) Theoretical

Being a teacher, I am far more interested in education. I don't believe in "progressive" education. I am a definite classicist.

12.(b) Theoretical

(a) is not a problem for Catholics, so would prefer to write on something where I feel a problem exists.

13.(b) Theoretical

This is more in my line. Let churches be taken care of by professionals. I am concerned with favoritism and the injustice of professors.

14.(a) Religious

I know more about the former.

15.(a) Religious

For me this is a more interesting field for argument. The "role" of church-going attracts me, rather than the general religious subject. I would go into the subject from the point of view of investigating the motives of church goers.

16.(b) Theoretical

The educational problems appeal to me more. They would be more beneficial to society.

17.(b) Theoretical

There are many defects here. The educational system is too materialistic. Education should develop all of man's potentialities.

18.(b) Theoretical

This is a forced choice. I don't like either.

19.(b) Theoretical

This is a topic very much deserving of a lot of attention. There is a lot to be done in this field. I have personal feelings on schools and the educational system, which are more urgent at this time.

20.(b) Theoretical

My husband is a teacher and is interested in educational systems. They affect so many people.

21.(b) Theoretical

This is a more concrete subject. You can get somewhere with it, and arrive at a conclusion. (a) is a pretty hard thing to grasp, and can't get much meat out of it.

22.(a) Religious

There are a lot of points which could be brought out. Churchgoing is inseparably linked with religion. People who have religion at heart should go to church. If your mind is religious, your body should also partake of it. The topic is not dealt with very much. There is maybe a present need.

23.(b) Theoretical

I have had more experience with educational systems. There are more facts at my disposal. It would be easier to write. In church-going, I would tend to express my own personal prejudices. I want to avoid a situation where I might be exposed to this.

24.(b) Theoretical

I would like to do research into educational systems and find out why its wrong.

25.(b) Theoretical

I would write on education as a social problem. Its main defect is that it should include religious instruction in the various faiths.

26.(b) Theoretical

I am really interested in doing neither.

27.(a) Religious

There is a crying need for the right attitude toward religion to meet the needs of the present world. Religion has to be presented more attractively than it is now. It is more important to correct the defects in the present presentation of religion than to correct educational defects.

28.(b) Theoretical

This problem is more vital. The education system is lacking quite a bit. I would hope that my article would influence educators and benefit those who study. My work would be motivated more by possible benefit to individuals than by simply getting at the root of the trouble.

29.(b) Theoretical

I feel that the concentration of educational facts are not sufficient with the ability of the students to absorb facts. It spends too much time on non-essentials. We need more time spent on education for self-government.

30.(b) Theoretical

My contribution would be to try to improve something, something that would be of more practical benefit to education and society. The role of church-going in religion provided one's religion comes from within.

Item 29- Under similar circumstances would you choose to write about: (a) the best way to distribute one's income between, say, the necessities of life, luxuries, and savings, (Economic) or (b) the personality of some close friend of yours (Social).

1.(b) Social

I have a large number of friends, but a very small number of close friends, and I have always wondered why I chose them and what qualities I wanted in them. It is curiosity more than anything else.

2.(b) Social

In writing about a personality you are dealing with one of the most complex and unpredictable of human relations, whereas (a) being a question of dollars and cents, bores me.

3.(b) Social

I am interested in dealing with people rather than with money. I like education, psychology, the development of character.

4.(b) Social

I am not interested in finance and money. I am interested in personality traits and the way people act. I have a scientific interest in just what makes people at the way they do.

5.(b) Social

If he were a close friend of mine I would like him very much and I would want to express myself about him in words. There would be something good about him.

6.(b) Social

I am more interested in things of a philosophical or psychological nature. (a) is more mundane.

7.(a) Economic

Partly because of my work in an economics division of a government department dealing with wages and prices, I don't believe also in picking my friends to pieces.

8.(b) Social

Economics doesn't appeal to me. (a) has a psychological appeal and I like delving into personality.

9.(b) Social

It is a question of my immediate vocational interest.

10.(b) Social

Personality appeals to me more than economics. I would prefer to write on any personality, not just that of a close friend of mine.

11.(b) Social

I am more interested in people than in economic theory.

12.(b) Social

I am more interested in the human individual in a scientific way. I am not interested in science per se, but only as it relates to humans. e.g. anthropology.

13.(a) Economic

Such a study would be more useful to me.

14.(b) Social

Personality is a more interesting topic than the former. I am curious about people - not just idle curiosity - what makes them tick - why they think the way they do.

15.(a) Economic

I have done a study on (a). It is a field I am more familiar with and know better.

16.(b) Social

People interest me, their ideas, their opinions, their motives. Nobody could write very much about the first one.

17.(b) Social

I am more interested in people than in things. I am fascinated by people. I look on interesting personalities as people, as things in themselves.

18.(b) Social

I am just more interested in the study of personality. The other would be drudgery.

19.(a) Economic

A funny question. (a) is of more practical use. It is of a lot more interest to people generally.

20.(a) Economic

I like budgeting and planning, and balancing receipts and payments.

21.(b) Social

My preference lies in more of an objection to (a) than a direct preference for (b). You can't lay down any rules, and because there is nothing to be gained from a discussion of (a), I don't want to be bothered with it.

22.(b) Social

I would write from the point of view of what I would want in a close friend. I would still prefer to write about any personality in preference to (a).

23.(b) Social

This is another contrast between people and things. People are fascinating creatures that I like to watch and understand why they are doing, what they are doing and for whom I feel a certain sympathy if they do strange unusual things, because I think I can find an explanation. I like diagnosis and therapy equally. If I didn't like diagnosing I would be so bored with my job that I would never get round to helping them.

24.(b) Social

Not much preference either way. Personality doesn't mean much. I am not interested in a guy's personality. I like him as a friend. I am interested in the fact that he's a psychical functioning individual.

25. (a) Economic

There is a greater need to write about (a). It would serve a better purpose, and do more good.

26. (b) Social

I am interested in other people for themselves.

27. (a) Economic

I budget myself and have my own ideas as to how income should be distributed. I'd like to look into the matter more. It is interesting to compare different approaches to the problem. I am responsible for a considerable amount of money and I would like to dispose of it so as to get the greatest good out of it.

28. (b) Social

Monetary matters don't interest me. I am not interested in getting the most value for my dollar. It would have to be an outstanding personality to interest me, though.

29. (a) Economic

Most of the troubles in the middle and lower classes are over finances - over investing in consumption and under investing in capital. As a student of economic theory this to me is a universal problem. If people could handle their finances adequately, it would eliminate 8/10 of their troubles in life.

30. (b) Social

I am interested in personality in general. Interested in what makes people tick, and what makes them act the way they do. I am interested in comparing one individual with another clinically. I don't attach any significance to the character of any individual.

Item 30- When witnessing a gorgeous ceremony (ecclesiastical or academic, induction into office, etc.) are you more impressed: (a) by the unified idea or institution which the group represents (Political), or (b) by the color and pageantry of the occasion itself? (Aesthetic).

1. (b) Aesthetic

I am emotionally impressed first at gorgeous ceremonies, and intellectually impressed second, i.e. the thought, the idea behind the institution.

2.(b) Aesthetic

I like to see the color and pageantry, which varies from the ordinary routine of life and would be the equivalent of seeing a first class picture or play. The idea of the institution which the group represents may enter into my mind but only as a secondary consideration. Color lifts me up and I get a nice feeling about it.

3.(b) Aesthetic

It is the show as opposed to the abstract idea. I can't elaborate on that. At the time I am only influenced by the enternal.

4.(a) Political

Color and pageantry is a low grade emotional reaction. I am more interested in the intellectual ideas of an institution, what it means, the degrees, what it stands for in society.

5.(b) Aesthetic

I am more impressed by the visual qualities of the ceremony than by the symbolic idea behind it. I went to see the Air Force ceremony, not because it represented the air might of Canada, but because of the color and the precision of the drill.

6.(b) Aesthetic

It depends really on the ceremony. (a) is associated with traditions of democracy and history. On the other hand I would look at the color and pomp when watching the march-past of the Guards.

7.(a) Political

(No additional explanation made).

8.(b) Aesthetic

It appeals to the emotions. The idea gets lost in the glamor and display.

9.(b) Aesthetic

Just a question of experience.

10.(a) Political

I limited my thought to school ceremonies I have taken part in. I have seen so many that I get used to the color and splash, so that the latter becomes less prominent and what it stood for became more prominent.

11.(a) Political

I like pageantry, but like the idea better.

12.(a) Political

For me form and color is bound up with the idea of institutions.

13.(a) Political

I don't think the alternatives have any significance for a man of any depth.

14.(a) Political

It is a hard one to decide. I can't separate them. Being human, I am naturally impressed by color. But the idea is prominent in my mind and gradually would become more noticeable.

15.(b) Aesthetic

It would depend on my own sense of integration with the institution. The word "ecclesiastical" arouses an unfavourable attitude.

16.(a) Political

Just a natural reaction which I can't explain.

17.(a) Political

I like to see people together in unity, with common ideals, and the conformity of the individual to the group. I like the leadership idea of the group rather than the fraternal idea.

18.(b) Aesthetic

It just strikes me that way.

19.(a) Political

It is a difficult choice. I am impressed more by a sense of unity than by exterior manifestations.

20.(b) Aesthetic

I can't comment further.

21.(a) Political

It represents more than just people taking part in it; the continuity of the university, the products of a fine machine.

22.(a) Political

The unified idea it represents is more important than the other.

23.(b) Aesthetic

I am more affected by color and atmosphere than by abstract ideas.

24.(b) Aesthetic

I like having had the experience of being there.

25.(a) Political

Pageantry detracts from giving consideration to the more important idea behind it. Varied colored hoods are a source of distraction and you become more interested in comparing the gowns and the spectacle in general. You realize the importance of the occasion but it looks more like a big show.

26.(a) Political

The impact on you is greater than the physical aspects. (b) is only the physical manifestation of the idea.

27.(a) Political

Color and pageantry are not tangible, just a symbol, not anything worth while. They are here today and gone tomorrow. The institutional idea is something which is permanent and goes on through the years and is more down to earth.

28.(a) Political

I would feel outraged if an academic induction was all color and ceremony and nothing deeper behind it. The purpose of the ceremony stands out more than just the form of it.

29.(b) Aesthetic

To me, the idea is wrapped up in the pageantry. Most institutions put forth most of their ideas and symbolizations in pageantry.

30.(a) Political

It is the idea or the significance of the occasion that impresses me. A ceremony by itself doesn't mean anything. It is the fundamental reason for the thing that is of paramount importance.

Part II

Item 1 - Do you think that a good government should aim chiefly at ---

- a. more aid for the poor, sick, and old. (Social)
- b. the development of manufacturing and trade. (Economic)
- c. introducing more ethical principles into its policies and diplomacy. (Religious)
- d. establishing a position of prestige and respect among nations. (Political)

1.(c) Religious

Politics as such, have such a bad name in the public eye that the first aim of the government should be to clean up its own practices and develop good legislation.

(a) Social

This is symbolic of help in developing the individual life of the whole country. A form of socialism.

2.(b) Economic

A good government should be interested in developing a sound standard of living for its people, and the only way in which this can be accomplished is by promoting business enterprise. Unless the country has the means it cannot accomplish for its people the assistance which a good government should give.

(a) Social

The "assistance" (mentioned in answer to (b)) is more aid for those citizens who are not able to provide for themselves. A government should be concerned for the welfare of all its subjects, to form an orderly society. You can't have an orderly society unless the sick and poor are properly cared for. By an orderly society, I mean a society which conforms to the principles of Christianity.

3.(a) Social

I am interested in working with and for people, people as opposed to ideas, people working right in this country.

(c) Religious

By ethical principles I mean internal policy, a policy which deals with its own people.

4.(d) Political

I am interested in the philosophical ideal of a perfect government. Certain people have to be sacrificed to the welfare of the country. I would like to feel that our country is the best in the world. In the end, the state takes preference to the individual.

(c) Religious

This is bound up with (d) in that it is a means to (d).

5.(c) Religious

The general good can be established only from good moral principles.

(a) Social

A good government does try to look after all parts of society.

6.(a) Social

The purpose of a government is to do things for society and not to be concerned with principles and ethics. It should not just aim at something.

7.(d) Political

It is a wonderful thing for a nation to have the respect of other nations. The way to get this prestige is by looking after the people at home and making good citizens. The citizens make the state.

(c) Religious

Being ethical would lead to (d).

8.(d) Political

If establish this, we would have already included the others. It embodies the other three.

(c) Religious

The government could stand a bit more ethics. When you read about the shady things going on in the newspaper, I wonder if everything is on the straight and narrow.

9.(a) Social

A social conviction that one of the ailments of the world is a lack of charity.

10.(c) Religious

If more ethical principles are introduced, then other things would follow from it. If everyone is interested in working for the interests of the people, then they would be more ethical.

11.(c) Religious

According to Thomistic philosophy, ethics should stand out. It should establish a political morality.

12. -----

13.(c) Religious

The more ethical principles a government has, the more justice will be distributed among the people.

14.(c) Religious

I think that the basic principles of a government influence its practical applications. Everything else follows. First things first.

15.(b) Economic

It is necessary to establish a healthy atmosphere for trade and help put the economy of the nations on a sound basis. Prestige and respect will naturally follow.

16.(c) Religious

It is a crying need at the present time. It has an immediate bearing on the problems of the day.

17.(c) Religious

I think in terms of a code of ethics - a sense of values. It comes from my religion.

18.(a) Social

People are more important. They should be aided in getting education and jobs, not just charity.

19.(c) Religious

The word "ethical" struck me, as implying the highest ideals of good government, broad and lofty. It necessarily brings in (a), and perhaps (b) and (d) if you stretch it.

19.(d) Political

This is not brought about by double-dealings, or strength of arms, but through UNRRA and similar plans.

20.(b) Economic

It is not that I don't think others are important, but that the country's economy is one of the most important things for survival, a prerequisite for the other aims.

21.(c) Religious

If this is done, (d) is automatically established. (d) is not an end in itself; it is the cause of many troubles. (b) should not be the concern of the government. It should have a hands-off policy in that field.

22.(c) Religious

If it is going to be a good government, it must draw its goodness out of ethical principles. This is the basis of good government; the others follow from that.

23.(c) Religious

If you have (c) all other things will eventually follow. It is the most inclusive category.

24.(c) Religious

The world would be a better place to live in if the governmental policies were always ethically guided.

25.(a) Social

It should do more for the sick and old. The idea of charity - helping those who can't help themselves. Governments aren't motivated as much as people are. The government should offer leadership, then the people would implement it.

26.(c) Religious

If (c) were present, everything else would follow. To me, ethical and social principles are one and the same thing.

27.(c) Religious

Many inter-country feuds and wars are caused in the final analysis by unethical practices in policies and diplomacy and if you could try to correct some of this it might put an end to wars. Within countries, a lot of trouble is also caused by a lack of straightforwardness and political favoritism.

28.(c) Religious

If you introduce more ethical principles into the policies, the poor and the sick would also be helped automatically.

28. (a) Social

If the government began from here, the government would have a more narrow field.

29. (a) Religious

It deals with the functions of a good government, internally and externally. I have been taught so in political science. It is logical to prefer that a government possess ethical principles. If it possess these, the rest follow.

(d) Political

This identifies a country as being a state proper with power and responsibilities, and means that it must have economic development of a high order and able statesmen who are able to meet the demands of her citizens and meet international responsibilities.

30. (c) Religious

The government is the apex of the state and by setting the example in ethics and being less concerned with selfish motives, it thinks more of the benefit to the country. All the other alternatives would follow.

(b) Economic

By developing manufacturing and trade, it will have the means to carry out their high ideals.

- Item 2-** In your opinion, can a man who works in business for his living all the week best spend Sunday in ---
- a. trying to educate himself by reading serious books. (Theoretical)
 - b. trying to win at golf, or racing. (Political)
 - c. going to an orchestral concert. (Aesthetic)
 - d. hearing a really good sermon. (Religious)

1. (d) Religious

It is symbolic of religion and an inner spiritual life. The best method of doing that is attending church.

(a) Theoretical

Every individual should try to improve himself all the time. The period of learning never ends.

2. (c) Aesthetic

After working hard all week a man should relax and there is no better way of relaxing than listening to a concert. It gives me relaxation. Of the four alternatives, this is the best way of relaxation. By listening to music I dissociate myself from my business worries and relax physically and mentally.

2.(d) Religious

One should devote some part of his life to the spiritual side. A sermon will remind him of the fact that he has spiritual values to contend with as well as material. A good sermon is one that would awaken in man the realization that he has obligations to his God and to his fellow-man. If he could be reminded of this once a week it would be reflected in his business dealings.

3.(b) Political

You should have a completely different sort of occupation or relaxation on Sunday. I wasn't stressing the word win. That is the last thing I'd want to do. I want a change of scenery only and to get out into the fresh air.

4.(a) Theoretical

I like to spend Sunday in reading. (b) and (c) are not much behind. They would all further my mental and physical welfare.

5.(d) Religious

It concerns the highest value here. I would look for any advice or guiding principles which will help me achieve my supernatural end.

6.(d) Religious

My religion doesn't put as much stress on sermons as on personal prayer. When I do hear a sermon, I look for words which will make me more realize the importance of leading a good life in preference to any other way of life.

(a) Theoretical

I can advance my personal and spiritual worth more by reading books.

7.(d) Religious

A sermon helps people live better now and in the future.

(a) Theoretical

It helps to develop my mind, and give a broader outlook and get more enjoyment out of life.

8.(d) Religious

One should consecrate a day to God. I look for principles in which to guide conduct in relation to myself and to society.

(c) Aesthetic

It is more edifying and soul-satisfying than books. I like music.

9. (c) Aesthetic

This is the topmost of all my leisure time interests, the one I would like to do most. The wording of the questions is bad. You can do all four of these things on the same day.

10. (d) Religious

A good sermon equates Christianity and every day life. Most sermons are far too removed from everyday life.

11. (d) Religious

If one is in business all week, he can stand a sermon.

12. -----

13. (a) Theoretical

The more a man educates himself, the more refined he becomes, the more clearly he sees things, and the more his spirit is refined.

14. (c) Aesthetic

For me it is the best way to relax. It is difficult to answer this question. I am not going to spend all day Sunday doing just one thing.

15. (c) Aesthetic

I can do my reading on week nights, but Sunday is the only time I can listen to orchestral concerts. If I had equal opportunities during the week, I would read, because I like to relax and take things down on Sunday.

16. (d) Religious

I was looking at the question objectively, and it is not necessarily what I would do myself.

17. (d) Religious

I feel that I can get a perspective of life in a good sermon. You should get away from the business angle. Money is a servant more than a master. This is what I feel others should do. It might be different if I were doing it.

18. (a) Theoretical

Just a matter of personal inclination.

19. (a) Theoretical

It is the best antidote for my down-to-earth activities. It puts me in the world of ideas and ideals.

20.(a) Theoretical

I can relax best this way and one should relax on Sunday. I wouldn't necessarily read serious books.

21.(b) Political

If he works all week at business, he should use other faculties on weekends. The idea of "winning" appeals to me.

22.(c) Aesthetic

If one is going to work in business all week, then if Sunday is the only time for recreation, I would prefer the concert. I like to listen to music.

23.(d) Religious

This represented the best item which would give him something else to think about beside money and competition. The religious angle wasn't in the back of my mind. It was more the philosophical angle. The emphasis was on more chances to think of values other than what one must think about during the week.

24.(a) Theoretical

It develops my mind and my critical thinking. It would help me in my work, tell me why I'm in this world - where I'm going.

25.(a) Theoretical

In (a) one can combine the benefit of the other alternatives. It is a form of relaxation, you can read about religion, the fine arts.

26.(a) Theoretical

I like to read books, particularly on social problems. It is not necessarily a matter of educating myself.

27.(a) Theoretical

I don't like any of the alternatives. As a man who works all week, he should try to relax. By reading books, and not too serious books, it is the best way of the four to relax.

28.(a) Theoretical

I like reading. My reading is taken up with non-fiction to improve my mind, and at all other times fiction for sheer enjoyment and relaxation.

(c) Aesthetic

I like music.

29.(d) Religious

It takes my mind off all worries of business and philosophizes my troubles, and makes me see them in their true perspective, and causes me to strive to conduct my business in a more ethical manner.

(a) Theoretical

If man is aggressive and self-assertive, he is trying to better himself, if not economically, then intellectually.

30.(a) Theoretical

Here you learn the attributes of life, which you could apply to yourself and be of benefit to others.

(d) Religious

Another source of concepts of how to better yourself and help others.

Item 3- If you could influence the educational policies of the public schools of some city, would you undertake ---

- a. to promote the study and the performance of drama. (Aesthetic)
- b. to develop cooperativeness and the spirit of service. (Social)
- c. to provide additional laboratory facilities. (Theoretical)
- d. to promote school savings banks for education in thrift. (Economic)

1.(b) Social

I have the political aspect in mind -- the development of good citizenship. The best citizen is the one who has a spirit of service.

(c) Theoretical

It would develop the sense of searching for truth, in the sense of at least introducing students to the research world.

2.(b) Social

The prime object of education, after the discovery of truth, is to develop in students a will to get along with and assist his fellow-man. This quality should be developed from his earliest years in order that at an early age he may become aware of his obligations to society.

(c) Theoretical

I think that laboratory facilities will give students at least a slight knowledge of the physics and chemistry that make up his world. Laboratory facilities are more for acquainting students with the make-up of his world and the laws of nature. Real truth cannot be discovered through the laboratory, however.

3.(b) Social

It ties in with my interest in promoting the business of living with one another, public spirit, good neighborliness.

(c) Theoretical

I just happen to know that schools are sadly lacking in laboratory facilities.

4.(c) Theoretical

I am interested in laboratories. I am preoccupied with scientific research and the practical application of science to the world.

(a) Aesthetic

Science and the humanities are the two most important driving forces in the world. They are necessary for survival.

5.(b) Social

We need to develop the attitude of doing something for the other fellow.

(a) Aesthetic

As a teacher I felt I should say this. From drama we can learn a true sense of values.

6.(b) Social

(b) is of more general value to everybody and the community than any of the others. I am thinking in terms of how each would benefit the community as a whole, rather than any personal interest of mine.

7.(b) Social

It is a quality which they will need all their lives wherever they live. The spirit of service prevents them from being unselfish themselves.

(c) Theoretical

It makes children take a greater interest in science. They will become better students and perhaps noted scientists.

8.(b) Social

I don't know what it means exactly, but it looks good. It would be an advantage to students in late life to be able to get along with people.

(c) Theoretical

I had the practical aspect in mind. Instead of them getting all theory, laboratories would give one practice in general know-how.

9.(c) Theoretical

It comes the closest of any of the alternatives to things connected with truth.

10.(b) Social

If we had (b) then other things would develop through that. I looked at the whole questions from the point of view of assistance to people, rather than what our own interest was. (a) would serve a limited number of people. (c) would accomplish a greater good because there would be a greater need.

11.(a) Aesthetic

It helps in developing ones personality, poise, and self-confidence.

12. -----

13.(b) Social

The only way humanity can advance is through the spirit of service, kindness, and understanding.

14. (None of the alternatives appealed to the subject).

15.(b) Social

To me this is nothing more than citizenship, which should always start in school. Teaches you your obligations to your fellow citizens.

16.(a) Aesthetic

There is more need for drama to instill a desire for culture and get students interested in higher concepts and intangibles.

17.(b) Social

A school is a training ground for a good citizen.

18.(b) Social

It makes them get along with people. You can't have a harmonious society otherwise. There is a difference here between what I incline to do, and what I should do.

19.(b) Social

It depends on the conditions of the schools where I was. If they were lacking in all, (b) would be first. I would like to help where it was needed most. I would like the doing, the administrating.

19.(a) Aesthetic

Pushing scientific pursuits is not as important as the humanities. A good education on the classical level is best. It teaches him how to think and how to work. The individual is more important than his knowledge.

20.(b) Social

It is the most important thing in school. There is too little of it in adult society.

21.(b) Social

(b) contributes most to education. The end of all education is to develop that spirit.

22.(b) Social

The purpose of school is to prepare good citizens. These two qualities are essential for good citizens. It is a more abstract problem than the others. How is one going to do it?

23.(b) Social

(b) is a whole attitude toward life. It has greater influence on a child's mature behavior. All the others are less inclusive. They just emphasize one side of life.

24.(b) Social

After people leave school they don't remember the content of the courses, they remember attitudes. Schools should develop character, the ability to get along with his fellows.

25.(b) Social

These qualities are only too lacking in normal life. The others are just supplementary.

26.(b) Social

The ethical basis of education is the development of social, rather than scientific attitudes.

27.(b) Social

They are two of the most important attributes a person should have to get along and get ahead in life, to succeed and to get to the top of the ladder.

28.(a) Aesthetic

I like literature because of what is expressed, and the way it is expressed.

(c) Theoretical

For those interested in sciences it would be a good thing. It is good to have an outlet for the study of science.

29.(b) Social

It will give a greater degree of efficiency, and this efficiency will attain better educational standards.

(c) Theoretical

By increasing laboratories in size, it will increase the amount of equipment and the amount of room available for students, increase the staff, and raise the standards, and produce better trained people with more services to sell.

30.(b) Social

This is again a case of helping others, developing ethical concepts, and making the world a better place to live in.

(c) Theoretical

It is a practical measure, which would help to develop the educational set-up, which will in turn benefit the individual being turned out. I wasn't concerned with laboratories as such, but only as an example of furthering education in general.

Item 4- Do you prefer a friend (of your own sex) who ---

- a. is efficient, industrious, and of a practical turn of mind. (Economic)
- b. is seriously interested in thinking out his attitude toward life as a whole. (Religious)
- c. possesses qualities of leadership and organizing ability. (Political)
- d. shows refinement and emotional sensitivity. (Aesthetic)

1.(b) Religious

I like a friend who is basically serious and has some basic consideration of what purpose of life is, as opposed to the party-going type, lacking sense of responsibility toward his country and lacking ideals.

(c) Political

Because he is likely to have a common interest in politics.

2.(b) Religious

To my mind, anybody's outlook on life should be as a result of thought of his own making, and a person, regardless of his other qualities, should first of all figure out what life as a whole means to him. If he has sound reasons for his attitude toward life, regardless of what they are, and regardless of whether you may agree with him or not, he demands respect.

2.(d) Aesthetic

The values which a person puts on life as a whole are not motivated by any earthy and crass predilections. The ability to value things in their proper perspective, for example, the preference of truth, honor, and integrity are certainly more important than the other qualifications listed. The finer things of life are not so much measured by earthly possessions but by a satisfaction of soul and a peace of mind resultant from the conclusion that these things are right, rather than profitable.

3.(c) Political

I like somebody who knows where he's going and what he's doing. (c) includes (b) to a certain extent. If he has leadership, etc., he invariably has thought out his attitude toward life and has organized his personality toward attaining his goal. Not just personal leadership; leadership in any field.

4.(d) Aesthetic

I equate refinement with the social graces, and almost with deceit and insincerity. I like emotional sensitivity --- the ability to understand literature, music, and art, and to understand the feelings of people who like the same things.

(c) Political

I am aggressive and I want someone like that who understands me. I have organizing ability.

5.(a) Economic

I admire steadiness and dependability in my friends and their ability to get things done.

(d) Aesthetic

I put the accent on emotional sensitivity. It relates more to depth of emotion and feeling, rather than sensitivity to art and music --- a moral refinement.

6.(b) Religious

It is my own turn of mind --- partly religious, partly philosophical.

(d) Aesthetic

Refinement is an awareness of subtleties that are in most things I come in contact with e.g. classical music. I equate it with emotional sensitivity.

7.(d) Aesthetic

If refined, they would be more interested in worthwhile things such as painting, and music, and books. If they have these finer feelings, they will have more emotional sensitivity.

(b) Religious

The matter of living is the main thing in life --- seeking the best way of life.

8.(d) Aesthetic

It is an emotional appeal more than anything else. I feel they would be the understanding type, and one in whom I could confide, sympathetic.

(a) Economic

I like practical people, people who can be of some help to you, and give you good advice.

9.(b) Religious

I answered on the basis of my vocational experience, as a psychologist more than a philosopher.

10.(d) Aesthetic

I looked at this question from the standpoint of enjoying concerts and cultural activities, refinement from a cultural sense. One's emotions influence one's cultural taste.

11.(d) Aesthetic

A person who has refinement is one who is considerate of others and who is educated. It is impossible to have sensitivity without refinement. They are both linked up with aesthetic feeling.

12.(d) Aesthetic

If he is sensitive he is more mature, and a better contact is likely to be established and a more balanced relationship takes place. Refinement lies in consciousness more than sensitivity.

(b) Religious

It is indicative of what point he has reached in his personal development.

13.(b) Religious

If a man is seriously interested in thinking out his attitude toward life, it will imply necessarily that he is efficient, industrious, and of a practical turn of mind.

14.(d) Aesthetic

Emotional sensitivity is what appealed to me in that statement. If one has this, he is capable of feeling, and showing some sense of attraction toward the other person. He would have feelings of sympathy, love, and understanding.

15.(b) Religious

I am interested in philosophical and reasoning problems.

16.(b) Religious

(No comment)

17.(b) Religious

I prefer a person who has a sense of values and a more wholesome attitude toward life and people. He would be conscious of people and things around him. I think it shows my religious bent.

18.(d) Aesthetic

It is more all-pervasive than (b). Those who possess emotional sensitivity will be interested in thinking out their attitude anyway.

19.(d) Aesthetic

Refinement means cultured and not a snob. He would be more of a social being, a sympathetic person, a more interesting personality, better than the practical or organizing type.

20.(c) Political

I have written of these qualities myself so I would enjoy being with a person who had them. They would pep me up, and make me less of a slug.

21.(a) Economic

I get along better with this type than those who are continually delving into abstractions that don't interest me. It stems from a liking for getting things done rather than talking round a subject.

22.(d) Aesthetic

Refinement and emotional sensitivity is the result of delicate virtues and qualities pertaining to character and morals.

23.(d) Aesthetic

He or she would be more congenial and would like things that I like. I stress the emotional sensitivity. I take that to mean that if I am in a certain mood they will feel that and try to be in that same mood.

24.(b) Religious

A fellow who's really serious and sincere, wants to know what its all about, and tries to find out what his end, his purpose is.

25.(d) Aesthetic

I chose this mostly because of the refinement quality rather than emotional sensitivity. He would have refinement of manners, speech, be courteous toward others and be considerate of their feelings.

26.(d) Aesthetic

I would find more community of interests with such a person.

27.(a) Economic

These are everything you need for getting along with others and getting ahead of others. These are similar qualities to cooperativeness and spirit of service. Industriousness, efficiency, spirit of service, and cooperativeness go together.

28.(b) Religious

I like people who can discuss serious problems and who like to plan ahead, and philosophize a bit on life.

(d) Aesthetic

By refined I mean people who are intelligent and not coarse, and can discuss things in an interesting way. People who have emotional sensitivity are people who can respond to music or art. People would have to be refined to have emotional sensitivity.

29.(a) Economic

His efficiency and industriousness will set an example and guide for me and his practical turn of mind will enable me to see things as others see it, and help solve some of my problems.

(c) Political

To me, the qualities mentioned in (a) are requirements for organizing ability, which in turn is a requirement of leadership.

30.(d) Aesthetic

Refined means more than cultured and good manners. Emotional sensitivity means intelligence, alertness, and sympathy. Sensitive people are usually the kindly type.

Item 5- If you lived in a small town and had more than enough income for your needs, would you prefer to ---

- a. apply it productively to industrial development. (Economic)
- b. help to endow the church to which you belong. (Religious)
- c. give it to a university for the development of scientific research. (Theoretical)
- d. devote it to hospitals. (Social)

1. (b) Religious

I chose it as a result of my religious training.

(c) Theoretical

Universities are a very vital part of the community in developing the intellectual group of any country.

Both were chosen out of a sense of duty.

2. (a) Economic

Any community in this day and age, to be successful, must have some industry. Industry would promote work, raise standards of living in a town, and give the town a local pride in its industry and product. The end here is the happiness of the people.

(d) Social

The sick always need help and there is no better way of giving help to people than by contributing to its hospitals.

3. (d) Social

Hospitals do a greatly more necessary job than universities. You'll always have sick people.

(c) Theoretical

Universities train people in scientific research and if they train enough people, they eventually will cut down on the need for hospitals.

4. (c) Theoretical

The same reason as for Item 3, (c), in Part II.

5. (d) Social

Hospitals are of more immediate practical value, if you are living in a small town.

(b) Religious

Otherwise, (i.e. not in a small town), the church needs money more than hospitals. Because of my religious vocation and experience, I think that the contribution of money to the church has some effect on the supernatural aspect of things.

6.(b) Religious

It encourages more spirituality among the people of the community.

(c) Theoretical

It supports education. It is important because it gives people the chance to develop their minds, through mental exercise.

7.(d) Social

It would reduce suffering. Subsidies would enable hospitals to charge less and let more people be treated.

(c) Theoretical

I would donate money for scientific research only.

8.(e) Theoretical

It would be a contribution toward the betterment of humanity, man in general. For instance, in medicine it would help solve problems of disease.

(d) Social

Again it is the same humanitarian aspect. The same idea as in (c).

9.(b) Religious

The Catholic churches in the city are very poor. As a compensation, I would do something about it, if I had the means.

10.(b) Religious

The church has the power to influence people in leading proper lives, and this to me is of utmost importance.

(d) Social

Hospitals can accomplish a lot of good as well. They can put the person in a position where he can become able to actively function as a social and spiritual force.

11.(b) Religious

The church is the most important thing in any community.

12. -----

13.(c) Theoretical

One of the greatest things in life is education. By education I mean something broader than just scientific research. It teaches a man to be able to learn, not to know, but to learn.

14.(d) Social

It would benefit the greatest number of people. You can at least see the benefit, which you couldn't, if you gave your money to a university.

15.(d) Social

I am interested in hospitals because I think I can make a contribution to the administration of hospitals.

16.(b) Religious

The churches have too little to do what they have to do.

(c) Theoretical

I want the university to be independent of pressure groups.

17.(c) Theoretical

The university is the background of the nation. I am thinking in terms of the university, rather than of any specific aspect such as scientific research.

18.(d) Social

This is a charity and is more useful to a greater number of people. I am interested in hospitals and like nursing.

19.(d) Social

The care of the sick is important. It is a social gesture. It leans toward producing people.

20.(d) Social

Not for hospitals generally, but for occupational therapy and psychological work--- the social service angle.

21.(c) Theoretical

Universities need money more than any other places, not just necessarily for scientific research. I have been more closely associated with universities than churches and hospitals.

22.(b) Religious

What you have comes from God, so be generous with him.

(c) Theoretical

Education is the basis of civilization and culture.

23.(c) Theoretical

Approached this question solely from the point of view of need. The university needs money the most. All are worthy causes.

24.(c) Theoretical

I am interested in scientific research, the study of truth, and what can be found.

25.(c) Theoretical

I want to give it to a university but not necessarily for scientific research, but the furthering of learning in general as a full moral, religious, humanitarian development of man. It will teach him how to appreciate life.

26.(c) Theoretical

This is not normally provided by the community. The university can heighten the intellectual development of the community and give it a richer cultural life.

27.(c) Theoretical

A lot of people need money to go on with scientific research and universities haven't the money to give them. Scientific research is the big thing today rather than the liberal arts. Scientific research is the basis of progress. It will give us an easier, better way of life, and it gives countries security, because the country who is tops in research will come out on top in war.

28.(c) Theoretical

I just want the university to benefit generally. I don't want to narrow it down necessarily to scientific research.

29.(c) Theoretical

Scientific research is needed to help people live a secure and happy life.

(b) Religious

The object is most worthy, and they always require funds. You are helping your fellow man ultimately.

30.(d) Social

It is a case of helping the sick, giving them the opportunity to gain health, and then lead a healthy life.

(b) Religious

The church does good work and is a positive force for the good of the community.

Item 6- When you go to the theatre do you, as a rule, enjoy most-----

- a. plays that treat the lives of great men. (Political)
- b. ballet or similar imaginative performances. (Aesthetic)
- c. plays with a theme of human suffering and love. (Social)
- d. problem plays that argue consistently for some point of view. (Theoretical)

1.(c) Social

I only go to the theatre to be entertained and I prefer something emotionally appealing rather than intellectually appealing. I want to relax and have something that I can follow easily.

(a) Political

For the same reason that I am interested in men of action and figures in political periods.

2.(d) Theoretical

It stimulates thinking in yourself and at the same time it calls your attention to the fact that there is more than one way to look at a problem. It helps one search for truth.

(e) Social

Being basically emotional and common to all mankind, it will call to mind the fact that we are all mortal, and we are all afflicted with the same frailties.

3.(d) Theoretical

I feel that this would have something more to it than human suffering and love. e.g. Tobacco Road, showing abject poverty and ignorance. (c) reminds me of soap dramas on the radio. I like social, personality or psychological problems.

(a) Political

Again their lives can teach us something. It avoids the sob stuff.

4.(b) Aesthetic

It is poetry in motion. It has the highest aesthetic appeal of all.

(a) Political

I admire greatness and aggressiveness and people that get ahead.

5.(c) Social

Generally plays seem artificial, but this has a greater note of reality. It is what life is all about.

(a) Political

Just from interest in their characters, whether saints or sinners; their distinct personalities rather than their achievements.

6.(c) Social

It seems to be the best natural subject matter for a play. Problem plays are secondary because they can't be stated just as well through other media. The purpose of a play is to strike the emotions as well as the intellect by exaggeration or allegory. Drama is not intended to be similar to ordinary life because then there would be no point in it. The greatest plays are those that deal with problems that are eternal and such problems are usually moral or emotional.

(d) Theoretical

I think that because of its qualities of allegory and exaggeration, that a drama could present a problem to an audience in such a way as to highlight the various points of view involved, with more impact than could be done in other mediums. I am more interested in ideas than in action; ideas relating to social and moral problems.

7.(a) Political

Lives of great men are an inspiration for what has been done and what can be done in any field. It is their sense of achievement.

(c) Social

I am not interested in ballet or problem plays so chose this one. It would be light and entertaining.

8.(d) Theoretical

I am thinking specifically of the problem of racial discrimination. I am thinking that an objective presentation of things might convert some people to a more Christian approach. I looked at this from the point of view of the betterment of society.

(c) Social

It is an appeal to my emotions. I would be sympathetic toward whoever was suffering. I would get insight into the character of people in love, and how they would go about solving their problem, if there was one.

9.(a) Aesthetic

I am not so much struck by the imaginative angle, but by the art in the strict sense.

10.(d) Theoretical

It appealed strictly to my intellect. I like serious plays with substance.

11.(b) Aesthetic

I like and enjoy art, and anything that pertains to it.

(a) Political

The idea of great men ties in with my interest in history. My interest in history stems from an interest in human nature.

12.(c) Social

It is the basic problem in becoming mature.

13.(c) Social

Love is different from suffering. You must be spiritually refined to be able to truly love.

14.(a) Political

When I see plays I don't like them fictitious. I like to think that they really happened.

(c) Social

I like human suffering but you get all this in the lives of great men.

15.(d) Theoretical

I like plays with lots of thought content, like those of Shaw. I prefer to have them appeal to my thinking rather than to my emotions.

16.(d) Theoretical

I like ideas rather than emotional aspects.

17.(c) Social

It is very realistic. It shows people in their roles in life. It has an emotional significance. Religion is an emotional need. Values are the core of religion, and of personality.

(a) Political

It has a human theme similar to (c).

18.(b) Aesthetic

This preference is outstanding. Ballet is one of my favorite forms of art.

19.(a) Political

It affords a lot of opportunity for drama and action, with many interesting and colorful situations.

20.(c) Social

I identify myself with the people in the play when they love and suffer. I like plays with an emotional content.

21.(e) Social

One of the objects of the theatre is to excite the emotions. (e) most nearly meets that qualification, and it would show the situations that man can get into. e.g. Hamlet or MacBeth.

22.(b) Aesthetic

I like things that are beautiful.

23.(d) Theoretical

The plays would not all be about the same thing, but each play would be on a different problem. It would have an interesting idea in back of it, which would make the plot more interesting.

24.(d) Theoretical

It would be intellectually stimulating. I don't care about emotional stimuli. I like a problem that has to be thought out.

25.(a) Political

It is the least of a bad choice. It completes the study we might have made of great men. It permits better understanding and appreciation of men. It complements our knowledge of that man. You look at them, some for their ideas, some for their genius, their achievements. You get insight into the man and his motivations.

26.(e) Social

When I see or hear a good play, it is always on such a theme. It stimulates my realization of the helplessness of people in the face of things they can't understand.

27.(e) Social

I tend to identify myself with people who suffer and love. It is an outlet for your emotions. Maybe you want to do something great and this is a secondary type of satisfaction.

28. (a) Political

I like biography. I like to know how they became great, but the little ordinary things of their everyday life, would be just as interesting.

(b) Aesthetic

Because it deals with art and music.

29. (b) Aesthetic

Because of my vivid imagination, the slightest suggestion of movement, as in ballet, conveys a world of meaning to me. I have no difficulty in following an abstract idea or suggestion.

(c) Social

I enjoy them because they are real, true to human relations. They create situations that do exist, although I probably haven't come across them yet but expect to sometime. I get more out of them from the analytical rather than emotional point of view. It will help remedy human relations through the solution offered in these plays.

30. (c) Social

I feel that it points out a moral, and helps to bring out more compassionate feelings for humanity as a whole. A play is a motivational source for people, and I would be more influenced by (c).

(b) Aesthetic

I am artistic, and if "imaginative" means that you can read your own ideas into it, I would prefer this. I like something that doesn't try to tell you anything, and into which you can read your own meaning or message.

Item 7- Assuming that you are a man with the necessary ability, and that the salary for each of the following occupations is the same, would you prefer to be a ---

- a. mathematician (Theoretical)
- b. sales manager (Economics)
- c. clergyman (Religious)
- d. politician (Political)

1. (c) Religious

It is the noblest of the professions.

(d) Political

The same as my answer to Item 1(c), Part II.

2.(d) Political

I believe that as such I could contribute most to the welfare of my country and to the people therein. I would enjoy such a role primarily because of the good I could do.

3.(b) Economic

A negative choice. None appealed to me. This seems to be closest to dealing with people, though this is not the way I would like to deal with them.

4.(d) Political

Because of my aggressiveness. It would give me the widest power. I would use it for the good of the country as a whole. My work here would reach more people.

(a) Theoretical

This to me is the same as a scientist. I would want to apply the mathematics for the benefit of the race.

5.(c) Religious

I was attracted to the life by the opportunity to live selflessly.

(d) Political

It is an exciting life. I don't like administrative work. In politics I would be dealing with people and would have some influence over them, apart from working for some political ideal.

6.(d) Political

If I were a mathematician I would want to be a philosophical mathematician. If I were a sales manager I would want to be a literary sales manager. I would prefer to be a politician since it seems to me that one can do more good for society by being a member of the government, and I think that the highest secular aim is to work for the benefit of society. I didn't think of his position as a leader, only as associated with social needs.

(c) Religious

Today the position of a clergyman does not allow as great an opportunity to benefit society because there is a greater need for sincere and honest politicians than there is for clergymen.

7.(a) Theoretical

I like mathematics because it makes you think.

(d) Politician

Again you would have to think out problems, and you might be able to do something really good.

8.(b) Economic

I have worked 4 summers in a men's shop. I like the buying of merchandise, the psychology of handling people.

(a) Theoretical

I would like to be good at mathematics, so that I would be able to help those who were not so good at the subject.

9.(a) Theoretical

Only because of the intellectual satisfaction it would give me.

10.(c) Religious

I would like to influence the community and congregation to accept a Christian philosophy of life.

(d) Political

A politician could accomplish almost as much as a clergyman if he lacked self-interest.

11.(c) Religious

I didn't like any of the alternatives, and this was chosen by a process of elimination.

12. -----

13. (Subject liked none of them)

14.(c) Religious

Because religion is the noblest profession.

15.(d) Political

My public administration training is a factor here. I am interested at having a go at the political defects of government.

16.(d) Political

I took the view that "necessary" ability meant just enough to get by and so I would not have enough to make as much of a contribution in mathematics as politics. Otherwise I would like the precision and logic of mathematics.

17.(a) Theoretical

I like the reasoning element, the way it can simplify complexities, and reduce things to laws and formulas.

(c) Religious

I would be a clergyman if my religion permitted marriage. I like the human relations element.

18.(c) Theoretical

I don't like anything which has public aspects of activity, so that left only mathematics.

19.(d) Political

I would like having a hand in shaping up politics. I would get pleasure from the sense of participation and being responsible for the results, rather than the leadership. It is the only field where human problems are to the fore.

20.(a) Theoretical

I prefer to work by myself. All the other vocations require public contact.

21.(d) Political

It is an appeal to the ego. After the salary, the prominence of the position is of importance to me. Being a politician would satisfy the latter.

22.(a) Theoretical

It is logical, making you think and reason. It is fun solving problems, and working it through.

23.(a) Theoretical

I would actually prefer a compromise between (a) and (b). (a) is too dry and (b) is too socialized, too much of a hail-fellow-well-met. I like problems where people are involved.

24.(a) Theoretical

It is removed from the foibles of human life. I wouldn't have to cater to the general public, which is a hideous career. I prefer working with things rather than people. Mathematics is an exact science, dealing with abstract quantities that challenge the intellect, which in turn urges you to master the thing.

25.(d) Political

Because there is a great field in politics. It permits one to do a lot of good for the country as a whole and individuals, and in international affairs. It would be putting into practice something I firmly believe in. I would have a mission. I don't feel that present politicians have the interests of the people at heart. I like public speaking.

26.(d) Political

It offers a greater opportunity to do something for the community than any of the others.

27.(a) Theoretical

It is something like science. You can work things out definitely and solve quite a few problems with mathematics. A lot of things behind the universe have mathematical expressions.

28. None of the choices appeal to me.

29. (d) Political

Because I have the ability to talk, the ability to be diplomatic, and to get things done. I am interested in bringing about better government and administration. I would get gratification from holding a position of responsibility, and satisfying my desire for personal glorification.

(a) Theoretical

Mathematics is the abstraction, the queen of logic. It gives an infinity of figures to explain phenomena with.

30. (d) Political

I could do more and could influence the lives of people and the country for the better. The results would be more manifest than the other three alternatives. You are in a better position to help others. Prestige and power would bring no personal satisfaction. It would be useful only in benefiting others.

(a) Theoretical

It means I could be teaching and making useful contributions to society as a whole.

Item 8- If you had unlimited leisure and money, would you prefer to ---

- a. make a collection of fine sculptures and paintings. (Aesthetic)
- b. establish a mental hygiene clinic for taking care of the maladjusted and mentally deficient. (Social)
- c. aim at a senatorship, or a seat in the Cabinet. (Political)
- d. enter into banking and high finance. (Economic).

1. (e) Political

It is the goal of a political career.

(d) Economic

It gives me power to a certain degree, but also social significance in the community, which is a form of power.

2. (c) Political

Having unlimited leisure and money I would be able to take it easy and therefore I would aim at the Senate. There are no political implications. I just have leisure in mind.

(d) Economic

In the same vein as (c). I wouldn't have anything serious to think about.

3.(b) Social

For the same reason that I preferred to give money to hospitals. My life interest has always been hooked up with trying to help people.

4.(c) Political

For the same reason that I gave in Item 7(d), Part II.

(b) Social

For the same reason as in Item 7, (a), Part II. It deals with scientific research and its ability to increase social welfare. I want a sane and sound society, which makes the best country in the world. Practical pursuits come before intellectual pursuits.

5.(b) Social

It would be putting your money to some practical use in society. My sense of values leans toward the social and the human.

(a) Aesthetic

After the immediate benefitting of mankind, comes the cultural benefit for civilization.

6.(c) Political

I think that it is the duty of anyone who is in a position to do so to offer his abilities to the community and I think that the best choice in this case would be by becoming a member of the government, and achieving a certain amount of enduring fame as a member of the government, as far as the chances available here.

(a) Aesthetic

There is no duty to engage in artistic pursuits but it is superior to the other two, because to cultivate an appreciation of beauty enables one to live more satisfactorily and enables the soul.

7.(b) Social

There is really a need for such. There is not enough sympathy for those people. They suffer a lot.

(a) Aesthetic

I like art, but I am interested in paintings more than sculptures.

8.(b) Social

This would help humanity. I like to feel that I can make my fellow-man happy.

(a) Aesthetic

I have some interest in art.

9.(b) Social

Because of my immediate interest in psychology.

(c) Aesthetic

I am interested in all things of an artistic nature.

10.(b) Social

I can get enjoyment out of helping people. Although hearing about people being dreadfully poor arouses no emotional response. I would still want to help them.

(a) Aesthetic

I can get access to museums and get practically the same enjoyment without making a collection.

11. -----

12. -----

13.(b) Social

Never before in human history has mental degeneration been so widespread as today. This is the age of neurotics. Even if the problem were not crucial, I would still want to help people.

14.(b) Social

It is my interest in psychology. I want to be concerned with activities where the social welfare of the community is involved.

15.(b) Social

Mental hygiene is one of our greatest needs in modern society.

16.(c) Political

There is an opportunity to do more here, and a greater sense of achievement.

17.(b) Social

I am thinking of the common good. There are many mal-adjusted who can benefit. I am interested in human beings and their development.

18. (a) Aesthetic

My artistic interest usually motivates me more than anything else.

19. (c) Political

Same reasons as for Item 7, (d), Part II.

20. (b) Social

My interest in psychology and in human behavior and its causes.

21. (d) Economic

Here I could have unlimited leisure. The manipulation of money would be a good way to take up my leisure.

22. (b) Social

Because in my work I see the need for that so much. So many of the maladjusted could become readjusted with a little help. Similarly with the mentally deficient.

23. (b) Social

It would depend on the circumstances and the size of the community. Whatever happened to be needed most, I would enter into.

24. (b) Social

I like to see everybody happy and contented with life and going along in a carefree manner not troubled too much by heavy cares and worries. I am all for anything that helps the individual enjoy life better.

(a) Aesthetic

Sculptures and paintings are possessions that lend aesthetic value to the home. It is nice to have paintings in the home.

25. (c) Political

Same answer as for Item 7, (d), Part II.

26. (b) Social

They represent the most pathetic, needy group of people in the community.

27. (b) Social

It is tied up with my social service interest. There is an awful need for help for those who are maladjusted and mentally deficient. I would be interested in experiments that might be carried out to see how these people could be helped further and what kind of therapy was most efficient.

28.(a) Aesthetic

They are beautiful to me, and I like to look at them and reflect. They inspire me with admiration.

(b) Social

It shouldn't be the job of individuals, but rather of the government. I would like to work in one.

29.(a) Aesthetic

It is for my personal gratification, the appreciation of lines and form, especially ancient Greek and Egyptian. It is the identification with sculpture through the medium of the bust or object and the prestige of owning such a collection.

(b) Social

Psychology explains why people don't do what philosophy teaches them from a moral point of view to throw out the materialism that has enveloped the world.

30.(b) Social

The reasons should be implicit from the fact that I am studying psychology.

(c) Political

I have the same reasons as Item 7, (c), Part II. It is only because being in such a position, I could make a contribution to Society.

Item 9- At an evening discussion with intimate friends of your own sex, are you most interested when you talk about ---

- a. the "meaning" of life. (Religious)
- b. philosophy and psychology. (Theoretical)
- c. literature. (Aesthetic)
- d. socialism and social amelioration. (Social)

1.(a) Religious

Unless you know the meaning of life, how can you find where you are going to go in your career. It is necessary first to understand the "self" before making any choice of an occupation. It has religious significance to me.

(c) Aesthetic

Literature is the easiest means for me to meet people. It is a means more than an end. The end is social recreation.

2.(a) Religious

I like to find out why we are here, why we are doing things, and where we are going. I like to discuss the need for the pace which we set ourselves in modern life, whether it's necessary, and where will it end.

(d) Social

It is a provocative question. It makes for interesting discussion and you usually get all kinds of viewpoints as to what constitutes social amelioration, and views on how far socialism should go. Socialism is where man will eventually wind up. It is an Utopian state, but we are not yet ready for socialism so a comparison of true socialist doctrine with the realities of the present time is what awakens my interest.

3.(b) Theoretical

Just because psychology means my interest in people. Philosophy is rather abstract, but they tie in with one another in so far as what a good life means.

(d) Social

It ties in with my first choice, dealing with people rather than things.

4.(c) Aesthetic

It has an intellectual aesthetic appeal.

(b) Theoretical

It has an intellectual appeal only.

5.(a) Religious

It sounds like talk about problems about goals in life, the things in life that really count, difficulties encountered in applying the theory of living to everyday use.

(b) Theoretical

I was not thinking of just abstract truth, but the application of truth to our own lives. If we can't justify philosophically the real state of our knowledge, we would be in a state of scepticism.

6.(a) Religious

To me the most important thing in my life is to solve the riddle of like i.e. the reason for existence, and whether man exists as part of a greater scheme.

(d) Social

Before anybody can discuss anything, they should be able to answer in some way or other, the question of what life means. After finding this out then we can take part in the affairs of the world, social affairs, the problems involved in society.

7.(b) Theoretical

It is the scientific aspect, and also what can be accomplished in the humanitarian aspect.

(a) Religious

It is a deep problem. It requires a lot of thinking and study. Actually it hasn't much personal significance for me.

8.(c) Aesthetic

I like style, ideas, the appeal to the emotions. I know more about literature than philosophy.

(b) Theoretical

"Psychology" attracted me here, being a student of this subject.

9.(b) Theoretical

The question is poorly worded. (a) could go together with (b). The "meaning of life" impressed me as nothing more than a popular catch phrase. I have an immediate interest in psychology.

10.(c) Aesthetic

The beauty of sound and choice of words appeals to me in great literature, but I am more interested in the thought content than the form in which it is expressed.

(a) Religious

It deals with the sort of life, in a material sense, that I would like to live on earth.

11.(b) Theoretical

The "meaning of life" is very vague, and would be absorbed by philosophy and psychology.

12.(c) Aesthetic

I prefer to discuss philosophy in literary form. It combines thought and form, while avoiding the rigor of philosophical thought.

13.(b) Theoretical

(a) and (b) are practically the same for me. Both philosophy and psychology include the meaning of life.

14.(b) Theoretical

(b) embodies the meaning of life as well, and takes in some of literature and socialism.

15.(d) Social

I prefer a subject which has more practical implications for every-day life. This is the only one of the four choices where a discussion can lead somewhere and have some practical meaning.

16.(b) Theoretical

I found some confusion between philosophy and the meaning of life.

17.(b) Theoretical

I found it difficult to distinguish between (a) and (b). Psychology is a study of life to me. Social betterment is also involved with the meaning of life.

18.(c) Aesthetic

It comes from my aesthetic interest; I would imagine.
I found it hard to make a distinction between the meaning of life and philosophy.

19.(a) Religious

I wasn't sure what they were getting at here. It is so broad that it might go under (b). It sounded like being on a higher plane than (b) so I chose it.

20.(b) Theoretical

It was the psychology that attracted me, because of my studies in this field.

21.(d) Social

It interests me from the political angle. I like to twit my socialist friends.

22.(b) Theoretical

I prefer psychology because of its practical applications in your deals with other people day by day. It reflects on your own happiness how you deal with people. Citizenship is a lot of little things.

23.(c) Aesthetic

I must remember that I am a "she", and "she's" don't know philosophy, and don't discuss it. But I prefer to talk about philosophy more than literature. I can't see why they distinguish the meaning of life from philosophy.

24.(b) Theoretical

I am interested in people and reading about people and what makes them tick and the way they are. I am interested in reading characters. From this, I have realized a need for culture and philosophy.

24.(b) Theoretical(Cont.)

I like theoretical subjects which make for great discussions. Discussions have an educative value. I know that when I say something, or argue about something, I realize how much I knew or don't know about it.

(a) Religious

By living the moral life we will have a reward in eternity. Behavioral actions have no meaning without relating them to man's final end.

25.(d) Social

Under the present economic set-up, the majority of the people could do with more of the basic necessities of life and things which would permit them to enjoy life much more than they would do now. It would be good for the country to increase the standard of living. Socialism is putting charity into practice. There is too much disparity between those with wealth and those without it.

26.(d) Social

I am most interested because is the end of all social effort.

I don't see any difference between (a) and (b). (a) could lead out of either (c) or (d) as well.

27.(a) Religious

It is interesting to see how people with the same training and background have the same approach to the same problem. It is a bethering thing and discussion can help you get a clearer idea of its meaning.

28.(b) Theoretical

Because I am studying psychology at the moment.

(c) Aesthetic

Because of the ideas, the stories behind them, and the way they are expressed.

29.(a) Religious

I feel that if more people spoke currently and thought deeply about the meaning of life, many of our present day world evils would disappear.

(b) Theoretical

Psychology explains why people don't do what philosophy teaches them from a moral point of view to throw out the materialism that has enveloped the world.

30.(b) Theoretical

I am interested in the ultimate causes of things, the epistemology.

(a) Religious

Is metaphysics, just like philosophy. Same thing as philosophy to me.

Item 10- Which of the following would you prefer to do during part of your next summer vacation (if your ability and other conditions would permit)---

- a. write and publish an original biological essay or article. (Theoretical)
- b. stay in some secluded part of the country where you can appreciate fine scenery. (Aesthetic)
- c. go in for a local tennis or other athletic tournament. (Political)
- d. get experience in some new line of business. (Economics)

1.(d) Economic

It increases my knowledge of the industrial world. It would give me more knowledge about business, so that I could always be sure about getting enough money for a job.

(a) Theoretical

The idea of writing appeals to me, as an expression of my opinion --- editorial writing.

2.(b) Aesthetic

I enjoy the country, its quiet and seclusion. It gives peace to the soul and gives the mind an opportunity to devote itself to the consideration of eternal things.

3.(d) Economic

I am always interested in some new field, and in expanding my knowledge, to keep my mind active with the possibility that I might have to put that knowledge to use.

(b) Aesthetic

I have a cottage, and I do appreciate fine scenery.

4.(a) Theoretical

I am interested in science and literature so is a perfect question. I wish for literary fame in Science -- gain recognition.

(c) Political

If I am not exercising my mind I like to get out in the sun and exercise. It is the exact opposite - complete relaxation - makes me healthier.

5. (b) Aesthetic

I spend as much time with boys that I like to get away for a while on my own.

6. (d) Economic

I have reached the stage in life where it is time I should learn something that would be of use to me, useful for making money.

(c) Political

I am still interested in athletics and my health is of some importance to me. I like athletics and I like to win.

7. (a) Theoretical

I get some satisfaction out of something one has really achieved, and finding some new fact of knowledge.

(d) Economic

I was thinking of psychology and my part time studies when I put down this preference.

8. (d) Economic

It would be a means of widening my scope of knowledge so that I would get more enjoyment out of life. The more you knew, the more you enjoy. I might make some new friends and meet people who have different ideas.

(b) Aesthetic

It is the idea of getting away from everything and being on my own, having a good rest with no worries.

9. (b) Aesthetic

It is because of an immediate urge to rest for a while. I have had no holidays for about three years. I think I answered on the basis of some immediate interest rather than a fundamental value.

10. (b) Aesthetic

It fits right in. I do like to appreciate fine scenery.

(c) Political

I am fond of tennis, on the assumption that I would be playing.

11. (b) Aesthetic

After a busy year, one needs rest and retirement.

12. -----

13.(a) Theoretical

I like to read about the past, but write about the future. I would like to do something new, which would be useful to someone else.

14. (Not any of them appealed to the subject)

15.(c) Political

I like to get into shape. If I were in shape, (a) or (b) would be more strongly considered.

16.(b) Aesthetic

I don't particularly care for the scenery, but I would like to get out of the city for my vacation.

17.(d) Economic

I would be egged on by something new and unfamiliar. It would be a challenge, an appeal to my spirit of adventure. I don't like routine. The accent is on some new experience. Nothing necessarily to do with business.

18.(b) Aesthetic

I like being secluded, and I also like fine scenery.

19. (Subject did not like any of the choices).

20.(b) Aesthetic

I like the country but not to appreciate scenery. It is quiet there.

21.(c) Political

The athletic angle hits me. I like physical exertion and exhilaration. I also like the spirit of competition, and being out to beat somebody.

22.(a) Theoretical

Because you derive a pleasure from it and from making an original contribution. It would be your own thinking and something which nobody else had done before.

23.(a) Theoretical

It is far too quiet in a secluded part of the country. Athletic tournaments are too strenuous. The only thing left was to write articles, but I still don't like that when on vacation.

24.(a) Theoretical

Tackling a problem and mastering it for the sake of having done something original is an accomplishment.

(b) Aesthetic

Getting away for a rest is nice. I would like to take the family for a holiday and relaxation. Appreciating fine scenery is incidental.

25.(d) Economic

It is a good policy to learn as many businesses as possible. It completes your business ability, gives you a broader outlook, and a lot of knowledge which at a later date might be useful. In this, you gain something in experience.

In (b) and (c) it is just pleasurable and sociable. I don't feel (a) would be useful enough.

26. (None appealed particularly to the subject).

27.(a) Theoretical

One of my ambitions is to publish an original article. It would make me feel not only that I had been a success but that I had made a contribution to science. The fact that I had been a success would be more important to me. It would be the crowning point of my ambition, which had started many years ago.

28.(b) Aesthetic

I like a nice quiet vacation, and I like nice scenery, the beautiful aspect of it. I wouldn't reflect very deeply on the philosophical aspect.

29.(c) Political

I enjoy sports and I have always felt I could excel in tennis.

(b) Aesthetic

By looking at the beauty and phenomena of nature, it indicates the greatness of the Creator, and makes me humble in mind and spirit.

30.(a) Theoretical

I would be doing something useful for education and the enlightenment of others, while enhancing my own knowledge as well.

(d) Economic

I infer from "business" a general meaning. Some new line of anything means to me learning some new knowledge.

APPENDIX

- Item 11- Do great exploits and adventures of discovery such as Lindberg's and Byrd's seem to you significant because ---
- a. they represent conquests by man over the difficult forces of nature. (Political)
 - b. they add to our knowledge of mechanics, geography, meteorology, etc. (Theoretical)
 - c. they weld human interests and international feelings throughout the world. (Social)
 - d. they contribute to the ultimate revelation of the meaning of the universe. (Religious)

1. (a) Political

Man's conquest of nature shows man's capabilities and potentialities. If man is capable of doing these things mechanically, what great things he could do intellectually. It is the sense of achievement which appeals to me.

(b) Theoretical

Anything that adds to knowledge is to be desired. The more we can discover, the greater we can advance and achieve. It comes back to achievement again.

2. (a) Political

The adventurous spirit of these people appeal to me, the fact that they are able to undergo dangerous and difficult voyages and thereby prove to the world that these obstacles could be overcome, and consequently responsible for material progress. Also, I find them interesting because it shows that man, as such, has not lost the will to overcome seemingly insurmountable forces of nature - his determination to conquer.

(b) Theoretical

Anything that adds to the knowledge of man is desirable. It was instrumental in the development of the great airlines of today, so it adds to our material progress.

3. (b) Theoretical

Both (a) and (b) have pretty well the same meaning. They do represent a step forward in man's triumph over the unknown.

(a) Political

Is a step forward in progress. I am thinking more of the progress than of the man who made the achievement.

4. (a) Political

I am interested in man's development of civilization.

(b) Theoretical

This is the scientific approach. Both (a) and (b) are tied in together. If you further science, you further civilization and society.

5. (a) Political

The idea of achievement of man is what I find most thrilling.

(c) Social

I am not sure whether such achievements do attain such an objective, but if they did, it would be significant. Social values are higher than scientific values.

6. (a) Political

It sounds more like the spirit of adventure, and because it is more appropriate to their actions than to (b). Both these exploits are instances of man pitting himself against great and unknowable dangers. The thing that stands out to me is their courage rather than their intellectual curiosity.

(b) Theoretical

I doubt if these two incidents in themselves contributed any significant amount to our knowledge.

7. (a) Political

I regarded it from the point of view of the achievement of the man himself rather than of its social and scientific implications.

8. (c) Social

The question speaks for itself.

(b) Theoretical

This is a contribution to science, which in turn is a contribution to the advancement of man.

9. (Subject expressed no positive inclination for any one of them)

10. (Subject is not fussy about any of them).

(a) Political

Nothing thrilling here.

(b) Theoretical

Merely adds to knowledge.

(c) Social

A nice thought, but it doesn't accomplish anything.

10. (d) Religious (Cont.)

A philosophical expression - platitudinous.

11. (d) Religious

It would contribute to the discovery of truth, which ties in with my Thomistic background.

12. (a) Political

There is an element of greatness in such achievements and it shows that they have achieved a high level of individual organization. That is of main importance no matter in what field this man uses his organization. A highly organized man must at least have worked out his relationship between his religious, physical, and social environment.

13. (a) Political

Man does not conquer nature. Nature conquers itself when used by man.

(c) Social

There is too much propaganda involved here rather than feelings of community. I am not really unaware of the possibility and of its significance but I don't think it has much effect.

14. (Subject did not like any of the alternatives).

15. (b) Theoretical

I like it for what it says - knowledge is the key word for me. We know more about the nature of the world and how to apply some hitherto unknown force.

16. (Subject had no real preference for any).

17. (d) Religious

Man is always stumbling on something new and doing that which was previously considered impossible. Each new finding of man makes clearer the meaning of the universe. Why does an airplane fly through space? How much can we accomplish by means of the elements? How insignificant man is in comparison with the elements. The seasons, space, changes of people, makes me feel that there is a plan of life and that everything is a part of the plan, no matter how insignificant it is.

18. (Subject didn't like the questions - felt they were forced).

19. (c) Social

To me this can be very significant if it actually is the case.

20. (b) Theoretical

It opens up the unknown.

21. (a) Political

It appeals to my imagination more in conquering over seemingly impossible odds. I admire such persons.

The other alternatives are all by-products of this initial achievement.

22. (a) Political

They went where other people hadn't gone yet. I liked their spirit of adventure - a kind of romance in a way.

23. I have no specific preference for any of the choices.

(a) Political

Just a simile that makes you feel good.

(b) Theoretical

Is more practical.

(c) Social

Superficial

(d) Religious

It does not express the real purpose of the expeditions.

24. (a) Political

It calls for hardship, ingenuity, and driving force to conquer a Nature that gives nothing. A constant struggle of man against his environment is brought to mind. Man of himself is a weak insignificant creature which the forces of Nature batter around. Man with all his technology is still powerless to overcome Nature. So it strikes me all the more forcibly when someone does "conquer" Nature.

(b) Theoretical

Building up a knowledge of Nature, and having that knowledge which helps to control Nature. Not just knowledge for its own sake here.

25. (a) Political

I like to see somebody achieve victory. I am more interested in social achievements than physical achievements. But the fact that it is an achievement appeals to me. It is a vindication of the person's belief that he could do it.

26.(a) Social

I feel it arouses a community of interest all over the world which will bring races and nations together more.

27.(b) Theoretical

We have to find out truth, and these expeditions help us in our search for truth. They add to the sum total of human knowledge.

28.(a) Political

It relates to man's conquests over nature in some inexplicable religious way.

(d) Religious

Every now and then I like to contemplate on the meaning of the universe and such events sometimes help me understand it better. It is a similar reason as given for (a).

29.(a) Political

In such are manifestations of all the adventurous spirit of the individual. I have an affinity for people who have this spirit and will to conquer. They constitute leaders.

(d) Religious

If we could regard the universe in its entirety we see how insignificant we all are, and inversely indicate the great significance of the Creator.

30.(b) Theoretical

The fact that it is a contribution to knowledge as a whole and can be useful to some aspect of life.

(a) Political

It shows the ascendance of man into the unknown. They are not conquering nature at all, but improving their ability to cope with nature.

(c) Social

I would have put this first if I thought that such activities did bring such results.

APPENDIX

- Item 12- Should one guide one's conduct according to, or develop one's chief loyalties toward ---
- a. one's religious faith. (Religious)
 - b. ideals of beauty. (Aesthetic)
 - c. one's business organizations and associates. (Economic)
 - d. society as a whole. (Social)

1. (a) Religious

I have no real choice here.

(d) Social

I would not guide my conduct toward society, but develop my loyalties. We have an obligation to consider society as a whole. Since man is a political animal and lives in a society, then he has an obligation to be loyal to that society.

2. (a) Religious

If one conducts one's loyalties towards one's God, and if he believes what he teaches, and endeavors to carry them out to the best of his ability, then the next desirable feature will follow.

(d) Social

A person should accept his obligations to society and attempt to get along with his fellow-man, so as not to cause him inconvenience, and respect his rights. We are all in the same boat, and have to pull along together. It is no question of love for my fellow-man as such. It is a question of rights and duties.

3. (d) Social

It is concerned with the opportunity to help your fellow-being. My interest in society is derived from my interest in people. I like to be with them and help them.

4. (b) Aesthetic

The aesthetic appeal is the guiding force in my life - the search for beauty.

5. (a) Religious

Because of its supernatural, eternal consequences.

(d) Social

Because of its natural consequences. After God comes man and his common good.

6. (a) Religious

I believe in God and I believe that the only valid reason for an individual's good conduct is to make oneself compatible with God. I don't believe that the good of society is a valid criterion for conduct because it eliminates the sanctity of the individual and tends towards the destruction of individual liberty and individuality. Goodness is to a great extent a subjective quality and the social attitude would destroy this.

(d) Social

One has a secondary duty to society as essential to civilization.

7. (d) Social

We have to live in society and each person should do his best to make it a better place. Those who go contrary to the laws of society seem to have a hard time.

(a) Religious

In religious loyalty, one is loyal to just a portion. When one puts religion first, it could be at the expense of society.

8. (a) Religious

It is a simple question of the Catholic religion.

(d) Social

After religious faith, society comes next. You have to live with people and get along with them. The question of morality comes in. You can't go around murdering your fellow-man. You have to treat others as you want to be treated.

9. (a) Religious

For me there can be no other answer.

10. (a) Religious

If one did, that is where one would get the true philosophy of life. The Christian faith is allied with social obligations, so put it (b).

11. (a) Religious

The essence of life is religious faith.

12. -----

13. (d) Social

Society gives an environment in which you can practice religious faith. Naturally if you develop your chief loyalties toward that society, then at the same time, you develop chief loyalties toward your religious faith. I equate society not with society in general, but in some geographical aspect, a small community, or your country.

14. (a) Religious

This is self evident, because of my religion.

15. (d) Social

It is an intellectual belief over (c). We have attained our place in business through our attitude toward society as a whole.

16. (a) Religious

It is more complete than the other loyalties. One's religious faith can govern one's conduct toward business, society, and art, but not vice versa.

17. (a) Religious

I follow the commandments, and I feel that I am following the rules of society. But religion is deeper, more personal. There should be no difference between faith and reason.

18. (b) Aesthetic

I took the statement as "would" rather than "should", and so my personal conduct is led on by ideals of beauty.

19. (d) Social

You don't necessarily conform to the environment, but you should develop your loyalties to society. You don't live by yourself and you are not able to live by yourself, if your life is to mean anything.

20. (d) Social

One's fellow-man is the most important. By helping him we eventually help ourselves.

21. (c) Economic

We must live with business associates and we should get along with them better. For me they are the most important group of people to get along with. Success or failure will depend more on them than on any other.

22. (a) Religious

(b) is not sufficient, (c) is beside the point, (d) is wrong because you don't get the principles of conduct from society.

23. (a) Religious

(a) by exclusion. It is not by society because society doesn't have a single opinion about anything. I don't want to be a copy-cat and be guided by business associates. I wouldn't want material values exclusively. Aesthetic values are not practical enough. Religious ideals combine all the others in proper proportions.

24.(a) Religious

What else is there in life if you lose that? It keeps you going when all else fails.

(d) Social

It goes back to liking people to have a decent standard of living, to be happy and unworried.

25.(a) Religious

It is self-evident, an absolute answer. It is applicable to all faiths, it has the highest values.

26.(d) Social

One's fellow-man always comes first. One's religious faith should always make that meaning clear.

27.(d) Social

If everybody had that attitude the world would be a nice place to live in. Petty quarreling, strikes, wars, would be cut down on. It is another way of putting the Golden Rule and is what Christ would have us do.

28.(b) Aesthetic

My life is more bound up with beauty and I am unconsciously influenced more by standards of beauty than anything else.

29.(a) Religious

To fulfill the purpose for which we were created and for ultimate happiness.

(d) Social

It is part of our Christian belief, "Do unto others as you would others do unto you." Love thy neighbor.

30.(d) Social

It is my religion in fact. It is my idea of Christianity, which to me puts one's fellow-man first. Religion to me is not a set of dogma or articles of faith put forth by a particular type of religion.

(b) Aesthetic

I take it as a philosophical thing. The good and the true are beautiful. Ultimate truth is good and beautiful. I don't mean by beauty, intrinsic beauty, as in a woman or in art.

Item 13- To what extent do the following famous persons interest or attract you ---

- a. Florence Nightingale. (Social)
- b. Napoleon. (Political)
- c. Henry Ferd. (Economic)
- d. Charles Darwin. (Theoretical)

1.(b) Political

Napoleon was one of the greatest power-grabbers of all time. I am more interested in why he failed than why he succeeded.

(c) Economic

He is the symbol of modern economic achievement.

(a) Social

She symbolizes man's duty toward his fellow-man. Ideally it should be a relationship of love, but for me it is one of duty.

2.(b) Political

I associate him with an individual who came from nothing and influenced a century. He was more than a military leader. He was a force, he was the voice of the French Revolution in that he conveyed the spirit that was France over the whole world. He was only a great man because of the force under him. He was a leader, but an instrument at the same time. I am more interested in the force he represented, than the man himself.

(d) Theoretical

Because of his theory on the origin of man and because of his writings there was a spate of theories with regards to man's development. He did more to let man know or at least to make him curious as to his origin. It is not so much what he said, but as what resulted from what he said, a metaphysical and biological discussion on the soul of man.

(c) Economic

Only as a success story, the rags to riches idea. He does not intrigue me as an industrialist.

(d) Social

She called to the attention of the civilized world the value of self-sacrifice and devotion to duty.

3.(d) Theoretical

He made a tremendous contribution to science. Biology fascinates me. Genetics ties in with people in a way.

(b) Political

Not from the point of view of his military campaigns, but as a man who introduced a lot of changes into the community life of rural France, which benefitted this rural life e.g. the legal code, monetary changes, taxation, all helped rural communities.

4.(d) Theoretical

He furthered scientific research.

(b) Political

I admire his lust for power and his great aggressiveness.

(a) Social

I like her aggressiveness and because she furthered the welfare of society.

(b) Economic

He is concerned with purely industrial development and lacks the imaginative depth of the others. He didn't change ideals much.

5.(b) Political

He had such a colorful life and made great achievements at such an early age. I am more interested in what he did. The manifestations of his genius in military power is secondary to the fact that the man was a genius.

(e) Economic

I like the inventive genius of Ford in productive methods.

(a) Social

Because of her contributions to works of charity and her social significance.

6.(e) Economic

He has enabled our countries to achieve tremendous material development. One of the first originators of the mass production method. I feel that his contribution is greater than Charles Darwin whose theory has not been completely credited.

(d) Theoretical

Darwin represents scientific investigation which I admire very much.

7.(a) Social

The relief of suffering.

(d) Theoretical

A wonderful scientist.

(e) Economics

He has given pleasure to a great many people.

(b) Political

He had a wonderful mind. His planning and foresight appealed to me rather than his military achievements.

8.(b) Political

I admire his terrific drive and ambition. He was a man who knew what he wanted and knew how to get it.

(e) Economic

Because of his contribution to modern standards of living and means of communication.

(a) Social

The humanitarian appeal, devotion to duty.

(d) Theoretical

His contribution to scientific research.

9.(d) Theoretical

Because I am interested in psychology.

(e) Economic

Because I already knew about him from the point of view of a man overcoming obstacles, and I admire him for that.

(a) Social

She was another person who overcame obstacles, but it was in a field where I haven't much knowledge.

10.(a) Social

A sense of helping others in the direct sense of the word.

(e) Economic

He was a humanitarian - a man, not a machine. He made millions, but he did good with it. His wealth is purely secondary.

APPENDIX

10.(b) Political(Cont.)

He represents a sense of accomplishment but one which I would not personally choose to have - the accomplishment of power.

(d) Theoretical

The theory of evolution is contrary to everything I have believed in a religious way. He had a brilliant mind, but I do not agree with him.

11.(a) Social

She represented practical Christianity - the religious point of view comes in.

(b) Political

He was an intriguing historical character. I also think of his political ambitions.

(d) Theoretical

He touched off a philosophical and theological controversy. His theory of evolution interests me because of its religious implications.

(c) Economic

Modern industrial techniques.

12.(b) Political

He interests me as a psychiatric case. He was not emotionally stable.

(a) Social

Her improvements in health and nursing standards.

(d) Theoretical

Just a bit of a brain.

(c) Economic

Just another brain.

13.(a) Social

Kindness, understanding, love and decency.

(d) Theoretical

As a scientist, experimenter, and advancing the field of knowledge.

(c) Economic

Industrious, determined, will-power, perseverance.

13. (b) Political (Cont.)

He had grandomania. He interests me from the psychological point of view.

14. (a) Social

She is an attractive symbol, because she did so much good for the sick. She was more altruistic.

(b) Political

He created a period of interesting history. But the man was not interesting.

15. (d) Theoretical

He was a theorist, and added to the reasoning of man.

(b) Political

He was a statesman, a political figure. He appeals to my imagination and sense of adventure.

(c) Economic

Because of his pioneering methods.

16. (d) Theoretical

His theory of evolution is a milestone in human progress.

(b) Political

I am interested in Napoleon as a man, he was fascinating.

17. (a) Social

The greatest humanist of them all. Her chief interest was caring for those requiring attention.

(c) Economic

He was quite a benefactor. He did well for his employees.

(b) Political

Purely as a leader.

18. (b) Political

Interested in Napoleon as a person rather than a politician.

(d) Theoretical

His theoretical aspect, new theory of origin of man.

(c) Economic

He is interesting as an example of a self-made man.

18.(a) Social(Cont.)

I don't like Victorians. She does have some part to play in the history of medicine.

19.(a) Social

Her spirit of service, her sympathy toward others.

(c) Economic

There is an emotional basis, it stirs a chord. I like the achievements of great men.

(b) Political

(b) affects me in the same way as (c).

(d) Theoretical

Made a contribution to thought.

20.(b) Political

He was a fascinating person.

(c) Economic

Another fascinating person.

(d) Theoretical

Because of his theory of evolution.

21.(b) Political

A man of action. But for a few mistakes, he would have changed the history of the world.

(c) Economic

Ford is in the same category as Napoleon, but is a lesser personality.

(d) Theoretical

He was an interesting old character, because he speculated about matters of fundamental interest. He is prominent in my mind because of the arguments over him rather than because of the innate value of his theory.

(a) Social

She is interesting because of the personification of sacrifice and selfless service. She herself is not important because thousands of others have done as much yet failed to get the publicity.

22.(a) Social

She is a model for nurses. She paved the way for modern nursing.

22.(b) Political(Cont.)

He was outstanding in the art of war.

(d) Theoretical

He was one who started communistic ideas in Russia. I am most interested in what is wrong about them. His experimentation started off on the wrong foot.

(c) Economic

His contribution to industrial development was of benefit to humanity.

23.(d) Theoretical

Was an independent thinker who was able to make a significant contribution. He was impartially scientific in his attitude.

(a) Social

She did not do as much social good as Charles Darwin.

(c) Economic

He was a good machanist. Although he did do some good for society, it was not so high as Darwin's work.

(b) Political

His achievements have no constructive value at all.

24.(b) Political

His conquests over his fellow-men interest me. Think of the ego satisfaction he has. I liked his aggressiveness and his "go-aheadness". It may be because I would like to be more aggressive myself.

(d) Theoretical

The idea of discovery. He wrested great secrets from nature. He made a definite contribution to the knowledge of men, which gave him fame and recognition, which, however, is secondary to his discoveries.

(c) Economic

He accomplished a great deal in his life by amassing a large fortune. I look at him as a very rich man.

(a) Social

As a nurse going round dispensing good cheer. She made the fellows feel good.

25. (c) Economic

Something like Lindberg, a vindication of his belief in a horseless carriage. It shows how a person who is convinced of a thing, can achieve great things.

(b) Political

He achieved great things and his end is a sorry climax to his great achievements. Ford achieved greatness through peace. Napoleon should have tempered some of his actions.

(a) Social

For her heroism and for her doing the impossible.

(d) Theoretical

I don't like theories.

26. (b) Political

This is significant as a forerunner of a new type of society and a new concept of individual liberty.

(d) Theoretical

Was a man of amazing ingenuity. He doctored his findings to make his ideas look better.

(a) Social

I admire her as a personality, and her indomitable will.

(c) Economic

Himself is interesting as an idiot savant. Was a naive person as far as his social, international views were concerned, but was good in his little line.

27. (d) Theoretical

Because of his contribution to truth and advancement of science. Evolution is an interesting subject because it gives more insight into the nature of man.

28. (d) Theoretical

Because of his theory of evolution. It is a very interesting and stimulating addition to the field of knowledge.

(b) Political

I am interested in great men. His achievements have some sort of allure for me. The romance of his rise to power. His personality attracts me too. I can't separate one from the other.

28. (a) Social (Cont.)

Her social activities don't fire my imagination. Her work was commonplace.

(c) Economic

Just a maker of automobiles.

29. (b) Political

For his genius in every respect - as a military man, social, political, and judicial, his overall greatness of character.

(a) Social

Because of her great love of humanity and her intolerable attitude toward suffering, regardless of race, creed or color, and because she originated the Red Cross, and gave to the world one of its finest social uplifts.

(c) Economic

It is proof that regardless of circumstances, a man with determination and hope can succeed.

(d) Theoretical

Because of his scientific mind, his inquisitive mind, his tireless investigation and research in an attempt to prove his theories.

30. (d) Theoretical

He interests me because of his tremendous contribution to scientific knowledge in his theory of evolution. His ideas attract me, rather than the man himself.

(b) Political

Because of his importance in historical development of Western civilization. I attribute the loss of the American colonies to him, the development of dictatorship in Europe, the importance of his place in history. I didn't like his methods and I have a distaste for what he represents. Educationally, however, he is very interesting.

(a) Social

I am impressed by her humanity, but she was not as historically significant as Darwin or Napoleon. But she attracts me very much as a person, her sacrifice of self for the help of others.

APPENDIX

Item 14- If you should marry (or are married) do you prefer a wife who ----

(Women answer the alternative from below) - -

- a. can achieve social prestige commanding admiration from others. (Political)
- b. likes to stay at home and keep house. (Social)
- c. is fundamentally spiritual in her attitude toward life. (Religious)
- d. is gifted along artistic lines. (Aesthetic)

(For women)- Do you prefer a husband who ---

- a. is successful in his profession, commanding admiration from others. (Political)
- b. is domestic in his tastes. (Social)
- c. is fundamentally spiritual in his attitude toward life. (Religious)
- d. is gifted along artistic lines. (Aesthetic)

1.(c) Religious

By fundamentally spiritual, she must be of the same religious faith as well as being the inspiration of the home and the ideal and the moral example of her children.

(b) Social

I want to raise a big family, and if she is to carry out her responsibilities she must stay home more often. I want a good home life, although I am a club-joiner.

2.(b) Social

The family is the basis of society and no family can be properly raised and trained unless the mother stays at home.

(c) Religious

The primary end of marriage is the procreation of children and if the child is to be reared to respect God and his fellow-men there is no place where he will get it than from the example of his mother.

3.(a) Political

I had in mind the intelligent type of woman who takes an interest in community affairs as opposed to the type of woman who sits around and does nothing but read love stories and newspapers.

(b) Social

I like an industrious woman who takes a pride in her housework. Keeping house doesn't preclude a woman from civic activities.

4.(a) Political

Because of his aggressiveness and he's getting ahead in the world as far as possible.

(d) Aesthetic

He would be original, either creative or aggressive, who is going to do something positive and creative in society.

5.(c) Religious

If spiritual, he would be far more capable of making sacrifices necessary for married life.

(b) Social

I just like the home-loving type. She would be steady. The family aspect is important.

6.(c) Religious

My attitude toward life is fundamentally spiritual. I believe in God. I am religious and I want my children to be brought up in a religious environment.

(d) Aesthetic

I find that my nature tends toward a certain amount of artistic appreciation.

7.(a) Political

I like successful people, people who have done something due to their own ability.

(b) Social

One who is interested in common ordinary things, interested more in family life than social life.

8.(a) Political

I want somebody I could be proud of, who could fit into the picture in society. I want a life where there will be considerable entertaining and being entertained.

(d) Aesthetic

I have some artistic tastes and I want a wife who can enjoy them with him.

9.(a) Political

This is not to be despised, but it is not necessary. I have myself not given up any ideals of social prestige. It is a question of identification.

10.(b) Social

I don't see how I can prefer any one thing to the exclusion of the others. I would want a combination of (b), (c) and (d). I am content with home life. I would make my home the centre of my life from then on.

11.(c) Religious

One who has a fundamentally Catholic attitude toward life.

12. -----

13.(c) Religious

Marriage must be more than physical or sexual. I am not thinking of spiritual in the religious sense, but in relation to a spiritual love.

14.(c) Religious

He must appreciate the spiritual things. The spiritual quality is the paramount quality.

15.(d) Aesthetic

Not because she would be gifted, but because she would be interested in art.

(a) Political

There may be possibly some overlapping between (a) and (b). I would be uncomfortable if my wife were a loss in social gatherings.

16.(d) Aesthetic

I have not gifts along these lines and I want a person to complement myself.

17.(c) Religious

More interested in the spiritual than the materialistic.

18.(d) Aesthetic

I want someone to share my artistic interests. I don't want a person who is too pious and unpractical. I like people who are practical and who know what to do when the time comes and who have common sense.

19.(b) Social

The average man is a homebody. I associate this question with her being a housekeeper, a good housekeeper, performing hostess duties, having a clean house.

20.(b) Social

I like being at home and spending some time there.

21.(b) Social

I don't think this is a fair question. I get the idea that the alternatives are not mutually exclusive. (b) would show that she has a fundamental femininity at least.

22.(e) Religious

If spiritual, he will be a good husband. He doesn't have to have domestic tastes. The wife takes care of that. If this is missing, nothing else would matter. A good artist is not necessarily a good husband.

23.(a) Political

As a woman, you have a passive feeling, and you would want a man with prestige. If you are a man, however, you would want something submissive in a wife, and get away from the prestige angle.

24.(c) Religious

Because she guides her life in a moral way according to moral principles, is faithful to her husband, her family, and her vows.

(b) Social

When away all day, I like to get home and be with my wife. I would like to build our lives together.

25.(b) Social

This is a basic requirement for a wife, if there are children and a family life. This comes first in married life.

26.(b) Social

(No explanation given)

27.(c) Religious

He would do nothing underhand in his dealings with other people. He would be kind to me and easy to live with. If he had such a quality, (a) and (b) would follow.

28.(a) Political

I like a man to be something. I would like him to be successful even if it were only in minor matters. Of course he would have to deserve it. I would like to feel that he had worked hard to get where he was, and that he deserved the admiration of other people.

28. (d) Aesthetic (Cont.)

I like art, and I want him to have some interest in art as well.

29. (d) Aesthetic

I want somebody who can entertain me and so that my sense of imagination would receive release.

(c) Religious

So that she can act as a spiritual influence on me to correct me if necessary. One who has a spiritual attitude gives the greatest service and love.

30. (c) Religious

By spiritual, I mean the opposite of materialistic, more concerned with the deeper things of life. I don't mean religious, however.

(b) Social

If she didn't stay home and keep house, it would show a lack of interest in the home and family I had created, and a sign that I married the wrong person, and that I have failed as a husband.

Item 15- Viewing Leonardo da Vinci's picture -- "The Last Supper" -- would you tend to think of it ---

- a. as expressing the highest spiritual tendencies and emotions. (Religious)
- b. as one of the most priceless and irreplaceable pictures ever painted. (Economic)
- c. in relation to Leonardo's versatility and its place in history. (Theoretical)
- d. as a masterpiece of design. (Aesthetic)

1. (a) Religious

It is the act in the picture which represents the spiritual tendencies - what the picture symbolizes.

(b) Economic

Because Vinci has symbolized the act so well, and because of the wonderful expressions on the faces, I feel that it is one of the most priceless ever painted. I don't mean it in the economic sense, but in the sense of it being a symbol of any age that may never return.

2.(b) Economic

From what I have read, I conclude that the picture must be as described.

(c) Theoretical

On the same basis, I conclude that the man must have been extremely versatile and that since the painting has come down to us from Leonardo's time with praise heaped upon praise by every subsequent generation, it would seem that its place in history is assured.

3.(c) Theoretical

I like people who can create. It reminded me of the men more than the picture.

(d) Aesthetic

I enjoy seeing a well turned out product regardless of whether it is an automobile, test tube or painting.

4.(c) Theoretical

I think of him as one of the greatest scientists who ever lived --- a great genius.

(d) Aesthetic

It is the aesthetic appeal -- colors, lighting, the dramatic tendency of the gestures.

5.(a) Religious

It depicts an important moment in the life of Christ--the establishing of the Holy Eucharist.

(b) Economic

A plain ordinary matter of dollars and cents.

6.(d) Aesthetic

I think the picture is a beautiful picture first and a spiritual picture second.

(a) Religious

It is secondary because to me it is impossible for any material objective thing to, in itself, express "the highest spiritual" anything. I feel that a person can have an intense religious experience but I reserve such experience to mystics and the like.

7.(a) Religion

It just does. I can't explain.

7.(c) Theoretical(Cont.)

In his painting he could trace the expression of his figures from one extreme to the other. It shows versatility.

8.(d) Aesthetic

I have been told it is the ultimate in design.

(a) Religious

The religious appeal - the institution of the Holy Eucharist.

9.(d) Aesthetic

A question of experience. I look at any picture from the point of view of aesthetic experience, rather than spiritual symbolism.

10.(a) Religious

The word "emotions" has a wide appeal. I am aroused through the spiritual tendency in the picture, the thought symbolic in the picture, and the color as well. The latter would appeal to the emotions.

(d) Aesthetic

His triangular design relieves the monotony and appeals to the artistic.

11.(a) Religious

It ties in with my expressed religious interest. The religious and the aesthetic are very closely related here.

12. -----

13.(a) Religious

Spiritual advancement has grades. The more you learn, the more you can develop spiritually. Spiritual qualities can be obtained only by cultivation from within. You will then find peace, beauty, relaxation.

14.(d) Aesthetic

I can't explain.

15.(d) Aesthetic

I appreciate the design in paintings. I like paintings and have taken a course in them.

16.(c) Theoretical

I am interested in da Vinci because of his all round genius.

17.(a) Religious

The picture refers to a highly spiritual and emotional incident, and it recalls this incident to me rather than the greatness of the picture.

(b) Economic

I think of it in the aesthetic value as well as the economic value, more so in fact. (b) has an aesthetic meaning for me here. "Priceless" in an aesthetic way.

18.(b) Economic

I don't interpret "priceless" and "irreplaceable" as economic but as having aesthetic significance.

19.(a) Religious

It represents a great truth and a high moment in the life of Christ.

20.(a) Theoretical

I tend to think of Leonardo's versatility in all things rather than merely as a painter. One of the greatest men of all time.

21.(b) Economic

If one is not too well versed in artistic matters, it is the force of the picture which strikes you. Because of the very reason of its force, it would excite my curiosity as to why it was so famous.

22.(a) Religious

Because it is an outstanding picture, representative of each type of apostle. The expression of Jesus is excellent.

23.(a) Religious

It is one of the few religious symbols which have any meaning for me.

24.(d) Aesthetic

I don't know anything about art. I have never seen the picture. But I associate it with creating something in his mind and putting it down on canvas. A creation.

(a) Religious

It brings out the religious element. People looking at it would cause one to meditate on the tragedy of Christ's last days on earth.

25.(d) Aesthetic

I am no art critic, but I don't think of it in any of the other respects. I think it is very well done.

26.(c) Theoretical

I am more intrigued with da Vinci the man, than with the picture. His breadth of interests, his abilities. He was an upholder of new ideas.

27.(a) Religious

This picture has terrific religious implications - the forgiveness of sin, being given a clean slate. It is the most profound experience in your religious life.

28.(d) Aesthetic

Every face on the picture when you look at it portrays just what the person is thinking about. It is a masterpiece of expression.

(a) Religious

It is closely linked with (d). (a) is created by the fact that it is a masterpiece of design.

29.(c) Theoretical

It emphasizes his genius, his versatility, and makes me consider him perhaps one of the 10 great men to be born in the last 1000 years.

(a) Religious

The picture showed humility in its perfection. The highest tendencies of man are revealed and the goal of man's spiritual life is manifested.

30.(c) Theoretical

I think of the all round genius of Leonardo and his great ability rather than the worth of this particular painting.

(b) Economic

It represents his ability and his position as one of the greats of the Renaissance.

SUMMARY OF THE EVALUATIVE TYPES
ACCORDING TO SPRINGER¹

1. The Theoretical

The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal he characteristically takes a "cognitive" attitude, one that looks for identities and differences; one that divests itself of judgments regarding the beauty or utility of objects, and seeks only to observe and to reason. Since the interests of the theoretical man are empirical, critical, and rational, he is necessarily an intellectualist, frequently a scientist or philosopher. His chief aim in life is to order and to systematize his knowledge.

2. The Economic

The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self-preservation), the interest in utilities develops to embrace the practical affairs of the business world - the production, marketing and consumption of goods, the elaboration of credit, and the accumulation of tangible wealth. This type is thoroughly "practical" and conforms well to the prevailing conception of the average American business man.

The economic attitude frequently comes into conflict with other values. The economic man wants education to be practical, and regards unapplied knowledge as waste. Great feats of engineering, scientific management, and "applied psychology" result from the demands which economic men make upon learning. The value of utility likewise conflicts with the esthetic value, excepting when art serves commercial ends. Without feeling inappropriateness in his act, the economic man may denude a beautiful hillside or befoul a river with industrial refuse. In his personal life he is likely to confuse luxury with beauty. In his relations with people he is more likely to be interested in surpassing them in wealth than in dominating them (political value) or in serving them (social value). In some cases the economic man may be said

¹Vernon and Allport, pp. 233 - 236.

to make his religion the worship of Mammon. In other instances, however, he may have regard for the traditional God, but inclines to consider Him as the giver of good gifts, of wealth, prosperity, and other tangible blessings.

3. The Esthetic

The esthetic man sees his highest value in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a manifold of events; each single impression is enjoyed for its own sake. He need not be a creative artist; nor need he be effete; he is esthetic if he finds his chief interest in the artistic episodes of life.

The esthetic value is in a sense diametrically opposed to the theoretical; the former is concerned with the diversity, and the latter with the identities of experience. The esthetic man chooses with Keats to consider truth as equivalent to beauty, or else to agree with Mencken, that "to make a thing charming is a million times more important than to make it true." In the economic sphere the esthete sees in the process of manufacturing, advertising, and trade, a wholesale destruction of the values most important to him. In social affairs he may be said to be interested in persons but not in the welfare of persons; he tends toward individualism and self-sufficiency. Esthetic people often like the beautiful insignia of pomp and power, but oppose political activity when it makes for a repression of individuality. In the field of religion they are likely to confuse beauty with purer religious experience.

4. The Social

The highest value of this type is love of people, whether of one or many, whether conjugal, filial, friendly, or philanthropic. The social man prizes other persons as ends, and is therefore himself kind, sympathetic, and unselfish. He is likely to find the theoretical, economic, and esthetic attitudes cold and inhuman. In contrast to the political type, the social man regards love as itself the only suitable form of power, or else repudiates the entire conception of power as endangering the integrity of personality. In its purest form the social interest is selfless and tends to approach very closely to the religious attitude.

5. The Political

The political man is interested primarily in power.

His activities are not necessarily within the narrow field of politics; but whatever his vocation, he betrays himself as a Machtmensch. Leaders in any field generally have high power value. Since competition and struggle play a large part in all life, many philosophers have seen power as the most universal and most fundamental of motives. There are, however, certain personalities in whom the desire for a direct expression of this motive is uppermost, who wish above all else for personal power, influence, and renown.

6. THE RELIGIOUS

The highest value for the religious man may be called unity. He is mystical, and seeks to comprehend the cosmos as a whole, to relate himself to its embracing totality. Spranger defines the religious man as one "whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience." Some men of this type are "immanent mystics"; that is, they find in the affirmation of life and in active participation therein their religious experience. A Faust with his zest and enthusiasm sees something divine in every event. The "transcendental mystic," on the other hand, seeks to unite himself with a higher reality by withdrawing from life; he is the ascetic, and like the holy men of India, finds the experience of unity through self-denial and meditation.

ABSTRACT OF THESIS

Philip E. Vernon and Gordon W. Allport have constructed a questionnaire which purports to measure the evaluative attitudes of men and women according to the classification of Spranger. The questionnaire has been validated both internally and against external criteria and has been found capable of distinguishing vocational groups at both the academic and professional levels. It is submitted, however, that the scale might not be so effective for making individual diagnoses and in support of this submission, reference is made to studies which have disclosed discrepancies between clinical diagnosis and the individual results of statistically validated tests. It is accordingly suggested that it is wrong to assume that if this test has been validated according to statistical criteria, real validity has been established as well. Further evidence is drawn on to show that the source of error lies mainly in the faulty construction of test items, which error is not necessarily exposed by statistical validation. Clinical methods of validation thus assume a new significance and can occupy a role in the validation of personality questionnaires which statistical techniques, at their present degree of refinement, are unable to fill.

This research attempted a qualitative study of this questionnaire as a supplementary check on the statistical validity

APPENDIX "C"

established by the authors in order to discover whether it may be subject to the degree of error that clinical studies have revealed in other personality inventories. An item analysis was conducted in which 30 subjects of at least college graduate level were first given the test and then interviewed separately after some lapse of time. In the interview, each item was discussed in turn in an effort to get at the basic motivating force which influenced the subject's response to the item. This response determinant was then compared with a logical criterion that had been set up for each item to see whether there were common identifiable elements in the response and in the criterion. On this basis each response was considered valid or invalid.

Each item was so analyzed, and in those items where a more than chance number of invalid responses, occurred, an attempt was made to point out the debilitating factor or factors in the item which accounted for the invalid responses.

The following findings were made:

1. Out of 120 test alternatives, 35 of these were found to have been given at least more invalid responses than valid responses.

2. The items measuring the "Social" and "Aesthetic" attitudes were found to have the highest ratio of valid to invalid responses, while the items measuring the "Economic" and "Religious" attitudes were found to have the lowest validity ratio.

3. It must be noted that the authors' statistical findings for the "Religious" and "Social" attitudes are diametrically opposed to the findings of this research. With regard to the "Religious" attitude, the qualitative results reveal that many of the "Religious" items measure beliefs rather than attitudes, a tendency would not normally be disclosed by statistical validation. Regarding the conflict between the two measurements of the "social" attitude, the only explanation that can be offered is the suspicion that many of the "Social" items have some moral implication for all types of subjects and therefore do not sift out the truly "Social" individuals, if such there be. It would be more realistic not to attach much importance to the data here disclosed for the "Social" attitude until further clinical evidence is forthcoming.

4. Taking the questionnaire as a whole, it was found that in evaluating the responses of 30 persons of superior intelligence and education, valid responses occurred only 1.60 times more frequently than invalid responses.

The subjective nature of a qualitative test analysis requires that all conclusions be drawn cautiously and that considerable allowance be made for the personal bias and fallibility that can influence critical judgments. Despite this reservation, the general tenor of the findings would permit the submission that the usefulness of this questionnaire for individual diagnosis

may not be all that the authors suggest, and therefore, that its users be cautioned against too uncritical an acceptance of individual scores. Nevertheless, more clinical evidence is needed before these findings can be placed in their proper perspective.