

RELATIONSHIP OF THE SCORES ON THE  
TOLERANCE SCALE OF THE JACKSON  
PERSONALITY INVENTORY TO THOSE ON  
ROKEACH'S DOGMATISM SCALE

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RELATIONSHIP OF THE SCORES ON THE TOLERANCE SCALE OF THE JACKSON  
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An Abstract  
Presented to  
the Graduate Council of  
Austin Peay State University

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts  
in Psychology

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by  
Danita Ann Morris

July 1981

### Abstract

The purpose of the present investigation was to ascertain the degree of relationship between the scores on the Tolerance Scale of the Jackson Personality Inventory and those on Rokeach's Dogmatism Scale. The sample was comprised of 39 undergraduate students, of which 32 were females and 7 were males, from an Adolescent Psychology class at Austin Peay State University, Clarksville, Tennessee.

It was hypothesized that a significant but inverse relationship existed between tolerance and dogmatism. A comparison of the measures yielded a correlation coefficient of  $-.575$  which was significant beyond the .01 level.

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July 1981

To the Graduate Council:

I am submitting herewith a Thesis written by Danita Ann Morris entitled "Relationship of the Scores on the Tolerance Scale of the Jackson Personality Inventory to Those on Rokeach's Dogmatism Scale." I recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Psychology.

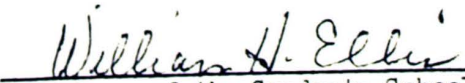
  
Major Professor

We have read this thesis and  
recommend its acceptance:

  
Minor Professor  
or  
Second Committee Member

  
Third Committee Member

Accepted for the Council:

  
Dean of the Graduate School

## ACKNOWLEDGEMENTS

Sincere appreciation is extended to Dr. John D. Martin, Professor of Psychology, Austin Peay State University, who suggested the research and whose patience, understanding, and encouragement greatly aided the author. Appreciation is also extended to Dr. Linda Rudolph and Dr. Garland Blair for their assistance.

The author also wishes to express gratitude to the students who volunteered to serve as subjects in this study.

Special appreciation is extended to my family for their support and encouragement.

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## Chapter I

### INTRODUCTION

Tolerance would appear to be regarded as a significant and desirable personality characteristic. The concept of tolerance has been employed in various personality inventories for the purpose of identifying permissive, accepting, and nonjudgmental social beliefs and attitudes (Megargee, 1972). In comparing the scales of the California Psychological Inventory (CPI) to those of the Sixteen Personality Factor Questionnaire (16 PF), Mitchell (1963) found tolerance to be positively correlated with such traits as general intelligence (.21), emotional stability (.37), adventurousness (.32), and high self-sentiment (.31).

Research investigating relationships among personality patterns suggests that tolerance and dogmatism are highly contrasting traits. Employing three scales of the CPI, Korn and Giddan (1964) concluded that the more dogmatic an individual is, the less tolerant, flexible, and secure he is.

Rokeach (1960) developed his Dogmatism Scale for the purpose of measuring individual differences in openness or closedness of belief systems. He believed this scale should also serve as a valid measure of general authoritarianism and general intolerance. He suggested that the extent to which a person's belief system is open or closed is determined by the manner in which information is processed. The more

open an individual's belief system, the more should "evaluating and acting on information proceed independently on its own merits, in accord with the inner structural requirements of the situation" (p. 58). Authority should be a less effective determinant of the behavior of the open-minded. An individual with a closed belief system should experience greater dependence on authority and more difficulty in distinguishing between "information received about the world and information received about the source" (p. 58). A closed-minded individual will tend to view authority as absolute and thus accept or reject others on the basis of agreement or disagreement with their belief-disbelief system.

A study by Plant, Telford, and Thomas (1965) compared high dogmatics and low dogmatics on the Allport, Vernon, Lindzey Study of Values and five scales of the CPI. The high dogmatics were psychologically immature and characterized as being impulsive, defensive, and stereotyped in their thinking. Low dogmatics were described as outgoing and enterprising, calm, mature and forceful, efficient and clear thinking, responsible and more likely to succeed in an academic setting. Vacchiano, Strauss, and Schiffman (1968) observed a positive relationship between dogmatism and conformity, restraint, and conservatism on the 16 PF.

An investigation of the effects of dogmatism on belief acquisition and learning by Ehrlich and Lee (1969) upheld Rokeach's principle that high dogmatics are less able than low dogmatics to learn new beliefs. Dogmatic individuals possess confidence in what they have been taught to

believe and are prone to accept the tried and true, despite inconsistencies. They are cautious and compromising in regard to new ideas and content with the traditional.

Research has also demonstrated a relationship between dogmatism and psychological maladjustment. Data accumulated during a study of dogmatism and psychoneurosis in college women led Norman (1966) to conclude that a relationship exists between dogmatism and a poor self-concept and personality maladjustment.

Vacchiano, Strauss, and Hochman (1969) reported that there is also a relationship between dogmatism and the severity of psychological disorder, degree of impairment, length of hospitalization, and suitability for improvement in therapy with a hospital population. Their conclusion was based upon the work of Ehrlich and Bauer (1966) who administered the Dogmatism Scale to a sample of 254 patients in a psychiatric hospital when they were admitted and upon their discharge. The results showed that 51 percent of the low dogmatics were discharged in less than three weeks while only 27 percent of the high dogmatics were discharged. Prognosis was found to be significantly related to patient dogmatism. They concluded from these findings that high scoring patients were retained for periods greater than three weeks twice as often as low scoring patients were because of resistance to change.

Martin, Stokes, and Ayers (1978) administered Barron's Ego Strength Scale and the Dogmatism Scale to a sample of 53 college students. A resulting negative correlation of  $-.42$  was significant

and demonstrated an antagonistic relationship between the concepts of dogmatism and ego strength.

The Jackson Personality Inventory (JPI) (Jackson, 1976) was developed to provide in convenient form a set of personality measures reflecting a variety of interpersonal, cognitive, and value orientations. These measures are largely products of recent research in personality and social psychology. The JPI is comprised of the following 15 scales: Anxiety, Breadth of Interest, Complexity, Conformity, Energy Level, Innovation, Interpersonal Affect, Organization, Responsibility, Risk Taking, Self Esteem, Social Adroitness, Social Participation, Tolerance, and Value Orthodoxy. A validity scale, referred to as the Infrequency Scale, is also included. Each scale is explicitly defined by Jackson for interpretive accuracy.

The trait description presented for the Tolerance Scale describes a high scorer as accepting of people even though their beliefs and customs may differ from his own, open to new ideas, free from prejudice, and welcoming of dissent. A low scorer on this scale is described as entertaining only opinions consistent with his own, making quick value judgments about others, feeling threatened by those with different opinions, rejecting of people from different ethnic, religious, cultural, or social backgrounds, and identifying closely with those sharing his beliefs (Jackson, 1976).

Intercorrelations of the Jackson Personality Inventory scales were obtained on a sample of undergraduate college students (N = 100 males and 115 females) (Jackson, 1976). The Tolerance Scale was found

to be positively correlated with several scales including Breadth of Interest (.48, .51), Complexity (.39, .46), Energy Level (.26, .38), Innovation (.38, .27), and Interpersonal Affect (.35, .22). These relationships suggest that the tolerant personality can be characterized as attentive and involved, contemplative, active and spirited, innovative, and compassionate.

Comparisons of the Jackson Personality Inventory with other psychological assessment instruments are also presented by Jackson (1976). For example, the Tolerance Scale of the JPI was correlated with the Bentler Psychological Inventory eventuating in the following coefficients: Cheerfulness (.42), Congeniality (.37), Flexibility (.46), Generosity (.28), Intelligence (.20), Invulnerability (.27), Stability (.25), and Trustfulness (.20).

A series of studies by Gardner and his associates has been directed at investigating the nature of ethnic stereotypes. One such investigation by Gardner (1973) utilized the Jackson Personality Inventory. The results suggested an association between personality variables related to tolerance and generalized favorable reactions to most ethnic groups.

Rimoldi, Insua, and Erdmann (1975) identified two factors derived from the California Personality Inventory. Factor One entailed such characteristics as flexibility, open-mindedness, intellectual efficiency, and independence. Factor Two consisted of such characteristics as capacity to adhere to existing rules, tendencies toward closed-mindedness, and conforming to society's norms. Inasmuch as

these two factors are composed of antagonistic characteristics, a correlation of  $-.36$  resulted.

The present study was conducted to ascertain the degree of relationship between constructs of tolerance and dogmatism, as measured, respectively, by the Tolerance Scale of the Jackson Personality Inventory and Rokeach's Dogmatism Scale. It was hypothesized that a significant but inverse relationship would be obtained.

## Chapter II

### METHOD

#### The Sample

Subjects participating in the present project were members of an Adolescent Psychology class during the Summer Quarter, 1980, at Austin Peay State University, Clarksville, Tennessee. The sample was composed of 39 undergraduate students, of which 7 were males and 32 were females. The ages ranged from 19 to 43 with a mean age of 26.

#### Description of the Instruments

The Jackson Personality Inventory (JPI) was devised by Douglas N. Jackson (1976) as an effort to expand the trait domain covered by its predecessor, the Personality Research Form (Jackson, 1967, 1974). The JPI is comprised of 15 scales measuring various personality attributes and an Infrequency Scale included as a mechanism for the identification of nonpurposeful responding. The Jackson Personality Inventory consists of 320 statements which are judged by respondents to be true or false. The Jackson Personality Inventory can be individually or group administered and requires no time limit.

Form E of Rokeach's Dogmatism Scale (1960) is comprised of 40 statements which express ideas familiar to the average person. Respondents are required to rank each statement in terms of the extent of agreement or disagreement. Agreement with a statement is scored in terms of +1, +2, or +3, and serves as an indication of closed-mindedness.

Disagreement with a statement is rated -1, -2, or -3, and indicates open-mindedness. The Dogmatism Scale can also be individually or group administered and requires no time limit.

#### Administration and Scoring

Both test instruments were administered to the subjects as a group. The total time required for testing was approximately sixty to ninety minutes.

The Jackson Personality Inventory was hand-scored according to the directions obtained from the inventory manual (1976). Utilizing the special scoring template, raw scores on the Tolerance Scale were obtained.

The Dogmatism Scale was also hand-scored by obtaining a sum total of each subjects responses. A constant of 70 was then added to each total to eliminate negative numbers.

## Chapter III

### RESULTS

The Pearson product-moment technique was employed to determine the correlation coefficient between the scores obtained on the Tolerance Scale of the Jackson Personality Inventory and the scores obtained on Rokeach's Dogmatism Scale. A resulting coefficient of  $-.575$  was significant beyond the .01 level. The coefficient, means, and standard deviations are shown in Table I.

Table I

The Means and Standard Deviations of Sample Age, Tolerance Scores on the Jackson Personality Inventory, and Rokeach Dogmatism Scores

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Item	Mean	Standard Deviation
<hr/>		
1. Sample Age	26.103	6.57
2. Tolerance	54.923	24.697
3. Dogmatism	11.103	3.699

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## Chapter IV

### DISCUSSION

The present research indicates that the concepts of dogmatism and tolerance comprise highly contrasting personality traits. While dogmatism implies closed-mindedness, tolerance may be associated with open-mindedness. The more closed-minded an individual, the more his behavior will be influenced by the demands of external authority. Such authority should act as a less effective determinant of the behavior of the open-minded.

Rokeach (1954) defined dogmatism as "a relatively closed cognitive organization of beliefs and disbeliefs about reality, organized around a central set of beliefs about absolute authority . . ." (p. 195). People are accepted or rejected on the basis of their agreement or disagreement with the belief-disbelief system. A system at this extreme provides a framework for patterns of intolerance toward others.

Research employing Rokeach's concept of dogmatism has yielded data which indicate a relationship between dogmatism and other personality patterns. In a study by Plant, Telford, and Thomas (1965), dogmatic individuals were found to be psychologically immature. High dogmatics were characterized as impulsive, defensive, and stereotyped in their thinking. Low dogmatics were described as outgoing and enterprising, calm, mature and forceful, efficient and clear thinking,

responsible and more likely to succeed in an academic setting. Data collected by Norman (1966) suggest that dogmatic individuals are more likely to have poor self-concepts.

In a study by Korn and Giddan (1964), dogmatism was found to be negatively correlated with well-being, tolerance, and flexibility. The "close-mind" construct suggested that tolerance and flexibility would be negatively related to dogmatism.

Jackson (1976) viewed tolerance as an indication of an individual's tendency toward acceptance or rejection of persons whose customs and beliefs differ from one's own. The Tolerance Scale of the Jackson Personality Inventory was designed to yield a valid measure of this tendency. The higher an individual's score, the more tolerant his personality. A low score, in contrast, implies dogmatic traits.

Studies have demonstrated a positive relationship between tolerance and ego strength. In a standardization sample, Barron's Ego Strength Scale correlated  $-.47$  with the ethnocentrism (E) scale of Form 60 of the University of California Public Opinion Questionnaire (Barron, 1953). A study by Martin, Stokes, and Ayers (1978) yielded an inverse relationship between Barron's Ego Strength Scale and Rokeach's Dogmatism Scale.

Gardner (1973) has demonstrated a relationship between tolerance and generalized favorable reactions to most ethnic groups. It should be noted that Jackson (1976) extends the concept of tolerance to encompass acceptance of people with discrepant beliefs and values.

Inasmuch as high scores on the Tolerance Scale of the Jackson

Personality Inventory are indicative of tolerance and high scores on Rokeach's Dogmatism Scale are indicative of intolerance, an inverse relationship was hypothesized. The empirical data derived from the present investigation confirmed the hypothesis.

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## APPENDIX

## APPENDIX A

### ROKEACH'S DOGMATISM SCALE

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement following is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one. Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1: I AGREE A LITTLE

-1: I DISAGREE A LITTLE

+2: I AGREE ON THE WHOLE

-2: I DISAGREE ON THE WHOLE

+3: I AGREE VERY MUCH

-3: I DISAGREE VERY MUCH

NOW OPEN THE BOOKLET AND GO AHEAD

1. The United States and Russia have just about nothing in common.
2. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
3. Man on his own is a helpless and miserable creature.
4. It is only natural for a person to be rather fearful of the future.
5. It is better to be a dead hero than to be a live coward.
6. In the history of mankind there have probably been just a handful of really great thinkers.
7. Of all the different philosophies which exist in this world there is probably only one which is correct.
8. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
9. There are two kinds of people in this world; those who are for the truth and those who are against the truth.
10. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
11. If a man is going to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all".
12. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.
13. Fundamentally, the world we live in is a pretty lonesome place.
14. There is so much to be done and so little time to do it in.
15. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.
16. If given the chance I would do something of great benefit to the world.
17. It is only when a person devotes himself to an ideal or a cause that life becomes meaningful.
18. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.

19. A group which tolerates too much differences of opinion among its own members cannot exist for long.
20. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
21. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.
22. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.
23. Most people just don't give a "damn" for others.
24. Once I get wound up in a heated discussion I just can't stop.
25. While I don't like to admit this even to myself, my secret ambition is to become a great man like Einstein, or Beethoven, or Shakespeare.
26. There are a number of people I have come to hate because of the things they stand for.
27. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
28. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
29. My blood boils whenever a person stubbornly refuses to admit he's wrong.
30. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.
31. The present is all too often full of unhappiness. It is only the future that counts.
32. Most people just don't know what's good for them.
33. I'd like it if I could find someone who would tell be how to solve my personal problems.
34. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.

35. The main thing in life is for a person to want to do something important.
36. A man who does not believe in some great cause has not really lived.
37. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
38. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.
39. A person who thinks primarily of his own happiness is beneath contempt.
40. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.